PUBLICATIONS DE L'INSTITUT FRANÇAIS D'INDOLOGIE No. 70.2

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Catalogue descriptif des manuscrits
Descriptive Catalogue of Manuscripts

II

Mss. 116-275

par / by

V. VARADACHARI

PREFACE : N. R. BHATT

Ouvrage publié avec l'aide de l'Unesco sur la recommandation du Conseil international de la Philosophie et des Sciences Humaines

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PREFACE

In the project of Descriptive Catalogue of manuscripts undertaken by us we publish now the second volume. This contains the description of 1000 texts, available in 160 palm-leaf manuscripts. As already explained in the preface of the first volume, each of these manuscripts has many works, as most of them are manuals used for the personal purpose of the priests to whom they belong. The fact that they have been in the possession of the Śaiva priests indicates that the Śaiva tradition includes practice of all these texts whether they are purely Śaiva or Śākta. Most of the palm-leaf manuscripts contain some stray chapters quoted from the mūla-āgama-s or upa-āgama-s. These chapters are very important, because many of them are not available in the main manuscripts of mūla- or upāgama-s. Thus they have to be collected to supplement the main texts. In this way Vol. III of Rauravāgama and of Ajitāgama – which contain chapters quoted in different manuals will be published soon.

In these descriptive catalogues the manuscripts are described in the order of the register numbers given as and when collected. So unless the catalogues are completed one will not be able to find out the number of mūlāgama-s, etc. and the number of paṭala-s available in our collection. For this reason we would like to state that we have mnuscripts of all the 28 mūla-āgama-s, of many upāgama-s, paddhati-s and commentaries by the well known Śaiva teachers. In the appendix, we give a list of these works. We also give the number of manuscripts of these texts available in our collection together with the maximum number of paṭala-s found. But we cannot say that all these texts are complete. Normally each āgama is supposed to have four pāda-s but except few, namely, Suprabheda, Kiraṇa, Mṛgendra, and Mataṅgapārameśvara, our manuscripts contain Kriyāpāda of the mūla-āgama-s, mainly.

The collection is very rich relating to main Śaiva āgama-s and we intend to publish one separate volume describing manuscripts which contain exclusively the texts of mūla-āgama-s, upāgama-s, commentaries and paddhati-s.

Here, as in the first volume, there is an index of texts described, an index of authors, a concordance chart and a comprehensive table of contents.

This volume has been prepared by Prof. V. Varadachari with the assistance of T. Ganesan. It has been seen through the press by N. R. Bhatt and B. Dagens together with Prof. Varadachari and T. Ganesan.

We greatfully thank the UNESCO, which has given a grant for printing this volume and also the following ones.

N. R. BHATT

INTRODUCTION

This volume contains the description of a little more than 1000 texts, about 300 more than in the first volume. This increase in the number is partly due to 160 Mss; 60 more than in Vol. I described here and partly due to the large number of secondary texts and texts in Tamil.

Among the 53 Mss. and texts of the Mūlāgama described here, all but two are available only in one chapter (paṭala) and rarely more than one. Among the two which are held to be complete, the Sūkṣmaśāstra, which is another name for Sūkmāgama, bears no. 237.7 and does not have full agreement with any of the Sūkṣma Mss. in IFI. The other text is called Kāmikāgama (no. 181.2) which contains three sections Sṛṣṭikāṇḍa, Sthitikāṇḍa and Saṃhārakāṇḍa. It is named, in the colophons, as Mahātantra and Mahāśaivāgama. Matters pertaining to jñāna and kriyā pāda-s are treated in 54 chapters, of which 30 are called paṭala-s, 9 as upadeśa-s and the rest have no name. There is no order in the treatment of topics. Tamil expressions are used here and there. Matters, not relatd to Śaivism are also treated. This Āgama, known by the name Kāmika, is not referred to in any work on Śaiva Āgama or Śaivism. This text thus appears to be spurious.

Among the other Āgama texts, which are available only in paṭala-s, the following deserve mention. The titles of such texts are Prāyaścittavidhi (no. **118.10**); Anukarmavidhi (no. **118.30**), a renovation rite; Pratiṣṭhā of Bāṇa, Aṅga and Sārvadeśika liṅga-s (nos. **178.4, 6, & 7**); and Grahayajña (no. **172.2**) already treated in no. 91.3, Vol. I. All these form part of the Kāmikāgama and have agreement with the printed edition S I A A.

The Yogajāgama is represented by a single text Mahotsavavidhi (no. **118.24**) which includes Nityotsavavidhi also.

There are two texts from the Cintyāgama. One is Prāyaścittavidhi (no. **237.5**) not traceable to any T. Ms. of IFI. The other is Saptaviṣuva (no. **162.26**). This is also called by the name Cintyaviśva stated to be an upāgama of the Cintya but this is not mentioned as such in any work. This text is also called Acintyaviśvasādākhya.

Ten texts are from the Kāraṇāgama: some among them are Sakalaprokṣaṇa (no. **116.28**), Ekonapañcāśatsnapanavidhi (no. **116.29**), Śāntidiśāmūrtihoma (no. **116.35**), Vimānasthāpana (no. **118.21**) and Bālasthāpanavidhi (no. **221.2**). Mūrtisthāpana (no. **118.33**) deals with the installation of many forms of god of which Candraśekharamūrti could be mentioned here. Vāsanārcaṇa (no. **198.6**) mentions the kinds of liṅga-s along with the results of worshipping them.

Among the six texts of the Sūkṣmāgama, Kalyāṇakarmavidhi (no. **116.7**) is already described in no. **92.33** of Vol. I. Utsavaprāyaścittavidhi (no. **116.22**) could not be traced to any text of IFI. Sūkṣmaśāstra (no. **237.7**) has no agreement with any Mss. of IFI. Pañcadevatāpratiṣṭhā (no. **237.13**) is incomplete and deals with the installation of the five deities Viṣṇu, Durgā, Gaṇeśa, Skanda and Maheśvara. The Sūkṣmāgama (no. **142**) is contained in two Mss. RE.10779 & 10780. It deals with Pratiṣṭhā and Naimittika rites in two sections. The chapters are not marked regularly.

The Sahasrāgama (no. **193**) is much damaged and it is hardly possible to find out its extent.

Five texts belong to the Aṃśumadāgama. Among them, Devyutsavavidhi (no. 116.24), which is also called Āṣāḍhotsava, has no agreement with the Mss. of IFI. Prāyaścittavidhi (no. 135) deals with the general and special aspects of expiation. Uḍupotsava (no. 197.11) has close agreement with that treated in the Vijayāgama (IFI.T.124 pp. 77-82). Maṭhapratiṣṭhā (no. 237.10) is incomplete.

There are texts which form part of Suprabheda. Among them, Suprabheda (no. 178.9) contains extracts from some Āgama-s on expiation. Installation of seven kinds of liṅga is also treated. Admixture of the procedures treated in one Tantra should not be mixed up with those in other Āgama-s. Taṭākapratiṣṭhāvidhi (no. 197.17) is not available in the printed edn.

Among the four texts of the Vijayāgama, Ārdrotsavavidhi (no. 116.25) is identical with the treatment of the same topic in no. 197.18. Kṛttikādīpotsava and Vighneśotsavavidhi are the topics treated in nos. 197.13 and 197.16 respectively.

To the Niśśvāsāgama belongs the Navamyutsavavidhi (no. 116.26) which is also called Navarātrotsavavidhi.

The Makuṭāgama has two texts here. One is called Tantrāvatārapaṭala (136.2) which is indentical with no. 195.2 having the same name.

Kṛttikādīpanirṇaya (no. 197.12) is the only text to represent the Vimalāgama.

Among the two texts of Candrajñāna, one is Śivasthalādistava (no. 177.3) having verses which are not properly arranged. The sacred shrines of Śiva are praised. Greatness of the preceptor is dealt with in Gurumāhātmya (no. 177.4).

To the Nārasiṃha also called Śarvokta, belong three texts. Skandasvāmyutsava is dealt with in no. 116.23. Mahotsavavidhi (no. 116.39) and the text with no. 197.4 are indentical in treatment. However, there is a Nārasiṃha, an upāgama of the Kāmika. It is not possible to find out whether these texts form part of the mūlāgama or upāgama.

There is a single text called Pārameśvara (no. 116.17) which is supposed to deal with Āgamotpatti from its title. However what is treated here is the classification and extent of the Āgama-s and not the rise of the Āgama-s.

Two texts are attached to the Vātulāgama. The text with no. 118.15 deals with Aṣṭabandhanavidhi and the other, bearing no. 183.24 treats Puṇyāhavidhi.

There are sixteen texts belonging to the upāgama-s. Among them, two texts with nos. 177.1 & 177.2 are treated as Kāmikopabheda, evidently an upāgama of the Kāmika but their identity is yet to be proved. Both these texts deal with the rules and duties of castes and orders. Specially, the text (no. 177.2) deals with some additional matters like worship of the deity, the concepts of Advaita Vedānta, meditation and pollution. They bear the titles Varṇāśramācāravidhi and Varṇāśramācāracandrikā respectively. Mṛgendrāgama (no. 182.12) contains the jñānapāda. It is an upāgama of the Kāmika and is called Nārasiṃha (see. IFI.Pub.No. 23). The Bhīmasaṃhitā, which is an upāgama of the Kāraṇa, is stated to contain Siddhākhya (no. 237.12). What the word siddhākhya means is not made out. Siddhākhya is the name of the 23rd Mūlagama. Perhaps, śloka-s from these are taken and used here to treat the topic Naṣṭabimbasthāpana, installation of an idol that is lost and or replaced or regained later. Pādma, an upāgama of the Svāyambhuvāgama treats Śāstṛpratiṣṭhā (no. 197.21). Ratnaliṅgapratiṣṭhāvidhi (no. 178.1) is the matter dealt with in the Rauravottarāgama (IFI.Pub.no.66, 1983), an upāgama of the

Raurava. There are three texts, which are attached to Pauṣkara, an upāgama of Pārameśvara. Among them, Pauṣkara (no. **168.4**) contains the jñānapāda sections 1, 2 and 3 (śl. 107) (inc). Another text (no. **179.1**) has the same name and topic as in no. **168.4** but it contains ch. 1 & 2 and breaks off at the beginning of the 3rd chapter. Pauṣkarapārameśvaravṛtti (no. **179.2**) contains a commentary on the Pauṣkarāgama for ch. 1-6 in the jñānapāda. It is incomplete and is written in Sanskrit with Tamil words. Vāsiṣṭhasaṃhitā, (no. **134.7**) an upāgama of the Aṃśumadāgama deals with Gāyatrīyantroddhāra. There are four texts with the name Vātulaśuddha, an upāgama of the Vātula. Vātulaśuddha (no. **161**) contains the ten chapters of the Jñānapāda. The text with no. **182.1** bears the same name and is practically identical with it. The Maṭha-s of the Śaiva-s are mentioned and treated in the Vātulaśuddha (no. **157.13**), under the title Ācāryamaṭhaniyama. Vātulaśuddhākhya (no. **175.20**) contains the Tattvabhedapaṭala. It is incomplete. At the end, mention is made of prosodial instants and Mātṛkānyāsa.

There are thirteen texts, some of which have references, in their colophons, to some Āgama texts as their source but these could not be verified. In all likelihood, these could have been based on the portions of well-known Āgama-s and therefore are fit to be treated as manuals. Gaurīkalānyāsa (no. **116.13**) is said to be from the Kāmika. Svāyambhuva is held to be the source for Ātmārthajīrṇoddhāravidhi (no. **118.35**) treating Laya and Bhogāṅga-s. Candrajñāna and Lalita have inexplicably formed together and have the topic Muktisādhana (**177.8**). It is stated here that yogic practice is necessary to realise one's non-difference from Śiva. Nityapūjānukramaṇīsūtra (no. **183.4**) is held to be contained in the Kāmikāgama. This is no index at all. This gives an outline of the daily worship to be done. It is in prose. Sarvāriṣṭaśānti (no. **183.36**), a rite to control all evils, is held to belong to the Vātulāgama but it is not traceable to any text of the Vātula, in print or Ms. Utsavavidhi (no. **197.15**) and Ṣaṣṭipūrtividhi (no. **263.3**) are said to belong to the Vātula. Ṣaṭkarmapaṭala (**258.2**) is said to form part of the Candrajñānāgama.

Twelve texts belong to the Yāmala group. Bhadrakāḷīpratiṣṭhā (**118.17**) is part of Umāyāmala. To the Skandayāmala belong two texts (nos. **118.18 and 132.1**), treating the same topic Bhadrakāḷīpratiṣṭhā. Treatment of this topic in no. **118.18** differs from that in no. **132.1**. Rudrayāmala is represented in six texts. Pañcacakranirūpaṇa is the title of no. **134.13** and Pañcacakratadācārakramavidhi that of no. **134.13**. Rājacakra, Mahācakra, Devacakra, Vīracakra and Paśucakra are the names of the five cakra-s.

Trailokyamohanakavaca, Cintāmaṇikavaca and Bījākṣaramālikāstotra are treated in the texts with nos. **260.1**; **260.2** and **274.8** respectively.

There is a text called Yāmalatantra (no. **246.7**). It contains ch. 34, 33 and 32 of this tantra. Devīrahasya is the source for this treatment as stated in ch. 32. Directions are given for drawing the yantra-s of certain deities.

There are some more texts which come under the upāgama group. These texts do not come under the Āgama kind. Some of them end their titles in the word tantra. The Kumāratantra has four texts. Texts with nos. **116.4**. and **118.41** deal with Subrahmaṇyapratiṣṭhāvidhi. The texts with nos. **121.2** and **225.8** deal respectively with Skandaṣaṣṭhīvrata and Subrahmaṇyaikatriṃśatkalānyāsa.

To the Vināyakatantra belongs Vighneśvaramaṇṭapapūjāvidhi (no. **220**).

The Pañcākṣararahasyatantra lays down the method of worshipping the deity at

Chidambaram in the Cidambarapūjāvidhāna (no. 258.1).

Secondary texts

There are manuals called Kalpa-s. They prescribe the practices of the rituals. The Bhairavasaṃhitā (no. 187.6) forms part of the Vīrabhadramahākalpa. Nos. 162.4 & 5 contain texts that are together parts of Cidambarakalpa. Nyāsa, mantra and others are treated in the Mṛtyuñjayakalpa (nos. 162.21-24). Subrahmaṇyakalpa (nos. 164.1-8) treats Āvaraṇapūjā and contains the Nāmāvali, Āśīrvāda and other topics. Vināyakapūjākalpa (nos. 172.5-7) covers all the aspects of the worship of Vināyaka.

The procedural details regarding the conduct of the rituals are contained in the texts whose titles end with the word paddhati. The Kriyāpaddhati (nos. 146.1 & 4) contains the details for the worship of liṅga, snapana etc. There is another text with the same title (no. 208) which is concerned with temple worship, Aṣṭabandhana and others. The text with no. 203 is called Pratiṣṭhāpaddhati. Similar works with such titles are Pūjāpaddhati (no. 262.4), Prayogapaddhati (no. 275.2), Śaivāgamapaddhati (nos. 245, & 248), Sulocanapaddhati (no. 239.1) and others. Sulocanapaddhati deals with the installation of the main deity alone at Tirunelveli in the temple of Śiva. It is based on the Kāmikāgama and is incomplete. Īśānaśivaguru (before 1000 A.D.) composed a voluminous work 'a paddhati' called after his name. The text (no. 239.2) treats the matters of the Kriyāpāda and worship of svārtha and parārtha kinds. The Śaivāgamapaddhati of which two copies are available (nos. 245 & 248) is of great use for information on the rituals. No. 245 deals with Mahotsava, Saṁkocavidhi and others, while no. 248, a manual on the rituals, contains extracts from chapters of the Kāmika, Kāraṇa, Aṃśumat and other Āgama texts. Treatments in some are written in Tamil. Aghoraśivācāryapaddhati of Aghoraśivācārya (before 1200 A.D.), is of great value, as many manuals, that were written in the later periods, are based upon it, although the source is not named in them. It deals with all the aspects of the rituals of Śaivism. Aruṇācalapaddhati treats Vṛṣabhatāla (no. 118.23), a musical timing used in the temple at Tiruvaṇṇāmalai during festivals. Devatāvāhana is also included within this text.

Among the well-known and widely used works on Śaivism is the Kriyākramadyotikā of Aghoraśivācārya. There are thirty three texts of this work described in this volume. These are either complete or incomplete dealing with select topics.

The Sakalāgamasaṃgraha is a compendium containing extracts of the treatment of select topics taken from several Āgama texts as they are described there. There are many works with this name, each differing from the other in the selection of the topics and in choosing the Āgama text from among the several Āgama texts that are available. Some of the texts bearing the title Sakalāgamasaṃgraha are numbered as 228, 256 & 257.1. There is a text with the name Muhūrtanirṇaya (no. 118.42) devoted to the fixing up of the time for undertaking certain rituals and has extracts from the Kālaprakāśikā of Narasiṃha, Vīrāgama, Kālavidhāna and others. There is a text (no. 150) having the name Kriyādīpika associated with the Sakalāgamasaṃgraha. Another text (no. 204.1) with this name deals with Śivaliṅgapratiṣṭhāvidhi. For details regarding this, see note on no. 111.7, Vol. I.

Apart from these, there are independent writings on Śaivism. Mention is to be made of Vināyakabhaṭṭa's Nādasāra (no. 118.7) and Agnikārya (118.9). Vināyakabhaṭṭa belonged to Ādivaṭa in Jyotigocaranāgodbhavasthāna and flourished in the 16th century. Subrahmaṇyamaṇṭapupūjā is treated in the Nādasāra, perhaps a bigger work of which this topic forms a part.

The Siddhānta-s (settled doctrines) of Śaivism are found in many texts. Among them, the Siddhāntasārāvali of Trilocanaśambhu is in verse and divided into the well-known four pāda-s. It is available in print with Tamil translation. The text no. **145.1** contains the Sanskrit text of the Siddhāntasārāvali with a Sanskrit commentary by Anantaśambhu. It contains all the pāda-s except jñāna. Text no. **178.22** contains the Sanskrit commentary for śloka-s 6-12 in the text and is called Prāsādamantravyākhyā. Text no. **182.10** contains the text with a commentary in Maṇipravāla.

The Siddhāntaprakāśikā of Sarvātmaśambhu (no. **169**), the preceptor of Aghoraśivācārya, discusses the settled conclusion of all schools of thought including the nāstika, and āstika kinds. The Siddhāntaśikhāmaṇi (no. **182.7**) of Jñānaprakāśa has two chapters named Śivānanda and Samarasabhāva. References are found to writers like Sadyojyoti and others. The Siddhāntaratnākara (**197.6**) of unknown authorship deals with the installation of Mūlaśivaliṅga.

Prāsāda is the name given to the mantra of Śiva. It bestows favours on those who propitiate it. Prāsādaṣaṭślokī (nos. **146.2**, **157.5**and **178.16**) is the name of the work which deals with this mantra in six śloka-s. Nos. **179.3** & **197.10** are the texts of Prāsādaṣaṭślokī with Sanskrit commentaries of unknown authorship. Prāsādacandrikā (no. **178.18**) is the work of Aruṇadeva. The letter pra means knowledge about Śiva, sā means for attaining mokṣa and ḍa the giver namely Śiva. This text offers the method of using this mantra. Samarasa means bare existence of everything with the disappearance of all differences. Viṣuva is said to bring about the union between soul, mind and vital airs. The Prāsādamantra has an exposition in the Prāsādamantravivaraṇa (no. **175.13**).

Sarvajñānottara is held by Appayadīkṣita (C.1600 A.D.) as a Vaidika cum Śaiva text. Vide: – Śrīkaṇṭhabhāṣya on Brahmasūtra 2.2.38. This text is not included within Tantrāvatārapaṭala of any Āgama. This text under notice (no. **162.18**) is called Svātmasākṣātkāropadeśaprakaraṇa. It forms part of the second chapter of the Vidyāpāda. Ātman, Śiva and Paramātman are to be meditated upon. Another text called Sarvajñānottara (no. **182.2**) deals with yoga and jñāna and does not have much agreement with the printed edition.

The Śaivabhūṣaṇa (no. **194.4**) of Paramānandayogin also called Pañcākṣarayogin (1638 A.D.) deals with the Śaiva-rituals. Another text (no. **190.35**) of this work has a Tamil gloss. Tripadārthanirṇaya (**182.4**) is in prose and offers an exposition of pati, paśu and pāśa. Śaivaṣoḍaśikakriyā (no. **189**) should deal with the sixteen purificatory rites, as the title goes but only some of them get treatment here. There is another text (no. **229.1**) with this name. The Saṃhitāratnākara (no. **237.9**) explains the method of fixing the time for any undertaking, like installation of deity.

The Bhuvanakośa (no. **181.1**) is a work on the geography of the Bharatakhaṇḍa.

The Śivapūjāstava (no. **236.3**) of Jñānaśambhu contains 47 verses describing the rituals of the worship of Śiva. Similarly, the Vyomavyāpistava (no. **182.9**) is a poem by Rāmakaṇṭha II with a commentary of Vedajñāna. Śivayogaratna (no. **182.8**) of Jñāna prakāśa deals with the practice of Śivayoga for attaining release. (For details, see IFI.Pub.no.53).

The Dīkṣādarśa (no. 171) contains only a section on Daśakārya. (See note on 171 for details). This is written in prose with citations from various works. (no. 194.2,5) Śaivasañjīvinī is a work on dīkṣā in 649 verses. Directions are given in Tamil. Citations are taken from Tattvasaṃgraha, Ṣaṭsahasra, Lakṣaṇasamuccaya and others.

The places that are sacred to Śiva and Viṣṇu are enumerated in the Sthalamālikā (no. 190.17).

The Sthāpanadīpikā (no. 197.7) and Śrīpratiṣṭhāvidhi (no. 197.8) are of the authorship of Śaivaśikhāmaṇibhaṭṭācārya. These texts are on installation.

The Śivajñānabodha (no. 173.10) is a treatise in Sanskrit on Śaivasiddhānta by Meykaṇṭatēvar. The text and commentary in Tamil upon this work is available in no. 167.4. Text no. 173.18 has the text with Maṇipravāla commentary.

There are indices for the items of rituals and acts to be gone through. They are fourteen in number in this volume. Some among them are related to Samayadīkṣā (no. 162.35) and Mahotsava (nos. 204.8, 204.15). There are indices (183.5 & 197.1) for the topics dealt with in the Kriyākramadyotikā and Aghoraśivācāryapūjā.

Text nos. 136.1 & 136.4, 145.2 and 195.4 , are Śivāgamādimāhātmyasaṃgraha by Jñānaśiva who brings out the greatness of the Śaiva Āgama-s. Greatness of a Śaiva is brought out in 23 śloka-s in Śaiva Mahimā (no. 177.5). The general traits of a Śaiva are stated in Śaivasāmānyalakṣaṇa (no. 177.6). The act of worshipping Śiva is hailed in Śivapūjāmāhātmya (no. 195.12) (inc). Greatness of the five syllabled mantra of Śiva is brought out in Pañcākṣaramahimā (no. 199.5). Text no. 204.12 describes the practices of the Śaiva Ācarya-s

Śākta texts

There are manuals and digests in the Śākta tantra. Some of the texts are called Kalpa and some tantra. Vīrabhadramahākalpa (nos. 187.5-9) contains mantra-s like Śyāmalāvīrabhadramantra, Vīrabhadramahāyantra, Pakṣisāluvamantra and others. The Bhairavasaṃhitā contains this treatment. Aghorakalpa (no. 187.13-16) contains Aghorakavaca, Astramantra and other topics. Cidambarakalpa (nos. 162.4 & 16) treats all the aspects of mantra and yantra of the deity at Cidambaram. Similar is the case with the Mṛtyuñjayakalpa (no. 162.21-24). The Ākāśabhairavakalpa is concerned with the temple at Chidambaram and treats many topics. The text Ākāśabhairavakalpa (no. 206.10) treats mantroddhāra and homa. Dattātreyakalpa (nos. 134.1-5) belongs to the Uḍḍāmareśvaratantra, one of the 64 Śakta Āgama texts. The six acts like vaśīkaraṇa and others are generally the topics dealt with here. Mantra-s, yantra-s, dhyāna, stotra and Nāmāvali-s of Dattātreya are dealt with in this kalpa which includes the Dattātreyapūrvottaratāpinyupaniṣat which belongs to the Atharvaveda. As with the Āgama tradition, the text no. 134.5 contains a specific kind of Sandhyāvandana called Dattātreyasandhyāvandana.

The method of drawing the cakra is contained in no. 134.6 together with the meaning in Telugu and is called Śrīcakraracanākrama. Text no. 134.10 treats the formation of Dhruvāṣṭakacakra in the Dhruvāṣṭakacakroddhāra. Worship of this will bring stability to the doer. The Bhuvaneśvarīkakṣapuṭayantroddhāra (no. 134.12) is written in Sanskrit and Tamil. The word kakṣapuṭa denotes the six acts like vaśīkaraṇa and others, the chief deity of worship being Bhuvaneśvarī.

Kaulādarśa (no. 254.3) of Viśvānandanātha gives a treatment to the Kaula, representing one of the forms of worship. Dakṣiṇācāra, the other kind of śākta worship, is dealt with in the Svacchandalalitabhairava (no. 163.2). The treatment here bears the Advaitic tinge. Pañcākṣararahasyatantra (no. 258.1), Cidambararahasya (no. 261.11), Puṇḍarīkapurāṇa, Arcanācakra (no. 261.12), all bear relevance to the deity in the temple at Chidambaram. The text (no. 272.1) Tripurāhṛdaya forms part of the Tripurātantra. This is a kind of prayer addressed to Lalitātripurasundarī. Mahātripurāsiddhānta (no. 246.5) forms ch. 30 to 34 of the Mahātripurāsiddhānta. It has subdivisions with the names Mātaṅgakalpa and Śyāmalākalpa. Of similar nature are Caṇḍikāhṛdaya (no. 206.8) and Devīdala (no. 206.9).

Yantralekhanavidhi (no. 174.18) is the name of the text, written in Tamil and Sanskrit. This is to be illustrated by the Trailokyamohanayantra (no. 174.2). Aśvārūḍhākrama (no. 261.17) describes Devī as mounted on the horse and has at the end homa and Aghamarṣaṇa mantra.

The mantra-s and yantra-s used in the Śākta system are intended to serve two purposes of offence and defence. To the former kind belong and Śulinīdurgāmantra (no. 174.7), Puruṣavaśyādimantra (no. 174.8), Vaidyamantra (no. 174.20), Vaśyamukhīmantra (174.17), Pratikriyāśūlinīmantra (no. 260.8) and others. Svarṇākarṣaṇabhairavamantra (no. 174.9), Devīmālāmantra (no. 260.4) included in the Khaḍgamālā, Pañcākṣaramantra (no. 261.19) for any deity and, Ajapāgāyatrīmantra (no. 157.6, 175.6 & 175.8) belong to the latter kind.

The method of worshipping god at night, according to the Pāśupata system, is treated in the Pāśupatakarmaniśipūjāpaddhati (no. 261.1). The author of this text is Pañcākṣaraśivācārya. Of similar kind are Pūjāpaddhati (no. 275.1) and Prayogapaddhati (no. 275.2). Text no. 174.1 contains the Dhvanimantra which is related to Sabheśvara and has many syllables as a mālāmantra. The Mātṛkāsarasvatīmantra (no. 175.7) is in honour of goddess Sarasvatī, held to be the source of mantra-s.

The routine life of a Śākta is described in the Āhnikavidhi (no. 260.7) by Vidyānandanātha. Nityakarma (no. 262.3) gives an outline of obligatory duties to be daily attended to. Gurupāramparya (no. 254.4) shows the exalted position which a preceptor occupies in the Śākta system.

The aspects of Śākta religion are reflected in stotra-s. Devīnāmastotra (no. 206.2) is based on the Lalitopākhyāna and contains 12, 16 and 25 names of Devī. Bālārṇastava (no. 206.3) is not found in the printed edition of the Rudrayāmala though it is held to be so. Nāmasārastava (nos. 246.3 & 11) glorifies the name of Devī. It is held to be part of Saubhāgyalakṣmīmahāmantra. Bījākṣaramālikāstotra (no. 274.8) is held to belong to the Rudrayāmala but it belongs to Oḍayāmala, which forms part of the Rudrayāmala. Devīstotra and Bālādhyāna form the beginning of this text. This is followed by fourteen śloka-s in praise of the Bījākṣara-s. In all likelihood, texts nos. 30.3 and 44.4 (Vol. I) form the introduction for this text.

Āgama made of worship

The Śaiva Āgama-s find their use in the worship in the temples and house. It is largely the external worship in temples that gets much greater treatment in them. The word āgama is analysed, in the text (no. **264.10**) into a ga and ma, a standing for paśu, the living beings, ga for bondage, and ma for fixing up this in the mind. The text Āgamodbhava (no. **199.2**) contains a selection of verses which indicate the origin of the Āgama-s. The verses are taken from the Suprabheda, Kāraṇa, Śataratnasaṃgraha and Tantrasāra. The text is incomplete. The text Āgamotpatti (no. **116.17**) contained in the Pārameśvara Āgama, deals only with the extent of the Āgama-s. Classification is made of the Āgama-s as Daivika, Mānuṣa and Rākṣasa.

Śivapūjā is treated in more than ten texts. The noteworthy texts on this topic are Sakalāgamasaṃgraha (no. **117.1**) dealing with the worship of earthern Śivaliṅga and texts bearing nos. **118.40** and **130.2**. The former is called Pūjāvidhi and the latter Śivapūjāvidhi. Both are written in Maṇipravāla. Nityapūjā (no. **126.1**) deals with the daily and obligatory worship of Śiva. Śivapūjā (no. **195.15**) is a rare text. Antaryāga (no. **200.2**), which involves Bhūtaśuddhi, deals with internal worship, a preliminary to the external kind of worship. Mānasollāsa (no. **236.6**) has 17 verses dealing with the worship of Śiva. It is in the form of instructions addressed to one's own mind. Its authorship is unknown. It is not available elsewhere.

Māsapūjāvidhi (no. **122**) is not found in the printed edn. though the text mentions the Suprabhedāgama as its source.

Sampatgaurīpūjāvidhāna (no. **118.43**) enjoins the worship of Sampatgaurī, a form of Pārvatī for obtaining wealth.

Construction of temples, selection of stones for building, building the Bālālaya, the temple in miniature, making the idol and its installation receive treatment in the Ālayanirmāṇavidhi (no. **237.2**), Śilāparigrahaṇavidhi (no. **221.3**), Bālālayavidhi (no. **197.5**), Devatānirmāṇa (no. **264.16**) and Berapratiṣṭhā (no. **237.3**) respectively. There are many kindred matters described in this volume such as Śivaliṅgapratiṣṭhāvidhi (nos. **197.19** & **255.4**), Devīpratiṣṭhāvidhi (no. **183.32**), Vighneśvarapratiṣṭhāvidhi (nos. **183.30** & **31**) and Saurapratiṣṭhāvidhi (no. **183.29**).

Worship could be conducted in a temple only by persons who get initiated by competent priests who conduct worship in temples. Such priests, who are also called Ācārya-s, should be respected by those who seek to receive initiation from them. This is treated in the texts (no. **162.34**) called Guruvandana and Gurumāhātmya (no. **177.4**) taken from the Candrajñāna and glorifying the line of Ācārya-s. The procedure for initiation and allied topics are treated in the Dīkṣādarśa (no. **171**), Dīkṣāsaṃkalpa (no. **183.7**), Dīkṣāpraśaṃsā (no. **183.25**), Śaivasanjīvinī (nos. **194.2** & **5**) Viśeṣadīkṣāvidhi (no. **255.1**) and Nirvāṇadīkṣāvidhi (no. **255.2**). On the completion of initiation, the pupil, who receives initiation, is raised to the status of Ācārya. This matter is treated in the Ācāryābhiṣekavidhi (no. **255.3**), a Tamil rendering of a work, written originally in Sanskrit.

Mantra-s are to be used during the act of worship. The person, who gets initiated, will have to observe certain rules for receiving the mantra. This matter receives treatment in the text Mantragrahaṇaniyama (no. **262.2**). Text no. **117.2** contains the Gāyatrīmantra-s for several deities. The Prāsādamantra (no. 121.3) and others are treated in nos. 264.19-21. Some texts use Tamil expressions while employing the mantra-s such as, Śyāmalāvīrabhadra (no. 178.23) and others (no. 261.18). The yantra-s play an important role in the temple. Most of the yantra-s have the influence of the Śākta discipline. Gāyatrīyantroddhāra (no. 134.7), Mahāgaṇapatisarvakāryasiddhiyantroddhāra (no. 134.8) and Pañcacakranirūpaṇa (no. 134.13) could be cited here.

The act of imparting power through nyāsa is dealt with in a number of texts. Among the texts which treat this, the following deserve notice. Gaurīkalānyāsa (no. 116.13), Tattvanyāsa (no. 116.34) containing explanations in Tamil, Mātṛkānyāsa (no. 116.36) with internal (antaḥ) and external (bahiḥ) kinds, Sadāśivatattvanyāsa (no. 116.37) to be made in fire; Daśavidhanyāsa (no. 199.3) and Subrahmaṇyanyāsa (no. 243.2) based on the Kumāratantra. Texts with nos. 118.14; 144.2 & 199.1 and others contain collections of nyāsa-s. Nyāsavidhi (260.5) lays down the procedure for doing nyāsa.

Meditation is to be done on the mantra-s. It varies from deity to deity. Text no. 140 mentions several forms of Śiva, Gaṇapati, Subrahmaṇya, Annapūrṇā and others giving the śloka-s for their meditation. Ajapāgāyatrī is enjoined for meditation in nos. 175.6; 175.8 and 182.5. Text (nos. 141.1-3) mention 16 forms of Subrahmaṇya, 16 forms of Gaṇapati and 25 forms of Maheśvara for meditation. Of similar kind are the texts (no. 147) called Devatādhyāna and no. 172.17 called Mūrtidhyāna.

Apart from these acts of worship, the priests have to offer oblations into the fire which act is called Agnikārya (no. 118.9) and homa (140.7). This volume contains six texts with the name Agnikārya.

The proper time for the installation of the idol is to be fixed according to the treatment of this topic in the Kriyādīpikā (no. 118.42) and Saṃhitāratnākara (no. 237.9). The Vimānasthāpana (no. 118.21) belongs to the Kāraṇāgama and treats the installation of the Vimāna, structure around and above the sanctum sanctorum. Installation of liṅga or idol is treated in the Mūrtisthāpana (no. 118.33), forming part of the Kāraṇāgama, and Śivaliṅgapratiṣṭhāvidhi (no. 162.19) of Īśānaśivācārya. The marks of liṅga are contained in Liṅgalakṣaṇa (nos. 178.2 & 8). Installation of liṅga-s of a general kind, Bāṇaliṅga, Aṅgaliṅga, Sārvadeśikaliṅga and Ratnaliṅga are treated in texts with nos. 178.3, 4, 6, 7 and 1 respectively. Aghoraśivācārya's Śivaliṅgapratiṣṭhāvidhi (no. 183.12) is the widely used text in installation.

Worship is to be done to the deity everyday which is treated in the text called Nityapūjāvidhi (no. 242 & 257.1). Among the kinds of giving bath to the deity (snapana), this volume contains Ekonapañcāśatsnapanavidhi (no. 116.29) belonging to the Kāraṇāgama and to be carried out with 49 pitchers.

Festivals are undertaken in temples once in a year and are called Mahotsava, which are celebrated for several days ranging from one to twenty one (no. 116.21). Mahotsavavidhi is treated in the Yogajāgama (no. 118.24) and in the Nārasiṃha (no. 116.39 & 197.4). Gaṇeśotsavavidhi (118.26), forming part of the Svāyambhuvāgama, has no agreement with T.Mss. of IFI. Sandhyāvāhana and Devatāvāhana form part of the Mahotsavavidhi (no. 118.27) treated in the Kriyākramadyotikā. Śivotsavapaddhati (no. 197.2) deals with the festival conducted in honour of Śiva. Skandasvāmin's festival is treated in the Nārasiṃha (no. 116.23) and that of Devī (no. 116.24) is said to be taken from the

Aṃśumattantra. Utsavavidhi (no. 197.15) is held to form part of the Vātula. An incomplete account of the festival for 18 days is contained in the text (no. 197.20) called Aṣṭādaśadinotsava. Dhvajārohaṇavidhi (no. 128.1) has similarity to the treatment in the Kriyākramadyotikā and Bherītāḍana forms part of the Mahotsavapaddhati (no. 223).

Festivals are also conducted daily and on certain occasions. The text Nityotsavavidhi (no. 197.14) belonging to the Kāraṇāgama represents the former kind. To the latter belong Uḍupotsava (no. 197.11) from the Aṃśumat, Kṛttikādīpotsava (no. 197.13) from the Vijayāgama, Ārdrāvratotsava (no. 116.25 & 197.18) from the Vijayāgama, and Navamyutsava (no. 116.26) from Niśśvāsa, also called by the name Navarātrotsava and (no. 267.1) called Mahānavamīpūjā.

The text Rāmanāthacūrṇikā (nos. 200.1 & 219.1) is sung at the commencement of the festival in the temple at Ramesvaram. Blessings are showered on the deity at the conclusion of the festival for the continued conduct of festivals and well-being of the temple and locality. These are contained in texts (no. 164.8 & 172.1) called by the name Āśīrvacana and Āśīrvāda.

Expiatory rites (prāyaścitta) are described in many of the texts. The method of undertaking this is described in the Prāyaścittavidhi (no. 118.10) from the Kāmika and (no. 135) from the Aṃśumattantra. Homa-s with the names Śānti, Diśā and Mūrti are described in the Kāraṇāgama (nos. 116.31-33 & 35). Utsavaprāyaścittavidhi (no. 116.22 & 149) from the Sūkṣma deals with the acts of expiation for the lapses that occur during the conduct of festivals. The lapses, that occur during daily worship, are treated in the Śivapūjāprāyaścitta (no. 229.6) and Nityapūjāprāyaścitta (no. 237.4) together with the directions for their expiation. The rules for expiation as laid down in the Āgama-s are treated in the text Āgamaprāyaścitta (no. 240). Pavitrārohaṇa (no. 237.6) describes the Pavitrotsava, a major expiation rite to be undertaken once in a year for the lapses and sins committed during the year.

The structures in the temple, idol and liṅga may become unfit for use with the passage of time through dilapidation and breakage. On such occasions, renovation is required to be done. This may take the forms of Aṣṭabandhanavidhi and Jīrṇoddhāraṇa (for an account of these, see notes under nos. 13.1 & 2, Vol. I). Aṣṭabandhanavidhi (no. 118.15) is said to form part of the Vātulāgama, but this could not be traced to any text or Ms. of this Āgama. Renovation of the liṅga or idol worshipped in the house is treated in the Ātmārthajīrṇoddhāravidhi (no. 118.35) and is held to form part of the Svāyambhuvāgama. Replacement of an idol in the place of the lost one gets treated in the Naṣṭabimbasthāpana (no. 237.12) forming part of the Bhīmasaṃhitā. Renovation of the temple is dealt with in the Ālayajīrṇoddhāra (no. 116.20.)

Routine life of a Śaiva

The daily life of a Śaiva is governed by the rules laid down in the Śaiva Āgama-s. The first section in the Kriyākramadyotikā of Aghoraśivācārya is devoted to the treatment of this matter which is called Nityakarmavidhi. This topic is treated in the text Nityakarmavidhi (no. 121.1) of the Kriyākramadyotikā and in the Nityakarmānuṣṭhānavidhi (no. 118.39) of unknown authorship. The text Anuṣṭhānavidhi (no. 165.7) treats this matter in Tamil using Sanskrit words. Installation of liṅga for personal worship is treated in the

Ātmārthacalaliṅgapratiṣṭhāvidhi (no. **183.28**) by Candraśekharabhaṭṭāraka of Tiruvarur. The Ātmārthaśivapūjāvidhi (no. **215**) deals with worship of Śiva in the house.

Observances (vrata-s) that are undertaken by an individual are treated in the Vratavișaya (no. **172.18**). The time or period for undertaking them is treated in Vratanirṇaya (no. **176.4**).

Yogic practice is recommended for steadying the mind in the Yogasaṃgraha (no. **236.5**). Soul's condition in the released state is treated in the Muktātmanirūpaṇa (no. **177.7**) in 57 śloka-s.

The Kriyākramadyotikā (no. **172.4**) offers the procedure for performing the final rites for a Śaiva. Texts under the name Antyeṣṭi (**188.1-5**) deal with this matter. These rites differ slightly from each other according as they are to be performed to a Samayin, Putraka and other kinds of śaiva-s. Those for the Samayin are dealt with in the Samayāntyeṣṭividhi (no. **196**). Cūrṇotsava (nos. **188.2, 4** & **205.1, 4**) forms part of Antyeṣṭi.

Śrāddha, the annual ceremony, which is to be performed, is done according to the Śaivāgama principles and is called by the name Śaivaśrāddhavidhi (nos. **190.25, 198.5** & **263.10**).

Miscellaneous topics

There are certain topics too brief to be treated, as manuals or digests. To these belong the Pañcaśayanakalpana (no. **116.5**) enjoining the arrangement of bed for god with feathers, cotton, hairs of rams, hides and silk fibres. The utensils which are required for performing homa (installation) are enumerated and dealt with in the Pratiṣṭhopakaraṇa (no. **154.2**). Saptaviṣuva (no. **178.20**) dealing with the seven kinds of dissolutions is said to belong to the Cintyaviśva. (For viṣuva and its kinds, see note on this text.) All those materials that find use in the Kriyāpāda are treated in the Kriyopakaraṇa (no. **172.3**). Maṇḍūkaparamaśāyipada described in the text no. **129.2** describes the Vāstupuruṣa on the basis of the Prāsādamantra. The syllables of this mantra are made to occupy one in each of the 81 squares which are drawn to form a diagram. Pañcapāṇḍavalakṣaṇa (no. **139.5**) gives the features which the images of the Pañcapāṇḍavas are to take for installation. The fire-pits (Kuṇḍa) and liṅga are described, with reference to their features, in nos. **140.7** and **178.2** respectively. Nirmālya is dealt with in no. **175.10**. Pavitra, Darbha, Māsapūjā, Somāskandadhyāna and others are treated in the text no. **118.28**. The text with no. **162.48** enumerates the weapons of Śiva and the places sacred to Śiva.

Stotra-s

There are many texts in this volume which contain the stotra-s some of which have been described in Vol. I. The text with no. **172.12** is Śivastotra in 37 ½ śloka-s which are identical with those found in Aghoraśivācārya's Kriyākramadyotikā pp. 120-122, Chidambaram edn. The deity is stated here to have taken its abode in a place called Kālañjara. Another stotra of Śiva is Nakreśvarastotra (no. **250**) in 105 verses and this deity is stated to be on the Parvatamalai near Tiruvaṇṇāmalai in the North Arcot Dt. of Tamil Nadu, India. Vyomavyāpistava vyākhyā (no. **182.9**) is the poem by Rāmakaṇṭha in praise of Vyomavyāpipadamantra. It has a commentary by Vedajñāna. The Viśveśvarādistotra (no. **146.6**) is in praise of Viśveśvara (Śiva) and Lokāmbikā (Pārvatī). There is a Śivastotra (no. **195.6**) composed by Upamanyu. Śivastotra (no. **195.9**) is of unknown authorship and it contains eight śloka-s. Śivānandalaharī (no. **195.7**) is a work of Śaṃkara. Śivapāhyaṣṭaka (no. **202.2**), the work of Abhinavanṛsiṃhabhāratīsvāmin has the refrain śiva pāhi mām at the end of each śloka. The deity at Tiruvarur in the Tanjore Dt. of Tamil Nadu, India, is praised in the Tyāgarājāṣṭaka (no. **222.4**). The Mārgabandhustotra (no. **224.2**) is the work of Appayadīkṣita (1600 A.D.) seeking the favour and guidance of Śiva while one undertakes the journey. Aṭṭālasundarāṣṭaka (no. **225.16**) and Sundareśvarastotra (no. **225.19**) are in praise of the Lord at Madurai. The latter is a rare text. Ākhyāṣaṣṭi (no. **235.4**) is a stotra in praise of Śiva containing 63 śloka-s and composed by Śridhara Veṅkaṭeśa, well-known as Ayyāvāḷ whose other work Dayāśataka (no. **235.3**) intends to seek Śiva's mercy. The Āmnāyastava (no. **235.5**) is in praise of Śiva and is of unknown authorship. The names of Śiva are taken from the Āgama-s and are composed to form the Āgamastotra (no. **225.12**).

The syllables constituting Śivamantra are extolled in the Śaivapañcākṣarīstotra (no. **162.30**). Of similar nature is the Pañcākṣaramālikāstotra (no. **182.6**) by Haradatta who wrote this to establish Śiva's superiority over Viṣṇu. Mantramātṛkāpuṣpamālāstava (no. **190.30**) is the work of Śaṃkara wherein the sources of mantra are offered to Lalitā as flowers. Mārkaṇḍeyastotra (no. **266.2** & **3**) is in praise of Śiva.

The Śivasthalādistotra (no. **177.3**) belonging to the Candrajñānāgama is in the form of verses glorifying Śiva.

Bālāmbikāstava (no. **190.19**), Kāmākṣīstava (no. **190.29**) and Tripurasundarīstavarāja (no. **260.3**) are in praise of Devī. Saundaryalaharī (nos. **231** & **234**) of Śaṃkara has the commentary of Lakṣmīdhara. Taṭātakāstotra (no. **225.17**) is in praise of the goddess at Madurai.

Vināyaka is praised in two works with the titles Gaṇeśāṣṭaka (no. **225.3**) and Vināyakastotra (no. **119.1**), a rare text. Skandastotra (no. **195.5**) is a rare text. Cidambarāṣṭaka (no. **261.15**) is in praise of the dance of Naṭarāja.

. There are texts with the titles ending in the title Kavaca, meaning an armour protecting the reciter of them from evil. The Sammelanakavaca (no. **205.6**) is in honour of God and Goddess at Chidambaram. There are a number of Kavaca-s on the planets (no. **191**), Aghorakavaca (no. **187.15**) and others, most of which are held to form part of the Purāṇa-s like Skānda.

Nāmastotra & Nāmāvali-s

Many of these texts have been described in Vol. I. These contain the 1008, 108 or 18 or less number of the names of the deities in whose honour the nāmāvalī-s have been composed. Text no. **162.1** called Śivasahasranāmāvali is a rare and important text. The Āgamatriśatīnāmāvali (no. **162.20**) contains the 300 names of Śiva taken from the Āgama-s. Other stotra-s are Rudrāṣṭottaraśatanāmāvali (no. **274.6**), Śivadvādaśanāmastotraślokāvali (nos. **156.4** & **162.10**) and Śivāṣṭottaraśatanāmāvali (no. **162.32**). The last mentioned work is a rare text.

Śāstṛdevatā is glorified in a text (no. **162.33**) different from the well-known work and in no. **251.2**, bearing the title Śāstraṣṭottaraśatanāmāvali and stotra. Text no. **251.1** contains Śāstṛsahasranāmāvali.

Subrahmaṇyāṣṭottaraśatanāmāvali (no. **264.26**) is a rare text. Sixteen names of Subrahmaṇya are glorified in the Subrahmaṇyaṣoḍaśanāmaślokāvali (**172.8**). The text with nos. **157.11** & **165.9** contains the Subrahmaṇyaṣaḍakṣaratriśatīnāmastotra which has the names of the deity made up of the Ṣaḍakṣara mantra.

The text with no. **162.31** is Pañcākṣaramahāmantrāṣṭottaraśatanāmāvali made up of the syllables of the Pañcākṣaramantra. Aṣṭāviṃśatyāgamanāmāvali (no. **157.9**) contains the names of the 28 Śaivāgama-s.

Devīpañcaviṃśatināmastotra (no. **162.13**) contains the 25 names of Devī. 108 names of Mīnākṣī are included in the Mīnākṣyaṣṭottaraśatanāmastotra (no. **235.12**). Śāradā's 108 names are glorified in the Śāradāṣṭottaraśatanāmāvali (no. **224.1**), and those of Umā in the Umāṣṭottaraśatanāmāvali (no. **246.4**). 108 names of Devasenā and Vaḷḷī are treated respectively in the Devasenāṣṭottaraśatanāma (no. **165.11**) and Vaḷḷyaṣṭottaraśatanāmāvali (no. **165.10**).

Similarly, Gaṇeśa, (no. **235.1**), Durgā (no. **197.23**) and others have many nāmāvali-s.

Purāṇa-s and Māhātmya-s

There are some sources for the śaiva concepts of religion and Paurāṇic accounts related to certain anecdotes, temples and others. These are called Māhātmya-s. Greatness of the river Tāmraparṇī flowing in the Tirunelveli Dt. Tamil Nadu, India, is brought out in the texts with nos. **232** & **233.1**. Devīmāhātmya (no. **143.4**) is treated in the Mārkaṇḍeya Purāṇa. Hālāsyamāhātmya (nos. **252.1**, **249** & **268**) forms part of the Skandapurāṇa. Gaṇeśasahasranāmamāhātmya is treated in the text with no. **235.2** and Śivapūjāmāhātmya in no. **195.12**. Life of a śaiva devotee Sananda is dealt with in no. **261.3** and forms part of the Skandapurāṇa.

The Puṇḍarīkapurāṇa is the basis for the development of Śaivism at Chidambaram in the South Arcot Dt. Tamil Nadu, India. Bhaviṣyottarapurāṇa (no. **162.11**), Brahmakaivarta (no. **191.7**), Padma (no. **162.15**) and Brahmāṇḍapurāṇa (no. **266.8**) form the sources for narrations and stotra-s. The texts based on these are numerous and may be looked into in the index.

Works on general topics

Some of the texts described in this volume treat matters that do not pertain to Śaiva-Āgama. Some of them are based on Dharmaśāstra-s and other branches of Sanskrit literature. Here are found texts on Rudrapraśna (no. **139.3**), Taittirīyasaṃhitā (no. **263.15**) and Garuḍopaniṣat (no. **260.11**). Āśīrvādamantra-s, are found in (no. **217.1**). The Bhagavadgītā (no. **191.1**), its māhātmya (no. **191.3**), Rāmānuja's Śaraṇāgatigadya (no. **191.2**) and Gopikāgītā (no. **263.18**) are some of the religious texts.

Didactic sayings are found in no. **190.18** which contains an incomplete text of Bhartṛhari's Nītiśataka. A lexicon is available in no. **180.14** called Nānārthavargaṭīkā with Tamil meaning. Texts with nos. **175.19**, **175.4**, and **175.3** are Meghadūta, Kuvalayānanda of Appayadīkṣita and Vāmanabhaṭṭabāṇa's Śṛṅgārabhūṣaṇabhāṇa, all of which are incomplete.

The whole of Sundarakāṇḍa of the Rāmāyaṇa is available in no. **143.1** and Gaṅgāvataraṇa section of the Bālakāṇḍa in no. **143.2**.

The work of the artisan, Śilpikarmavidhi (no. **237.11**), forms part of the Viśvakarmya.

Vaidikapārthivaliṅgapūjā (no. **229.2**) is based on the Vaidika mode of worship. Taṭākapratiṣṭhāvidhi (no. **136.7**) and Ṣaṣṭyabdapūrtiśāntividhi (no. **136.12**) are based upon the Śaunakīya. Directions of Bodhāyana are followed in the treatment of Khagaśānti (no. **136.13**) and Śrāddhaprayoga (no. **207.1**). Śrāddhavidhi (no. **263.16**) is based on Āpastamba's directions. Agastyasaṃhitā (Skāndapurāṇa) and Varāhapurāṇa form the sources for the treatment of Nāgapratiṣṭhā (no. **136.8**) and Aśvatthapratiṣṭhā (no. **136.9**) respectively. Astrological matters are dealt with in nos. **172.15** & **218.1**. Medical treatment is found in no. **174.20**.

Saṃkara's Ātmabodha (no. **186.7**) teaches the nature of the knowledge of self. Pañcīkaraṇa (no. **272.4**) discusses the upaniṣadic doctrine of quintuplication to explain cosmology.

The Jātakaśiromaṇi is the name of astrological work with no. **141.4**, incomplete and of unknown authorship. The text with no. **175.18** is the Jātakapārijāta of Vaidyanāthadīkṣita. It is an incomplete treatise on astrology. Dhaniṣṭhādipañcaṛkṣaśānti (no. **263.8**) and Dhaniṣṭhāśānti (no. **263.9**) deal with the prāyaścitta to be performed to the house where a person dies at the time when Dhaniṣṭhā is the star of the day. These two are taken from Bodhāyana's work and Vāmanapurāṇa respectively. The Samādhividhi (no. **263.2**), which is written in Sanskrit and Tamil, offers the procedure for performing the funeral rites for a person who dies while he is in meditation. The rules regarding pollution consequent upon birth and death are treated in the Āśaucadīpikā (no. **229.4**). A text (no. **190.23**) called Aghapañcaṣaṣṭhi deals with this.

Some texts contain stotra-s in praise of deities other than Śiva and Devī. The texts with nos. **119.5**, **119.4** and **148.1** contain respectively Govindāṣṭaka, Rāghavāṣṭaka and Gaṅgāstotra. Śamkara is the author of the last mentioned work. Sun is praised in the Sūryāṣṭottaraśatanāmāvali (nos. **162.41** & **197.22**). The Mahābhārata contains in the Vanaparvan the Sūryanārāyaṇāṣṭottaraśatanāmāvali (no. **191.9**). This text contains only 41 names. Rāmastava (no. **214.4**) is a rare text. Gaṅgāsahasranāma (no. **235.7**) is incomplete. Sītāṣṭottaraśatanāmastotra (no. **235.8**) is in praise of Sītā. 320 names of Rāma and an equal number of Kṛṣṇa's names are contained in the Rāmasahasranāmastotra (no. **235.9**). Sarasvatyaṣṭottaraśatanāmastotra (no. **235.11**) glorifies Sarasvatī. Lakṣmī is honoured in the Lakṣmīsahasranāmastotra (no. **235.14**). The Nadīstotra (no. **266.8**) is in praise of the sacred rivers and forms part of the Brahmāṇḍapurāṇa. 108 names of Devasenā are contained in the Devasenāṣṭottaraśatanāmastotra (no. **165.11**).

Texts in Tamil

The Śaivasiddhānta is based upon fourteen Siddhānta texts in Tamil and on the Śaivāgama-s. Besides, the Tēvāram of the Śaiva saints Tiruñāṉacampantar, Appar and Sundarar has served as a strong foundation for the development and growth of Śaivism in Tamil Nādu. The work Civañāṉacittiyār (no. **173.11**) by Aruḷnanti belongs to the 13th century. It contains the Siddhānta (cupakkam). The illustrations for the Siddhānta are given in text with no. **175.14**. This has a Sanskrit commentary by Vedajñānaśivācārya.

There is a Civañāṉapōta (no. **179.7**) in Tamil of unknown authorship. The classification of the Civañāṉapōtasūtra-s is made in Civappirakāca (no. **173.12**) by Umāpati civācāriar. There are six more works of Umāpati civācāriar. One is Tiruvaruṭpayaṉ (no. **173.4**). The second is Viṉāveṇpā (no. **173.5**) containing a summary of the Śaivasiddhānta. The third is Uṇmaineṟiviḷakkam (no. **185.13**) which contains an exposition of the ultimate truth. The fourth is Kṣetrakkōvaipāṭal (no. **190.10**) giving a versified rendering of the accounts of the holy places. The fifth is a work of the same nature called Tiruppatikkōvai (no. **190.11**). The sixth Koṭikkavi (**185.10**) depicts how impurities could be removed by initiation. Tirukkaḷiṟṟuppaṭiyār (no. **173.1**) and Tiruvuntiyār (no. **173.3**) are the works of Uyyavantatēvanāyaṉār. Irupāvirupatu (no. **173.2**) contains twenty verses written in two metres Veṇpā and Akaval on pati, pacu and pāca by Aruḷnanticivācāriar. The nature of Śaivasiddhānta is given in Uṇmaiviḷakkam (no. **173.6**) by Tiruvatikai Manavācakaṅkaṭantār, pupil of Meykaṇṭatēvar. A similar work in verse with the name Civatattuvavivēka (no. **179.8**) is written by Civañāṉacuvāmi. Tukalaṟupōtam (no. **179.5**) of Cīrkāḻi Ciṟṟ ampalanāṭi deals with the means of destroying the bonds of life. Jñānamaṇamālai (no. **179.6**) contains the instructions given by a perceptor to his pupil on mokṣa. Tiruciṟṟ ampalakkovaiyār (no. **190.37**) is a collection of verses on Chidambaram temple by Māṇikkavācakar different from the author well-known by this name. The devotional aspects of Śaivism are dealt with in the form of verse in the Tāyumāṉavar pāṭal (no. **185.8**).

The tenets of Śaivism are explained in the Pañcākṣarappatipāśaviḷakkam (no. **180.1**). Catācivarūpa (no. **172.20**) by Cīrkāḻi Caṭṭanāta Vaḷḷal describes Śiva as having a form and also as formless. Mantirappirayōka (no. **187.2**) gives the method of using mantra. Āṟ ātārakkaṭṭaḷai (no. **187.18**) deals with the six cakra-s in the body.

On the model of Neñcuviṭutūtu, there is a work called Muttukumāracuvāmitūtu (no. **222.5**) in which message is sent to Muttukumāracuvāmi in the Vaitheeswaran Koil, Tanjore Dt. Tamil Nadu, India. Vedāntakkappal (no. **263.12**) is in verse describing how mokṣa is attained.

The topics in the Jñānapāda of the Mṛgendrāgama are given in Tamil in the work Mirukēntirōtpatti (no. **182.11**).

The Śaiva rituals are written in Tamil in works like Akkinikārya (no. **172.24**), Caivayōkavicaya (no. **172.26**), Navakuṇṭalakṣaṇa (no. **172.28**), Śricakralekhanavidhi (no. **174.11**) Puṭpaviti (no. **190.22**), Civamānasapūcai (no. **172.29**) and Civapūcaittiraṭṭu (no. **180.9**).

Expiatory rites are twenty in the Pirāyaccittacamuccaya (no. **190.21**) by Maṟaiñāṉ acampantar of the 16th century. Cūrṇotsavavavidhi is treated in nos. **188.2-4**. The method of performing the annual ceremony is found in the Śaivaśrāddhavidhi (no. **176.5**).

Besides containing the treatment of the tenets of Śaivasiddhānta, this volume has texts on the religions literature of Śaivism. There are texts containing Tēvāram only in parts. Some of them bear the nos. **185.2, 3, & 180.10**. The other aspects of literature are dealt with in some texts. Kallāṭa (no. **163.1**) is a work on Tamil grammar by Kallāṭa (C.750 A.D.). Irucollalaṅkāra (no. **180.5**) contains 13 couplets having double meanings for each word. Akattiyam-Mūlacūttiram (no. **180.11**) gives 28 basic aphorisms of Akattiyar on the formation of sentences from words. Akapporuḷ-Mutalāvatu Akattiṇaiyiyal (no. **180.12**) deals with thoughts and emotions of the human beings. It was written by Nārkavirācanampi and is incomplete. Pērakattiyam Cūttiram (no. **180.13**) in the form of sūtra-s on grammar of alphabets by Akattiyar is incomplete.

Kayilāya ulā (no. **168.1**) is a poem conveying the passionate longing of a person for the Kayilāya mountain. Iraṭṭaimaṇimālai is a kind of stotra composed in the Veṇpā and Virutta taking the form of antādi. To this kind belong the Iraṭṭaimaṇimālai (no. **168.2**) of Karaikkāl Ammaiyār and Mūttanāyaṉār (Vināyaka) tiruviraṭṭaimaṇimālai (no. **184.2**) by Kapilanāyanār. Ponvaṇṇattantāti (no. **168.3**) is the work of Cēramāṉ Perumāṉ (9th century).

Kantapuri Murukar piḷḷaittamiḻ (**190.34**) is the work of Kumaraguruparacuvāmi of the 17th century depicting Kumaran as a child.

Pāṭattiraṭṭu (no. **184.7**) is a composition of verses by Paṭṭinattuppiḷḷaiyār in honour of the deities at Kāñcī and Chidambaram.

Tiruppallāṇṭu (no. **186.3**) of Cēntaṉār of the 12th century is in praise of Śiva. Kumāra is praised in the Murukan tuti (no. **199.7**).

Ātticcūṭiveṇpā (no. **187.1**) of Irāmapārati of the 19th century illustrates the passages in the Ātticcūṭi.

The sports of Śiva are described in the Tiruviḷaiyāṭal curukkam (no. **190.13**) and the gist of this is contained in the text (no. **190.14**). Taṭuttāṭkoṇṭārpurāṇa (no. **185.6**) and Tiruñāṉacampatarpurāṇa (**185.7**) form part of the Periyapurāṇa.

The songs which are sung when Śiva and Pārvatī occupy the swing on the occasion of their marriage are contained in the text called Ūñcal (no. **162.39**). The text Kummi (no. **175.16**) contains 103 songs which reveal the nature of the right kind of knowledge. These songs are sung with dance by young girls. Tāymakaḷēcal (no. **190.32**) depicts the mother's apparent abuses directed against her daughter.

Kuṭimakkaḷiṉ Kaṇakkuttokai (no. **172.22**) contains the census of Tamil speaking people in Sri Lanka.

The holy places at Rameswaram that are to be visited by the devout are enumerated in no. **180.16**. Kālacaranūl (**160.2**) deals with the yogic methods of controlling the nāḍī-s. Cintāmaṇi (no. **190.20**) contains 101 verses in Tamil on morals. It is incomplete. Texts with nos. **174.19**; **190.26.27**, **31**; and **263.19** deal with astrological matters. Puvanakośa (no. **175.9**) contains the geography of India.

Attempts have been made to bring out renderings of Sanskrit works into Tamil. Such works are Devīkālottara (no. **133.1**), Pañcaratnamālikāstotra (no. **182.6**) by Civañāṉacuvāmikaḷ, Ācāryābhiṣekavidhi (no. **255.3**) and Vayirākkiyacataka of Bhartṛhari (no. **184.5**) by Śāntaliṅgasvāmikaḷ of the 19th century.

There are Tamil works written on the themes of the epics and Purāṇa-s. Some of them are Irāmāyaṇa akaval (no. **190.36**), Irāmāyaṇa icai nāṭṭiya nāṭaka, a dramatised rendering of the story of the Rāmāyaṇa set to music (no. **180.15**).

The Mahābhārata is rendered into Tamil by Villiputtūrār of the 15th century. This text (no. **175.1**) contains the fourth section in the Uddyogaparvan. Pāratam Māvintam (no. **175.2**) is a poem describing the last years of the Pāṇḍava-s. Kūrmapurāṇa (no. **266.7**) is a Tamil Purāṇa written by Ativīrarāmapāṇṭiyan. It contains 66th chapter of this Purāṇa.

There are few texts which contain selections from the Nālāyirativviyappirapanta e.g., nos. **167.5** & **185.5**. The Āḻvār-s and Ācārya-s are extolled in no. **190.4**. Nammāḻvār's birth is glorified in no. **190.6** where he is referred to as Ñāṉatēcika. Hanumanmantira (no. **214.5**) is in Tamil.

V. VARADACHARI

ABBREVIATIONS

Adyar.:	Adyar Library and Research Centre (Madras).
Alpha.:	Alphabetical List.
BK.:	Bṛhatstotrakamalākara – Vols. I & II – Nobel Press, Grantha, (Madras).
BR.:	Bṛhatstotraratnākara Nirnayasagar Press, (Bombay), 1965 Vols. I & II.
C°:	company.
col.:	column.
CP.:	Chintadripet, (Madras), Alagappa Mudaliar editor.
DC., Des. cat:	Descriptive Catalogue.
edn.:	edition.
fol., fols.:	folio, folios.
GOML.:	Government Oriental Manuscripts Library, (Madras).
– D.:	Descriptive Catalogue.
– R.:	Triennial catalogue.
GOMS.:	Government Oriental Manuscripts Series, (Madras).
IFI.:	Institut Français d'Indologie, (Pondicherry).
– T.:	Transcript copy.
– RE:	Inventory number.
– Pub.:	Publications de l'Institut Français d'Indologie.
Inc.:	Incomplete.
JASB:	Journal of Asiatic Society of Bengal.
KSS.:	Kasi Sanskrit Series, (Banares).
KSTS.:	Kashmir Series of Texts and Studies.
l.:	line.
L.:	Notices on the Mss. by Rajendralal Mitra.
Lifco.:	Little Flower Company, (Madras).
mms.:	millimetres.
Ms.:	Manuscript.
NCC.:	New Catalogus Catalogorum, Madras University.
NS.:	Nirnaya Sagar Press, (Bombay).
ORI.:	Oriental Research Institute, (Mysore).
p., pp.:	page, pages.
P.:	Paper manuscript.
PL.:	Palmleaf manuscript.
Pub.:	Publication, Published.
RASB.:	Royal Asiatic Society of Bengal.
SIAA.:	South Indian Archaka Association, (Madras).
SVUORI.:	Sri Venkateswara University Oriental Research Institute, (Tirupati).
TSML.:	Tanjore Serfoji Mahārāja Sarasvati Mahal Library.
TSMS.:	Tanjore Serfoji Mahārāja Sarasvati Mahal Series.
VSP.:	Sri Venkateswara Steam Press (Bombay).
VVS.:	Vani Vilas Press, (Srirangam).

116

PRATIṢṬHĀ AND UTSAVA

RE 10.717. PL.; 334 fols.; 395 × 41 mms.; 5-7 lines; condition: old but good (except last two fols.); Grantha; Fols. 400-448 are in a different hand. Scribe: 1. Medhiyūr Cupparāyaṉ (fols. 89b, 228a, 284a, 291b, 306b, 316a, 333a); 2. Āpatoddhāraṇaṉ, son of Kalyāṇaguru, paternal grandson of Vaṭukanā(tha)guru of the Vaṭuka family, residing in Anantagiri (fol. 448a); owner: Īśvarakurukkal (fol. 228a); origin: Tanjāvūr.

Missing fols.: 1-47, 110-127, 351-399.

Blank fols.; 109b, 162b, 169b, 171b, 177b, 181b, 228b, 307b, 311b, 326b.

General contents

1. Fol. 48a-89b: Maṇḍapārcanavidhi; 2. 90a-92b: Prāṇapratiṣṭhāmantra; 3. 93a-109a: Agnikārya; 4. 128a-153b: Kumāratantra – Subrahmaṇyapratiṣṭhāvidhi; 5. 154a-162a: Pañcaśayanakalpanādi; 6. 163a-171a: Sthāpanavidhi; 7. 172a-177a: Sūkṣmāgama – Kalyāṇakarmavidhi; 8. 178a-181a: Gaurīpratiṣṭhāvidhi; 9. 182a-207a: Devīmaṇḍapapūjāvidhi (Kāmikāgama); 10. 208a-210a: Pañcāvaraṇārcanavidhi; 11. 211a-213a: Aṣṭatriṃśatkalānyāsa; 12. 214a-216b: Śrīkaṇṭhanyāsa; 13. 217a-218b: Gaurīkalānyāsa; 14. 219a-225a: Adhvaṣaṭkanyāsa; 15. 225b-228a: Pūjāvidhi; 16. 229a-230a: Nālikeralakṣaṇa; 17. 230a-231a: Pārameśvarāgama – Āgamotpatti; 18. 231b-232a: Vibhūtitantuvidhi; 19. 232b-235a: Ācāryakrama; 20. 236a-274b: Ālayajīrṇapūjāvidhi; 21. 275a-275b: Mahotsava; 22. 276a-284a: Sūkṣmāgama – Utsavaprāyaścittavidhi; 23. 285a-288b: Nārasiṃha – Skandasvāmyutsavavidhi; 24. 289a-291b: Aṃśumad – Devyutsavavidhi; 25. 292a-295b: Vijayāgama – Ārdrotsavavidhi; 26. 296a-306b: Niśśvāsa – Navamyutsavavidhi; 27. 306b-307a: Śamīnirṇaya; 28. 308a-311a: Kāraṇāgama – Sakalaprokṣaṇavidhi; 29. 312a-313b: Kāraṇāgama – Ekonapañcāśatsnapanavidhi; 30. 314a-316a: Prāyaścittavidhi; 31. 317: Śāntihoma; 32. 318a-320a: Diśāhoma; 33. 320a-321b: Saṃhitāhomavidhi; 34. 322a-325b: Tattvanyāsa; 35. 327a-329a: Kāraṇāgama – Śāntidiśāmūrtihoma; 36. 330a-333a: Mātṛkānyāsa; 37. 334a-338a: Sadāśivatattvanyāsa; 38. 339a-350b: Śilānyāsavidhi; 39. 401a-448a: Nārasiṃha – Mahotsavavidhi.

Fols. 449-450 contain an index of the items of the festival.

116.1 MAṆḌAPĀRCANAVIDHI

Similar to 7.2; 86.2. The text ends with Agnikārya. This seems to be an independent work different from others having the same title (Cf. IFI. T. 713) and Maṇḍapārādhanavidhi as the title: IFI. T. 1007 & 1015 .... etc.

Contents

1. Fols. 48a-49b: Yāgaśālānirṇayapramāṇavidhi; 2. 50a-80b: Maṇḍapapūjā; 3. 80b-83a: Aṣṭatriṃśatkalānyāsa; 4. 83a-86a: Dhyāna and Upacārakriyā; 5. 86a-87b: Śivārcana and Manonmaṇyāvāhana; 6. 87b-89b: Aṣṭavidyeśvarāvāhana.

Beginning

Fol. 48a, l.1. bhadraṃ dadhātu girijānanapadmajapadmabandhuḥ samastanijabandhujanaikabandhuḥ / gaṇḍasthalīgalitadānavilolabhṛṅgaṃ pātālavāru(a)ṇamukho mahimādhituṅgaḥ // vaktāramādyānikhilāgamānāṃ vande sadeśaṃ vaṭamūlavāsam / yatpādapadmaṃ śrutimātratassyussarve janāssaṃhṛdi pāśamuktāḥ / saṃvekṣyāgamasāgarāṃ gurukṛpādṛṣṭyonmiṣat(c)citkriyāṃ śaive paddhati mānviti(?) sakaladevadhyānabījākṣaraiḥ vakṣye'haṃ kṛtamaṇḍapārcanavidhāvāryoktamārgaṃ kramāt /

End

Fol. 89b, l.2. mūrtimantreṇa dattvā gandhaṃ puṣpadhūpadīpanaivedyatāmbūlādibhissaṃpūjya svāmin sarvajagannātha sarvabhūtadayāpara / agnikāryantataḥ kartum anujñāṃ dehi me śiva – iti śivaṃ vijñāpya / hariḥ om / śubhamastu / medhiyūr cupparāyaṉ kaieḻuttu / sūndra(sundara) maṅganāyakīsahāyam / celuvanāyaki sahāyam / śrī gurubhyo namaḥ /

116.2 PRĀṆAPRATIṢṬHĀMANTRA

Same as n° **76.3**.

Beginning

Fol. 90a, l.1. asya prāṇapratiṣṭhāmantrasya brahmāviṣṇumaheśvarā ṛṣayaḥ / ṛgyajussāmātharvāṇi chandāṃsi / sakalajagatsṛṣṭisthitisaṃhārakāriṇī v(p)arā prāṇaśakti(r) devatā / āṃ hrīṃ krauṃ bījam / svāhā śaktiḥ / raktā + varṇāḥ / prāṇapratiṣṭhārthe viniyogaḥ /

End

Fol. 92b, l.2. prāṇānāyamya haṃsa haṃseti yo brūyāt haṃso nāma sadāśivaḥ / haṃsahaṃsāya vidmahe / so'ham haṃsasya dhīmahi / haṃsasso'haṃ pracodayāt / hariḥ oṃ / śubhamastu / avighnamastu /

116.3 AGNIKĀRYA

This text treats the performance of homa. This rite is undertaken as part of many rituals.

Beginning

Fol. 93a, l.1. pūrvokta evaṃguṇaviśeṣeṇa viśiṣṭāyāmasyāṃ pañcamyāṃ śubhatithau sakalabhuvanasṛṣṭisthitisaṃhārakāraṇakartṛbhūtasya parameśvarasya cirakālapūjāvicchinnaprāyaścittārtham asmin samprokṣaṇakarmaṇi parameśvaraprītyartham asmin pradhānāgnikuṇḍe pradhānahomāṅgam aghorahomakarma kariṣye / tataḥ kuṇḍasamīpaṃ gatvā kuṇḍanābhiṃ puraskṛtyopasaṃviśya /

End

Fol. 109a, l.3. kāyena vācā manas + samarpayāmi / abhivandi(ta) kuṇḍasthaṃ sthaṇḍilaṃ devaṃ kumbhasthena śivena saṃhāramudrayā saṃyojya / arghyaṃ dattvā dhūpadīpau dattvā agnikāryavidhissamāptaḥ / oṃ gurubhyo namaḥ /

116.4 SUBRAHMAṆYAPRATIṢṬHĀVIDHI

(Kumāratantra)

This text is mainly in prose. The colophon on fol. 153b (l.4) reads: iti kumāratantre kriyāpāde dvitīyapaṭalaḥ. As no tantra or āgama is available in prose, this colophon may perhaps suggest that the procedure of the ritual in prose is based on this section of Kumāratantra. As such, this seems to be an independent manual based on the Kumāratantra. However, it does not have any close likeness with any paṭala in the printed edition of the Kumāratantra, (Madras edition, 1915 Grantha).

Contents

1. Fols. 128a-130a: Maṇḍapalakṣaṇa; 2. 130a-136a: Maṇḍapapūjā; 3. 136a-138a: Kalādinyāsa; 4. 138a-140a: Mūrtyāvāhanādi; 5. 140b-142a: Lokapālapūjana; 6. 142: Daśāyudhapūjana; 7. 142b-143b: Yāgaśālārakṣaṇārthaṃ lokapālādipūjana and Sthirāsanakalpanādi; 8. 144a-145a: Arghyādikalpana; 9. 145a-148a: Āsanakalpana; 10. 148a-149b: Upacārakriyā; 11. 150: Devasenāvallyāvāhana; 12. 150b-152b: Jayantādividyeśadhyānādi; 13. 152b-153a: Āvaraṇapūjana; 14. 153: Kumbhābhiṣekavidhi.

Some portion is lost at the beginning.

Beginning

Fol. 128a, l.1. jayantākhyam agniśikhaṃ kṛttikāputrasaṃjñakam / bhūtādipañcasenānyaṃ guhasaṃjñakameva ca / hemaśūlaṃ viśālākṣantattannāmnā samarcayet / aṣṭavidyeśāḥ / ātmavidyā śivākhyañca jānukarṇaśirovadhi / tattvatrayaṃ sādhipatiṃ mūrtimūrtīśvarān nyaset /

End

Fol. 153b, l.1. parāṅmukhārghyaṃ dattvā / sumuhūrte sulagnakāle yātrādānādisarvadānaṃ kṛtvā / kumbhān samuddhṛtya / śirasā vāhayitvā / chatracāmarādivedādighoṣairgrāmaṃ pradakṣiṇīkṛtya / ālayaṃ praviśya kumbha(ira)bhiṣecayet / mahābhiṣekaṃ kṛtvā mahāhavirnivedya / sarvopacārān kṛtvā / āśīrvādaṃ kārayet / brāhmaṇān candanākṣatatāmbūladakṣiṇāni dadyāt / brāhmaṇān yatheṣṭaṃ bhojayet / iti kumāratantre kriyāpāde dvitīyapaṭalaḥ / śrīsubrahmaṇyāya namaḥ / śrīgurubhyo namaḥ / śrīparamagurave namaḥ / maṅganāyakīsametaśrīkṛpāpurīśvarasvāmi sahāyam / celuvanāyakīsametaśrīśivalokanātheśvarasvāmisahāyam / gurubhyo namaḥ //

116.5 PAÑCAŚAYANAKALPANĀDI

This text deals with the arrangement of five beds for the deity and the nyāsa-s to be performed. The five beds are aṇḍaja (made of feathers of birds), muṇḍaja (made of cotton), romaja (made of the hairs of rams and others), carmaja (made of the deer's hide) and vāmaja (made of the fibres "vomitted" by silk worms). For details, see IFI. T. 26 (pp. 672-3), 393 (pp. 158-9), 554 (pp. 195), 953 (p. 329) and RE 26,313 (fol. 195). The name Śayanakalpa is written in the margin of fol. 154a.

Contents

1. Fols. 154: Pañcaśayanakalpanavidhi; 2. 155a-156a: Tattvatattveśvaranyāsa; 3. 156: Mūrtimūrtīśvaranyāsa; 4. 157a-162a: Bhuvanāditattvanyāsa.

Beginning

Fol. 154a, l.1. śayanakalpamācaret / pratyekaṃ vedikāñcaiva vāyudeśe prakalpayet / tālamātrasamutsedhaṃ vistārantu dvihastakam / upavediñca kartavyaṃ kārayeccaturaśrakam / athavā madhyavedintu ānukūlyakramaṃ bhavet /

End

Fol. 162a, l.2. āvāhanādipūjāñca dhūpadīpannivedayet / lambatubhyaṃ(kūrcaṃ) (?) samabhyarcya paścāddhoma(ṃ) samācaret / śivakumbhāvāhanaṃ kṛtvā aṣṭapuṣpantu vinyaset / śayanakalpamiti proktaṃ paścāt homaṃ samācaret / śubhamastu / śrīgurubhyo namaḥ /

116.6 STHĀPANĀDIVIDHI

This text deals with the process of installation (sthāpana) which is done when a temple is renovated. Treatment in this text is different from that in IFI. T. 78 (pp. 349 & 380) and Kāraṇāgama (Pūrva) p. 336 (printed edn.).

Contents

1. Fols. 163a-164b: Sthāpanavidhi; 2. 165a-169a: Aṣṭabandhanavidhi; 3. 170a-171a: Kumbhābhiṣekavidhi.

Beginning

Fol. 163a, l.1. śilpī śāstroktamārgeṇa ālayasya prakalpitam / gomayālepanaṃ kṛtvā garbhagṛhārdhamaṇḍape / garbhagṛhantu vistāraṃ viṃśatibhāgamācaret /

End

Fol. 171a, l.2. brāhmaṇān bhojayet paścāt bhaktānāṃ bhojanantathā / yajamānasya putramitrakalatrādi iha loke sukhaṃ prāpte sāyujyapadamāpnuyāt /

116.7 SŪKṢMĀGAMA

Kalyāṇakarmavidhi

Same as n° 92.33. This is taken from the Sūkṣmāgama (5th paṭala in IFI. T. 37).

Beginning

Fol. 172a, l.1. vakṣye kalyāṇakañcaiva śṛṇu tvaṃ taṃ prabhañjana // pratiṣṭhādinamārabhya caturthe pañcame'pi vā / saptame navame vāpi daśame taddine ca vā / śubhavārādibhiryukte kalyāṇaṃ kārayedbudhaḥ /

End

Fol. 177a, l.1. . . . . . kumbhodakena saṃsnāpya snāpayet snapanodakaiḥ / tatassaṃsthāpya deveśaṃ snapanādyairvidhānataḥ / snānamevaṃ samāpādya nityapūjāṃ samācaret / rātrau pūjāvasāne tu bhogāṅgaṃ samprapūjayet / umāskandādidevānāṃ kumbhahīnaṃ samācaret / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt // iti sūkṣmaśāstre kalyāṇavidhipaṭalaḥ // śrīmaṅganāyakīsahāyam / śrīgurubhyo namaḥ //

116.8 GAURĪPRATIṢṬHĀVIDHI

This manual offers the procedure for installing the image of Gaurī. The source is not known.

Beginning

Fol. 178a, l.1. paścāt gaurīpratiṣṭhāyāṃ pūrvamaṇḍape mantratṛptyantaṃ karma vidhāya devīṃ pūrvavat mṛdādibhissnāpya netronmīlanaṃ kṛtvā punassnāpya śayyāyāmadhiropya nidrākumbhaṃ nidhāya sampūjya . . .

End

Fol. 181a, l.1. . . . oṃ skāṃ sugauryai (sukhagauryai ?) namaḥ / oṃ shaṃ laḷitāyai namaḥ / oṃ sūṃ kāminyai namaḥ / oṃ shoṃ kāmamālinyai namaḥ / iti gaurīsakhīnām / evaṃ japāntaṃ pañcopacāreṇa sampūjya prāyaścittaṃ kuryāt / caṇḍaṃ vinā yathāpūrvañcaturthyādi vidadhyāt / iti gaurīpratiṣṭhā samāptā // śrīgurubhyo namaḥ //

116.9 DEVĪMAṆḌAPAPŪJĀVIDHI

(Kāmikāgama)

This text, as given in its colophon, is a chapter of the Kāmika. It gives the process for worshipping Devī in the maṇḍapa in prose and as such it is a digest (paddhati) based on this paṭala.

Beginning

Fol. 182a, l.1. atha gaurīpratiṣṭhākarmāṅgamādau vighneśvarapūjāṃ kariṣye / anantaraṃ mṛtsaṃgrahaṇaṃ kariṣye / gaurīpratiṣṭhākarmāṅgamaṅkurārpaṇakarma kariṣye / anantaraṃ vāstuhomaṃ kariṣye / anantaraṃ maṇḍapapūjāṃ kariṣye / anantaraṃ yāgamaṇḍapagopuraprāsādaśuddhyarthaṃ puṇyāhavācanaṃ kariṣye /

End

Fol. 207a, l.6. dhenupadmatriśūlamakaraliṅgasruṅmudrāṇāṃ namaskāramudrāṃ darśayet / pādyācamanārghyaṃ dattvā gandhapuṣpadhūpadīpanaivedyatāmbūlādiṣoḍaśopacārapūjāṃ samarpayāmi / iti kāmikākhye mahātantre devīmaṇḍapapūjāvidhipaṭalaḥ / hariḥ om / kalyāṇi sarvam /

116.10 PAÑCĀVARAṆĀRCANĀVIDHI

Similar to n° **76.10**. The source for the treatement given here is not known. This is almost complete.

Beginning

Fol. 208a, l.1. pañcāvaraṇārcanavidhiḥ īśāne īśānāya ī(śānya)deśāya sphaṭikavarṇāya varadābhayahastāya nṛttarūpāya śāntaguṇāya / oṃ hrīṃ umāyai namaḥ / pūrve tatpuruṣāya pūrvadeśāya pītavarṇāya nāgapāśahastāya pādmarūpāya rudraguṇāya /

End

Fol. 210a, l.4. paścāt pūrvoktavaddhomaṃ vidhāya nirdiṣṭadivasāvasāne kumbhādabhiṣekaṃ kṛtvā mahāhavirnivedya samāpayet / gandhapuṣpadhūpadīpanaivedyasarvopacāraṃ sampūjya / oṃ śrīgurubhyo namaḥ maṅganāyakīsahāyam / celuvanāyakīsahāyam / śivā nandī mahiṣī ca raudrī gaurī sureśvarī / hṛdayādyastraparyantaśaktayaḥ parikīrtitāḥ //

116.11 AṢṬATRIṂŚATKALĀNYĀSA

Similar to n° **48.16**; **76.9**. This has some likeness to IFI. T. 354 & 501.

Beginning

Fol. 211a, l.1. oṃ hoṃ īśānamūrdhāya namaḥ / oṃ heṃ tatpuruṣavaktrāya namaḥ / oṃ hūṃ aghorahṛdayāya namaḥ / oṃ hīṃ vāmadevaguhyāya namaḥ / oṃ hāṃ sadyojātamūrtaye namaḥ / ityaṣṭatriṃśatkalābhedena vinyaset / tadyathā / īśānamūrdhā sa puṃsavaktro'ghorahṛdvāmadevaguhyakaḥ / sarvāṅgaṃ siddhayet sadyaḥ kalābhedena kalpayet / īśānassarvavidyānāṃ śaśinyai namaḥ ūrdhvamūrdhni / om īśvarassarvabhūtānāmaṅgamā(dā ?)yai namaḥ pūrvamūrdhni /

End

Fol. 213a, l.2. nāsikāyāṃ bhajasva (bhavasva ?) mām / kāntyai namaḥ śirasi / oṃ bhaja(bhava ?)svadhāyai namaḥ dakṣiṇabāhau / om udbhavāya namo dhṛtyai namaḥ vāmabāhau / iti sadyojātakalāṣṭakam / evaṃ svasvamudrābhiraṣṭatriṃśatkalānyāsaṃ vidhāya / oṃ śubhamastu //

116.12 ŚRĪKAṆṬHANYĀSA

There are several nyāsa-s, such as Pañcabrahmanyāsa, Ṣaḍaṅganyāsa, Aṣṭatriṃṣatkalānyāsa, Antarmātṛkānyāsa, Bahirmātṛkānyāsa, Ṣaḍadhvanyāsa, etc. Here this text gives the method of doing Śrīkaṇṭhamātṛkā (nyāsa) in a special method. This has some agreement with IFI. T. 460 (1). This nyāsa is to be done by uttering the names

Śrīkaṇṭha(Śiva) and the goddess with the letters of the mātṛkā with bindu, the names getting associated with the powers Pūrṇodarī and others, e.g., aṃ śrīkaṇṭhāya pūrṇodaryai namaḥ / cf. Prapañcasārasārasaṃgraha° I (TSMS.) pp. 107-109.

Beginning

Fol. 214a, l.1. śirasi / oṃ hrīṃ śrīṃ aṃ pūrṇādyai namaḥ / mukhamaṇḍale / oṃ hrīṃ śrīm ām anantāya virajāyai namaḥ / dakṣiṇanetre / oṃ hrīṃ śrīṃ u(i ?)ṃ sūkṣmāya śālmalyai namaḥ / vāmanetre / oṃ hrīṃ śrīṃ īṃ trimūrtaye lolākṣyai namaḥ /

End

Fol. 216b, l.4. liṅgāgre oṃ hrīṃ śrīṃ kṣaṃ krodhātmane savakt(r ?)-āya māyāyai namaḥ / hṛdayādyaṅganyāsaḥ / hariḥ om / śubhamastu // śrīgurubhyo namaḥ //

116.13 GAURĪKALĀNYĀSA

(Kāraṇa)

Similar to IFI. T. 289 (p. 319), T. 336 (pp. 420-421). This text deals with nyāsa of the kalā-s for Gaurī. This is based on the Kāraṇāgama (Pūrva, ch. 27.20-28a).

Beginning

Fol. 217a, l.1. oṃ hom / īśānassarvavidyānāṃ + astu sadāśivoṃ tārāyai namaḥ śirasi / oṃ heṃ tatpuruṣāya vidmahe pracodayāt vidyāyai namaḥ mukhe / oṃ hrāṃ (hrīṃ ?) śrīm aghorebhyo mṛtyave namaḥ hṛdaye /

End

Fol. 218b, l.3. ūruguhyake kramāt ūrvośca jvālinīṃ dhṛṣṇādhṛtikāmeva ca jānvoḥ / matiṃ prajāṃ jaṅghādeśe tu cintāṃ bhūtiṃ prakoṣṭhayoḥ / kriyāṃ kṣāntiṃ pārśvayugme śāntiñca pādayoḥ / dayāṃ śrutiñca haste tu dyutiṃ sādhyañca stanayoḥ / svasvāṅgeṣu nyasedbimbe deśikassarvasiddhaścet / iti kāraṇe gaurīkalānyāsavidhipaṭalaḥ // hariḥ om / śubhamastu /

116.14 ADHVAṢAṬKANYĀSA

Almost similar to IFI. T. 676 (pp. 103-112). This text deals with the nyāsa of the six adhvan-s which are:– tattvādhvan padādhvan varṇādhvan bhuvanādhvan mantrādhvan and kalādhvan (Suprabheda, caryā 4.27). Nyāsa is to be done in the order in which they are enumerated.

Beginning

Fol. 219a, l.2. tataḥ guruḥ śāntikumbhasārddheka (?) pañcagavyādibilvādisparśāntyartham hṛdā saṃsnāpya oṃ hrīṃ hauṃ kriyāśaktibhyāṃ namaḥ / iti liṅgamudrayā pīṭhaṃ liṅge bubhukṣormumukṣostu oṃ hauṃ hrīṃ śivaśaktibhyānnamaḥ / iti liṅgapīṭhe vā saṃspṛśya tato'dhvaṣaṭkannyaset / rudrabhāge / oṃ hauṃ śāntyatītakalāyai namaḥ /

End

Fol. 225a, l.3. oṃ hauṃ netrābhyāṃ namaḥ / oṃ haḥ astrāya namaḥ / iti dhyā(t)vā rudrabhāge / śivatattvaṃ rudram / viṣṇubhāge / vidyātattvaṃ viṣṇuṃ / brahmabhāge / ātmatattvaṃ / brahmāṇaṃ vinyasya /

116.15 PŪJĀVIDHI

This text contains a brief account of worshiping the images after the nyāsa. The date is found on fol. 228.

Beginning

Fol. 225b, l.6. dhūpadīpaṃ pradarśya yātrādānādikaṃ kṛtvā sumuhūrte sulagne śivakumbhāt bījaṃ samādāya liṅgaṃ hṛdi vinyasya śivakumbha(ṃ) kūrcapuṣpādibhiralaṃkṛtya /

End

Fol. 228a, l.1. aṣṭapuṣpikayā sampūjya bhūrādibhirhutvā paridhiviṣṭarebhyo balindattvā brahmādīnavivyara(?) krameṇa visṛjet / hariḥ oṃ // śubhamastu / śrīgurubhyo namaḥ // raktākṣi nāma saṃvatsaraṃ cittirai māsaṃ śuklapakṣaṃ pañcamī somavāraṃ eḻutimukuñcutu / medhiyūr cuppuṟāyaṉ svahastalikhitam / yīśvarakurukkaḷpostakam / śrīmaṅganāyakīsahāyam //

116.16 NĀLIKERALAKṢAṆA

Similar to IFI. T. 140 (pp. 314-316.) This text deals with the features of the coconut fit to be used during worship. There is a citation from the Kāmikāgama (fol. 230a) which is not traceable to the printed text.

Beginning

Fol. 229a, l.4. nāḷikeraṃ gṛhītvā tu ācāryeṇaiva śodhayet / yauvanañcaiva kartavyaṃ bālavṛddhaṃ na kārayet // durgandhañcaiva vakrañca dīrghañcaivantu varjayet /

End

Fol. 230a, l.2. dīrghapraharake bhayam / evamādikṛte doṣe aghorāstraśatañjapet / iti kāmike / nāḷikeraṃ punargrāhya pūjayettu vināyakam / dhūpadīpañca naivedyatāmbūlañca prakalpayet / iti nāḷikeravidhissamāptaḥ //

116.17 PĀRAMEŚVARĀGAMA

Āgamotpatti

This text gives a very brief account of how Āgama-s are revealed. The title is given on fol. 230b in the margin and occurs on fol. 231a. However, what this text contains is the extent of the Āgama texts and the names of the Āgama-s. From fol. 230b up to fol. 231a, the text contains the classification of the Āgama-s into groups, which are to be utilised for the consecration and worship of liṅga-s classified as devika (worshipped by goddess), daiva (worshipped by gods), mānuṣa (consecrated and worshipped by men), rākṣasa (worshipped by rākṣasa-s) etc., cf. Suprabhedāgama, p. 184 for this topic. IFI. T. 990 is called by this name but does not treat this topic.

Beginning

Fol. 230a, l.4. āgamottare etanmantreṇa aṣṭāviṃśatisaṃkhyayā / kāmikantu parārdhaṃ syāt yogajaṃ lakṣameva ca // acintyaṃ lakṣamidaṃ proktaṃ kāraṇaṃ koṭiriṣyate /

End

Fol. 231a, l.4. prodgītaṃ lalitañcaiva siddhaṃ santānameva ca / rākṣasaṃ liṅgamevoktaṃ pūjayet sarvakarmaṇi // parameśvaraśarvoktaṃ kiraṇaṃ kāraṇantathā / makuṭañcaiva pañcaite rākṣasaṃ bāṇaliṅgakam / evamevoktaprakāreṇa pūjayet parameśvaram / āgamotpattipaṭalaḥ // śrīgurubhyo namaḥ //

116.18 VIBHŪTITANTUVIDHI

This text gives the need for smearing the sacred ashes and wearing the sacred thread (yajñopavīta). These two topics are dealt with one after the other. How to wear the ashes on particular parts of the body is stated here.

Beginning

Fol. 231b, l.1. agnihotrādibhasma ca viprāṇāntu viśiṣyate /utsavāgniñca bhasmañca sarvajanānānugrāhyatām // kevalaṃ gomayaṃ bhasma śūdrādīnāṃ samācaret /

End

Fol. 232a, l.5. ūrdhvanābhi dhanāyuṣyam adhonābhi dhanakṣayam / nābhipradakṣiṇaṃ kuryāt kṛtvā yajñasūtrakam / yajñopavītaṃ tejo'nuṣṭhānakramamācaret //

116.19 ĀCĀRYAKRAMA

This text offers a brief account of the guru in the Śaiva system. The greatness of the Ācārya and the need to respect him are brought out in this text. The guru and his family members are all to be respected. The status of a guru is said to be superior to that of Śiva. Initiation (dīkṣā) gets special stress.

Beginning

Fol. 232b, l.1. pakṣadvandvamihoditaṃ khalu guruśāstrakriyātadvayā tasmādāgamāvikriyānipuṇaḥ śambhorgiranto bhaktimān śāntassarvadayāparapriyavācastatsāmpradāyī yuvā / ākāraiśca tulye ca laukikapu(a?)ṭassa ya adikṣāguruḥ (?) // 1 //

End

Fol. 235a, l.3. sadāśivākhyasya mukhāmbujena ye dīkṣitāḥ kauśikakāśyapādyāsteṣāṃ munīnāṃ prathite kule'smin sadāśivabrāhmaṇanāmadheyāḥ / śivamuddiśya yaddānaṃ taddānaṃ samprakīrtitam / ahorātramatikramya taddravyaṃ dviguṇaṃ bhavet / māse śataguṇaṃ proktaṃ vatsareṣu sahasrakaṃ / vatsarādvatsaro nāsti dātāro narakaṃ vrajet hi // om //

116.20 ĀLAYAJĪRṆAPŪJĀVIDHI

This text describes the procedure for the renovation of a temple that is dilapidated. These topics are to follow one after the other while performing this ritual. Some of these are taken from the Kāraṇāgama (items 1, 4, 14 & 15).

Contents

1. Fols. 236a-238a: Avṛttānāvṛttapunarāvṛttalakṣaṇa; 2. 238a-239b: Khaṇḍākhaṇḍatuṇḍaliṅgasthāpana; 3. 239b-241a: Daivikādipañcaliṅgalakṣaṇa; 4. 241a-244a: Aṅkurārpaṇavidhi; 5. 244a-246b: Rakṣābandhanavidhi; 6. 247a-250a: Maṇḍapavedikālakṣaṇa; 7. 250a-256b: Kuṇḍavidhāna; 8. 256b-257a: Aṣṭamaṅgalasthāna; 9. 257: Toraṇakalpana; 10. 257b-259b: Kalaśalakṣaṇasthānādi; 11. 259b-260b: Kūrcapavitralakṣaṇa; 12. 261a-262a: Pratimālakṣaṇa & Kuṇḍāvayavakathana; 13. 262a-264a: Homadravya & taddevatā; 14. 264a-265b: Agnibheda & rūpa; 15. 266a-267a: Agnijihvā; 16. 267b-272a: Homapātrādisthāna, Homadravyakrama & parimāṇa; 17. 272a-273b: Kalaśarūpa & Śālyādhidevatā; 18. 274: Kuṇḍādhidevatā.

The colophon on fol. 274, l.7 reads thus: – maṇḍapalakṣaṇaṃ samāptam.

Beginning

Fol. 236a, l.1. jijñāsāpadamīśānaṃ jagato yonimavyayam / saccidānandacetaṃ sabheśvaramahaṃ bhaje // pūrṇasyāvāhanaṃ kutra sarvādhārasya cāsanam / svacchasya pādyamarghyañca śuddhasyācamanaṃ kutaḥ // nirlepasya (nirmalasya) kutassnānaṃ vastraṃ viśvodarasya ca / nirālambasyopavītaṃ dhūpaṃ nirgandhakasya ca // nirlepasya kuto gandhaḥ puṣpaṃ nirvāsanasya ca / svayaṃ prakāśamānasya kuto nīrājanaṃ vidhiḥ //

End

Fol. 274b, l.5. kuṇḍamadhye nyaset devān tadbāhye vasa(va)stathā / tadbāhye marutaścaiva lokapālāśca tadbahiḥ // kuṇḍādhidevatān sarvān vinyaset kuṇḍamadhyame / nyaset // pādyādi dīpaparyantam arcayedvidhinā tataḥ / maṇḍapalakṣaṇaṃ samāptam //

116.21 MAHOTSAVA

This text contains the results of performing the festival from one day to twenty-one days. It also gives the nature of the festival conducted on each day. The word, "kāmike" is written on fol. 275b, but this is not traceable to this text.

Beginning

Fol. 275a, l.1. ekāhamutsavaṃ śaivaṃ tryahaṃ gauṇya(na ?)mucyate / pañcāhaṃ bhautikaṃ proktaṃ saptāhaṃ bhau(?)nakaṃ smṛtam // navāhaṃ daivikaṃ jñeyaṃ śrīkaṇṭhaṃ dvādaśāhakam / ekaviṃśatidinaṃ raudram etau saptavidhaṃ bhavet // ekāhaṃ grāmarakṣārthaṃ tryahaṃ trailokyapālanam / pañcāhaṃ bhūtarakṣārthaṃ saptāhaṃ jantupālanam // navāhaṃ devatāprītiḥ dvādaśāhaṃ marutpriyam / ekaviṃśāhamevoktaṃ lokapālapriyāvaham // dhvajāṅkurārpaṇaṃ pūrvaṃ paścāt ketvadhivāsanam / tṛtīyaṃ dhvajamāropya caturthaṃ bherītāḍanam //

End

Fol. 275b, l.3. tīrthamaṣṭādaśaṃ bhavet / navadaśaṃ ghaṭasnānaṃ paścāt dhvajāvarohaṇam / tato maunabaliñcaiva eteti ekaviṃśati / iti kāmike /

116.22 SŪKṢMĀGAMA

Utsavaprāyaścittavidhi

This text, given as the 33rd chapter of the Sūkṣmāgama, gives the procedure for carrying out the rites of atonments for lapses that occur in the festivals. This is not traceable to any IFI. Mss. of the Sūkṣmāgama.

Beginning

Fol. 276a, l.1. ataḥ paraṃ pravakṣyāmi prāyaścittavidhikramam / prāyo vināśa ityukto cittaṃ sandhānamucyate // vināśasya tu sandhānaṃ prāyaścittamiti smṛtam /

End

Fol. 284a, l.3. sahasradvayamaghorataḥ / japtvā śāntiṃ prakurvīta sarvadoṣanikṛntanam / vidhivat kārayet sarvaṃ sarvakāmaphalapradam / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti sūkṣme prāyaścittavidhipaṭalastrayastriṃśatiḥ(triṃśaḥ ?) / śrīśrīmaṅganāyagi sahāyam / mey(dh)iyū(r) cuppuṟāyaṉ svahastalikhitam / śrīgurave namaḥ //

116.23 NĀRASIṂHA

Skandasvāmyutsavavidhi

This text deals with the method of celebrating the festival of Skanda. The colophon on fol. 288b mentions this topic as forming part of Nārasiṃha, a Pratiṣṭhātantra. Nārasiṃha is told to be another name for the Mṛgendrāgama, an upāgama of the Kāmikāgama. In his commentary (p. 9. upodghāta, Mṛgendrāgamavṛtti, Devakkottai edn.) on the Mṛgendrāgama, Nārāyaṇakaṇṭha writes that Śiva instructed the Śaiva doctrines to Indra who took the form of Narasiṃha and hence the name Mṛgendra. However the text we have here does not pertain to the Mṛgendra. The 25th Śaivāgama which is generally named Śarvokta or Sarvokta is also named as Nārasiṃha in some texts. Perhaps this part pertains to this text. The Nārasiṃha Āgama is not available anywhere in full. Some chapters are available in IFI. They are 1. T. 132, Skandaśaktipratiṣṭhā, pp. 72-80; 2. T. 811, Skandotsavavidhi pp. 42-46; 3. T. 980, Prāyaścittavidhi pp. 282-286 & Prāyaścittavidhi pp. 287-291; 4. T. 124, Śaktyutsavavidhi pp. 82-115; 5. n° **116.37** Mahotsavavidhi. The text under notice agrees fully with the treatment of this topic in T. 811.

Contents

1. Fol. 285a: Utsavakālaviṣaya; 2. 285a-286a: Dhvajalakṣaṇa; 3. 286a-287b: Rakṣābandhanādivīthīyātrāntakriyā; 4. 287b-288b: Cūrṇotsavādidhvajāvarohaṇāntakriyā.

Beginning

Fol. 285a, l.1. athātassampravakṣyāmi skandotsavavidhiṃ śṛṇu / sarvasiddhikaraṃ puṇyaṃ sarvaśāntikaraṃ param // sarvaśatrukṣayakaram iṣṭakāmyaphalapradam / utsavaṃ trividhaṃ jñeyaṃ saptapañcanavāhakam //

End

Fol. 288b, l.4. skandotsavaṃ mahāpuṇyaṃ siddhidañca kaliyuge / sarvasiddhikaraṃ puṇyaṃ rājāvijayavardhanam / iti nārasimhe pratiṣṭhātantre skandotsavavidhipaṭalaḥ // śrīsubrahmaṇyāya namaḥ / śrīgurubhyo namaḥ /

116.24 AṂŚUMATTANTRA

Devyutsavavidhi

This text is said to be a chapter of the Aṃśumattantra; it describes the Devyutsava that is to be celebrated in the Āṣāḍha month when the star is Pūrvaphalgunī; the alternative title Āṣāḍhapūrotsava is given in the margin of the fol. 289a. Aṃśumattantra texts (IFI. T. 3, 4, 158, 273 & 745) contain the description of the Āṣāḍhapūrotsava which, however, has no agreement with the contents of this text.

Beginning

Fol. 289a, l.1. athātassampravakṣyāmi āṣāḍhotsavavidhiṃ śṛṇu / āṣāḍhe cāśvinīmāse devyāścotsavamācaret // dinaṃ navāhamutkṛṣṭaṃ saptapañcatrayaikakam / saptāhasya navāhasya dhvajārohaṇamuttamam // pañcaikatrayasūtrañca anujñāṃ vāstumaṅkuraṃ kuru /

End

Fol. 291b, l.1. devyāstrasahitaṃ piṇḍaṃ khaḍgakheṭakasaṃyutam / dadet maunabaliṃ paścāt sandhyāsu deśikottamaḥ // prāyaścittaṃ tataḥ kṛtvā trayāhe pañcasaptake / yathāsthāne nyaseddevīṃ rājārāṣṭravivardhanaṃ / ityaṃśumattantre devyutsavavidhipaṭalaḥ / śrīkṛpāpurīśvarasvāmiparabrahmaṇe namaḥ / śrīgurubhyo namaḥ / cuppuṟāyaṉ svahastalikhitam //

116.25 VIJAYĀGAMA

Ārdrotsavavidhi

This text forms part, as the colophon tells, of the Vijayāgama. It describes the festival which is celebrated in the month of Mārgaśīrṣa on the day marked by the star "Ārdrā".

Vijayāgama is the 11th Mūlāgama and the first Mūlāgama belonging to the Raudra kind. It has eight upāgamas (Udbhava, Saumya, Aghora, Mṛtyunāśana, Kaubera, Mahāghora, Vimala and Vijaya). The Vijayāgama has not so far appeared in print. IFI.

has some manuscripts of Vijayāgama e.g., T. 124, 320a, 625 & 1013; T. 829 & 1022 contain some paṭala-s pertaining to Vijayāgama. The treatment of the Ārdrotsava is available in T. 124 & T. 829.

The treatment in T. 124 has full agreement with that contained in the text under notice, with the colophon running as iti vijaye pratiṣṭhātantre ārdrāvratapaṭalaḥ. Treatment of this topic in IFI. T. 829 pp. 133-137 is of a different kind (it has the following colophon:– iti vijayatantre ārdrāvidhipaṭalassamāptaḥ /). It is not known whether this forms part of the mūlāgama or of the upāgama Vijaya. T. 829 has two other chapters said to form part of the Vijayāgama.

Beginning

Fol. 292a, l.1. atha vakṣye viśeṣeṇārdrotsavavidhikramam / dhanurmāse gṛhed(?)devīm aṅkuraṃ pūrvarātrike // navāhaṃ vātha saptāhaṃ pañcāhantu trayāhakam / ekāhaṃ vā samāśritya ārdrāyāntīrthamācaret // śambhunā sahitāndevīṃ navāhaṃ bandhayeddhvajam / śambhuṃ vihāya devīṃ vā bandhayet kautukaṃ purā //

End

Fol. 295b, l.4. devadevīṃ yathāsthāne sthāpayitvā pare'hani / prāyaścittanna kartavyaṃ kartavyaṃ keturohaṇe / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti vijaye pratiṣṭhātantre ārdrotsavavidhipaṭalaḥ //

116.26 NIŚŚVĀSA

Navamyutsavavidhi

This text is given as the 30th chapter of the Niśśvāsapratiṣṭhātantra. Niśśvāsāgama is the 12th Mūlāgama and the second Āgama of the Rudra kind. This topic is not found in any of the texts of the Niśśvāsāgama of the IFI. T. 17, 127, 135 & 150. It explains how to conduct Navarātrotsava. From the colophon and the opening lines, the title is Navamyutsava or Navamyārādhana but we have the alternative title Navarātryutsava on fol. 296a in the margin.

Beginning

Fol. 296a, l.1. athātassampravakṣyāmi navarātrividhikramam / navamyārādhanaṃ vakṣye devīnāṃ dhvajapūrvakam // bandhayet kautukaṃ vāpi rājā vijayamāpnuyāt / proṣṭhe + śuklaprathamāyāṃ baddhvā ketundinannavam / daśamyāṃ tīrthamāśritya uttamaṃ parikīrtitam / vāstupūjāṃ pūrvarātrau aṅkurañcoktavat kuru /

End

Fol. 306b, l.1. (kum)bhaśatāṣṭakam / nyaseddevīṃ yathāsthāne sumuhūrte sulagnake / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti niśśvāse pratiṣṭhātantre navamyutsavapaṭalastriṃśatitamaḥ / śubhamastu / śrīgurubhyo namaḥ / maṅganāyakīsametaśrīkṛpāpurīśvarasvāmine namaḥ / mey(dh)iyūr cuppuṟāyaṉ svahastalikhitam //

116.27 ŚAMĪNIRṆAYA

This text contains a discussion for fixing the proper time (day) to worship the śamī tree whose faggots are to be rubbed for obtaining fire. This worship is done on the Vijayadaśamī day. Citations are found taken from the Kāraṇa, Kāmika, Yogaja and Niśśvāsakārikā.

Beginning

Fol. 306b, l.3. māsi haridraśuklapakṣe daśamyārādhanaṃ śubham / sā tithau mṛgayātrā ca śaivāgameṣu bhāṣitā // kāraṇe / bhādre śukle ca daśamī navamī ca dinadvayam / sā tithiḥ khaṇḍitā cettu aparaṃ grāhyamuttamam // kāmike / bhāskarodayamārabhya daśamī navanāḍikā / taddine mṛgayātrāñca sā tithiruttamottamā //

End

Fol. 307a, l.3. vṛddhe(vṛddhau ?) vātha kṣaye vāpi daśāhe tu śamīṃ yajet / udayādyāmahīne tu pūrvedyuḥ pūjayedguruḥ / niśśvāsakārikāyām // bindudurlipivisargavīthikāśṛṅga – paṅktipadabhedadoṣajam / hastavegajamabuddhipūrvakaṃ kṣantumarhanti samīkṣya sajjanāḥ / śrīgurubhyo namaḥ //

116.28 KĀRAṆĀGAMA (PŪRVA-)

Sakalaprokṣaṇavidhi

This text, given in the colophon as a chapter of the kriyāpāda of the Kāraṇapratiṣṭhātantra, corresponds to ch. 73 of the printed Pūrvakāraṇa. It deals with the consecration of the images (sakala) of Śiva. Some verses of the printed text are missing here.

Beginning

Fol. 308a, l.1. agnisthantu śivaṃ dhyāyet balipīṭhasthamīśvaram / kumbhasthaṃ rudramūrtiñca liṅgasthantu sadāśivam // maheśaṃ pratimākāraṃ pañcamūrtyātmakaṃ viduḥ / brahmāṇaṃ yāgamūrtiñca viṣṇumūrtiṃ baliṃ tathā / īśvarakumbhamūrtiñca vahnimūrtiñca rudrakam / sadāśivaṃ mūlaberaṃ pañcamūrtiñca bhāvayet /

End

Fol. 311a, l.2. prokṣaṇānte tu snapanaṃ yathāvittānusārataḥ / gandhapuṣpañca dhūpañca dīpañcaiva hṛdā budhaḥ / kulairvaṃśamuddhṛtya (?) śivaloke mahīyate / naivedyaṃ dāpayet paścāt yathāvittānusārataḥ // evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / iti śrīmatkāraṇākhye pratiṣṭhātantre kriyāpāde sakalaprokṣaṇavidhipaṭalaḥ // hariḥ om //

116.29 KĀRAṆĀGAMA (PŪRVA-)

Ekonapañcāśatsnapanavidhi

This text, according to its colophon, is the 49th chapter of the kriyāpāda of the Kāraṇapratiṣṭhātantra (chapter 37 of the printed Pūrvakāraṇa), but with variant readings.

It deals with the procedure for giving bath to the deity with waters consecrated in 49 pitchers.

Beginning

Fol. 312a, l.1. vakṣyāmyekonapañcāśatsnapanasya vidhikramam / mandirasyāgrataḥ kuryāt maṇḍapaṃ caturaśrakam // navahastamaṣṭahastaṃ vā saptahastamathāpi vā / caturdvārasamāyuktaṃ catustoraṇabhūṣitam // vitānadarbhamālābhyāṃ muktādāmairalaṃkṛtam / aṣṭamaṅgalasaṃyuktaṃ maṅgalāṅkuraśobhitam //

End

Fol. 313b, l.4. ācāryaṃ pūjayettatra vastrahemāṅgulīyakaiḥ / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt / iti śrīmatkāraṇe pratiṣṭhātantre kriyāpāde ekonapañcāśatsnapanapaṭalaḥ // hariḥ oṃ //

116.30 PRĀYAŚCITTAVIDHI

This text lays down the procedure for doing the rite of expiation. The name of the text is given as Prāyaścitta in the margin of fol. 314a. The work begins with a detailed account of prāyaścitta and its kinds and the way of undertaking it. The colophon on fol. 316a gives the name of the work as Diśāhoma, which is one of the expiation ceremonies.

Beginning

Fol. 314a, l.1. prāyo vināśa ityuktaścittaṃ sandhānamucyate / punarnaṣṭasya sandhānaṃ prāyaścittamiti smṛtam // svasyācārasya lopena mānuṣo narakaṃ vrajet / luptācārasya śuddhyarthaṃ prāyaścittaṃ dadet guruḥ //

End

Fol. 316a, l.5. devasamīpaṃ gatvā homakarma nivedya rakṣāṃ kṛtvā duritakṣayaṃ prārthayet / ekatripañcasaptanavāhaśā(?)dvisaptāhai(ḥ) pakṣatrisaptanakṣatrairapi cintayata iti diśāhomavidhissamāptaḥ / śrīgurubhyo namaḥ /cuppuṟāyaṉ svahastalikhitaṃ / maṅganāyakīsahāyam /

116.31 ŚĀNTIHOMA

Similar to n° **91.33, 92.6.**

Beginning

Fol. 317a, l.1. atha śāntihomavidhiḥ / pūrvamaṇḍape sthālaṃ (sthaṇḍilam ?) vidhāya sarvadhānyopari padmaṃ vidhāya sarvālaṃkārasamyuktaṃ kumbhamekaṃ pratiṣṭhitam / parito'ṣṭaghaṭān nidhāya madhyakumbhe sthirāsanaṃ sampūjya pāśupatāstraṃ yajet /

End

Fol. 317b, l.5. pūrṇāṃ dattvā śāntaraktadinasaṃkhyayā(?) kāmikādipaṭhanaprabhādhyānaśāntipaṭhanastotrapaṭhanādikañca kārayitvā brāhmaṇān bhojayitvā nirdiṣṭadivasā(vasā)ne tatkumbhasthāpanīyairabhiṣiñcediti śāntihomaḥ //

116.32 DIŚĀHOMA

This text contains an account of the Diśāhoma. The opening line mentions "atha śānti homaḥ" which is stated, in the words preceding this, to have got completed by stating "iti śāntihomaḥ". Diśāhoma seems to begin only with this line. Both these rituals are expiation ceremonies. Four pavilions are to be constructed one in each of the four quarters of the temple. Homa-s are performed with the Aśvattha, Udumbara, Vaṭa and Palāśa branches respectively in these pavilions. Hence the name Diśāhoma. Vide:– Kāraṇa (Pūrva) ch. 144 and Raurava II (IFI. Pub. 18-2) pp. 183-184. Treatment contained in the text under notice is different and it agrees with IFI. T. 697 pp. 47-49; & T. 349 pp. 275-278.

Beginning

Fol. 318a, 1.1. atha śāntihomaḥ / prāyascittārthamanyo yassnapanādyaṅgabhāgbhavet / madhyame vedikāyukte liṅgabimbaghaṭādikaṃ saṃsthāpya sampūjya tadagre śivāstramekaṃ kumbhaṃ parito'ṣṭaghaṭān saṃsthāpya sarvaśobhāsamanvitam / madhyakumbhe śivāstramabhyarcayet /

End

Fol. 320a, 1.2. devaṃ kumbhasthāpanīyaissnāpyābhyarcayet guruḥ / devāyāhni kṛtaṃ tattu yadi kumbhodakaistathā / prāyaścittaṃ samuddiśya vartate tat prokṣayet kṛtaṃ / diśāhomaṃ samākhyātaṃ sarvāriṣṭanivāraṇam / iti diśāhomavidhiḥ //

116.33 SAṂHITĀHOMAVIDHI

This text contains the procedure for Saṃhitāhoma, a rite to be performed for avoiding all evils. It is one of the rites of expiation. Vide:– IFI. T. 293 pp. 176-177. This is to be done with Pañcabrahma and Ṣaḍaṅgamantra-s which are called Saṃhitāmantra-s. Hence the name of this homa.

Beginning

Fol. 320a, 1.4. harmyāgre'nyatra vā kuryāt sthaṇḍilaṃ kṛtamaṇḍape / śivakumbhannyasenmadhye vardhanīntasya dakṣiṇe / aṣṭadikṣu kumbhañca vajrādyāyudhasaṃyutaḥ / sasūtrāṃśca sāpidhāna( )ñca savastrān sahiraṇyakān / gandhodakodarān gandhapuṣpadhūpadīpakaiḥ / madhyakumbhe śivañceṣṭavāsaro'straṃ karake yajet /

End

Fol. 321b, 1.5. tato'ghoramanunā homaṃ pañcaviṃśatisaṃkhyayā / prāyaścittārthaṃ mādyandya?pūrṇāṃ kuryādvidhānataḥ / saṃhitāhomamevaṃ syāt mūrtihoma(o)vidhīyate / iti saṃhitāhomavidhiḥ // hariḥ oṃ //

116.34 TATTVANYĀSA

This text shows how to perform the nyāsa of the Tattva-s. The first line tells what Śāntyatītakalā is. Kalaiṅkratu, is a Tamil word meaning what the word kalā means or is. (see Makuṭāgama, IFI. T. 159 pp. 248-250).

Beginning

Fol. 322a, l.1. śāntyatītakalaimkratu – dvayañca bhuvanaṃ pañcā(a)daśamiti smṛtaṃ / ṣoḍaśaṃ varṇamevoktaṃ padamekaṃ vidhīyate / atra mantra ca kalāmekaṃ ākāśasthānamācaret /

End

Fol. 325b, l.5. tataḥ dhūpadīpantathā kṛtvā tannāmārcapañcakam (tannāmapañcakam ?) vedoktenaiva mārgeṇa vivāhasya vidhikramāt / dhūpadīpantathā kṛtvā upacārārghyaṃ vinyaset / hariḥ oṃ / bhogāṅgaṃ sampūjayet / hariḥ oṃ / devīsahāyam / śrīḥ //

116.35 KĀRAṆĀGAMA

Śāntidiśāmūrtihoma

Similar to n° **92.6** & **92.8**. This text, ascribed, according to the colophon, to the Kāraṇa, deals with three kinds of homa-s which are of the nature of expiatory rites. It corresponds roughly to a part of the chapter 144 of the printed Pūrvakāraṇa (pp. 710-713) but with numerous variant readings and missing verses.

Beginning

Fol. 327a, l.1. śāntihomavidhiṃ vakṣye sarvadoṣaharaṃ śubham / agnikāryoktamārgeṇa kuṇḍe vā sthaṇḍile'pi vā / śivāgnintu tathā pūjya tantrahomantu kārayet /

End

Fol. 329a, l.5. pālāśo vātha sarvatra samidhādumbarīstathā / pūrṇāhutistu sarvatra mūrtyānutabhiṃ(?) kramāt / mūrtihomamidaṃ proktaṃ sarvadoṣavināśataḥ / iti kāraṇe – śāntihomadiśāhomamūrtihomā yathāvidhiḥ / jayādihomadānañca sarvamūrti(homañca) samācaret / homasya phaladattena devaṃ haste pradāpayet / bṛhatsāmeti mantreṇa homarakṣasya dhārayet // śrīmaṅganāyakīsahāyam / gurubhyo namaḥ / śrīḥ //

116.36 MĀTṚKĀNYĀSA

This text contains the treatment of Mātṛkānyāsa. This topic is treated under two heads namely, Antarmātṛkānyāsa (fol. 330a-331b) and Bahirmātṛkānyāsa (fol. 331b-333a). The letters of the alphabet are called Mātṛkā. The Antarmātṛkānyāsa is concerned with this process by which the Mātṛkā-s are placed in the six cakra-s within the body. The Bahirmātṛkānyāsa is the nyāsa of the letters on the various parts of the body. The treatment of this topic here is similar to that in IFI. T. 354 pp. 96-97; Tanjore Supp. n° 701 and GOML. D. 5872. For details, see NCC I p. 226.

Beginning

Fol. 330a, l.1. oṃ / asya śrī antarmātṛkāsarasvatīmantrasya brahmā ṛṣiḥ / gāyatrīchandaḥ / antarmātṛkāsarasvatī devatā / hlauṃ bījāni / svarāśśaktayaḥ / bindavaḥ kīlakam (-āni) / antarmātṛkāsarasvatīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 333a, l.3. ādhāre liṅganābhau dvisarasijahṛdaye tālumūle lalāṭe / dvipadme ṣoḍaśāre dvidaśadale dvādaśānte catuṣke / b(ph?)ālānte vāsamadhye yapakavaṭasahite(?) khadeśe(?) surāṇāṃ parāścantattvārthayuktaṃ sakaladalagatatvāvarṇarūpaṃ namāmi / śrī mīnākṣīsametaśrīsundareśvarasvāmi sa . . . / śrī sundareśvarasvāmisahāyam // śubhamastu / medhiyūr cuppuṟāyaṉ svahastalikhitam //

116.37 SADĀŚIVATATTVANYĀSA

This text gives the procedure for tattvanyāsa of Sadāśiva in the fire during consecration of the liṅga. The title is given as Aṣṭakārcana in the margin of fol. 334a, because the text contains nyāsa of eight mūrti-s and mūrtīśvara-s.

Beginning

Fol. 334a, l.1. sadāśivatattvanyāsaḥ / śabde cittasadeśāntaṃ trikhaṇḍaṃ śeṣaṃ pīṭhottare vinyasya / oṃ sūṃ ādhāraśaktaye namaḥ / ityāvāhya rodhayet / eteṣāṃ bhasmadarbhatilaiḥ prākāratṛtīyaṃ pratyekaṃ bahirvidadhyāt / paścāt svasvadiksthitalokapālānārādhya rakṣārthamadhyeṣya kuṇḍāntikaṃ pūjayet /

End

Fol. 338a, l.5. mantratarpaṇaṃ kṛtvā nivedya baliṃ vidhāya hṛdayena liṅgamuddhṛtya snānavedikāyāṃ ṣaḍutthāsane samāropya rakṣādikbandhanādikaṃ kṛtvā bāṇañcet kāle sulagne manasā brahmaśilāratnāni niveśena piṇḍikāyojanaṃ vidhāya / śrīgurubhyo namaḥ //

116.38 ŚILĀNYĀSAVIDHI

This text deals with the procedure for selecting and laying down the stones for building the temple. The following are the topics treated here:– 1. Fol. 339a-340a: Śilāparigraha; 2. 340a: Praveśabali; 3. 340b-342a: Śaṅkusthāpanavidhi; 4. 342a-350b: Śilānyāsavidhi. This treatment is similar to that found in IFI. T. 460 pp. 891-902.

Beginning

Fol. 339a, l.1. atha pratiṣṭhāyai śilāgrahaṇārthaṃ śubhe dine śivamabhyarcya prārthya labdhānujñaḥ śilpibhissahāyaiścopetaḥ prāṇānāyamya hṛdyastramanusmaran tamabhimataṃ śilāsthānaṃ yāyāt / uktalakṣaṇāṃ śilāṃ prāpyoraḥpṛṣṭhaśiraḥpadādi niścitya tadūrdhve bhāge sthaṇḍile śivamabhyarcya śilpinaḥ sahāyena ṭaṅkamudgarādikāṃścāstreṇa samprokṣya .. . .

End

Fol. 350b, l.3. sarvadā sarvadehasthe tiṣṭhāsminnīśarūpiṇī / gagane prāsādaṃ dhyātvā tatra tattvatrayaṃ nyasya tadvyāpakaṃ śivaṃ vicintya namaskṛtya yāgamaṇḍapaṃ gatvā prāyaścittaṃ kṛtvā yāgaṃ visṛjediti śilānyāsavidhiḥ samāptaḥ / viśeṣasannidhiryatra kriyate vyāpakasya hi / samūrtau bhāvanā yatra pratiṣṭhā sābhidhīyate / śrīgurubhyo namaḥ //

116.39 NĀRASIṂHA

Mahotsavavidhi

According to its colophon, this text, dealing with festival, is a chapter of the Nārasiṃhapratiṣṭhātantra, one of the upāgama-s of Kāmikāgama or one of the main Āgama-s. (See **116.23**).

Contents

1. Fol. 401a-402b: Utsavakāla; 2. 403a: Vighneśvarapūjā & Dhvajapaṭalakṣaṇa; 3. 403b: Vṛṣabhalakṣaṇa 4. 404a: Nayanonmīlana; 5. 404b: Vṛṣabhapūjā; 6. 405a: Jalādhivāsa; 7. 405b: Rakṣābandhana; 8. 406a: Śayana; 9. 407a-411a: Dhvajārohaṇa; 10. 411: Digdhvajārohaṇa, etc.; 11. 412a: Diktāla; 12. 412b: Svara & Balividhi; 13. 413a: Dinādhidevatā; 14. 414a: Balipradāna & Nānāviśeṣadāna; 15. 414b: Balividhi & Balipīṭhalakṣaṇa; 16. 415: Annaliṅgavisarjana; 17. 416a: Utsavāṅkura; 18. 416b: Mṛtsaṅgrahaṇa; 19. 417a-423a: Aṅkurārpaṇa & Maṇḍapapūjā; 20. 423b-425a: Agnikārya & Balividhi; 21. 425b-426a: Upakaraṇa & Yānakrama; 22. 426b: Vādyaviśeṣa & Veṇudaṇḍabandhana; 23. 427a-429a: Ālayālaṃkāra & Pratimāvinyāsa; 24, 429b: Pradakṣiṇa Āsthānamaṇḍapa; 25. 430a: Alaṃkāra & Āsthānamaṇḍape yajana; 26. 430b-431a: Nīrājana & Navagandha; 27. 431b: Rathārohaṇa; 28. 432a-434a: Raṭhākarṣaṇa; 29. 434b-436a: Naṭeśotsava; 30. 437a-439b: Kṛṣṇagandha; 31. 440a: Mṛgayātrā; 32. 440b-445b: Tīrthādhivāsana; 33. 446: Dhvajāvarohaṇavidhi; 34. 447a: Cakaṭabalividhi; 35. 447b: Prāyaścitta: Śāntihoma; 36. 448a: Ācāryapūjā.

Beginning

Fol. 401a, l.1. ataḥ paraṃ pravakṣyāmi śivotsavavidhikramam / bhuktimuktipradandivyam āyurārogyavardhanam // sarvalokapriyārthaṃ syāt sarvasaubhāgyadāyakam / sarvadevapriyārthaṃ syāt sarvaprāṇihitāvaham //

End

Fol. 448a, l.1. ācāryaṃ pūjayet paścāt dukūlaiścitravastrakaiḥ / hemopavītaṃ keyūraṃ rakṣakuṇḍalamūrmikam(?) / hastakaṅkaṇarudrākṣamanyānyābharaṇāni ca / dattvā tu yānaṃāropya sarvaghoṣasamanvitaḥ / grāmapradakṣiṇaṃ kuryāt praviśet budhaḥ / iti kāmikopabhede nārasiṃhe pratiṣṭhātantre mahotsavavidhipaṭalaḥ / śrīvaṭukabhairavāya namaḥ / śrīmaṅganāyakīsametasrīkṛpāpurīśvarasvāmisahāyam / anantagiristhalavāsī vaṭukasantatiyil vaṭukanāgurupautraṉ kalyāṇaguroḥ putraṉ āpaddhāraṇaṉ (āpatoddhāraṇaṉ) svahastalikhitam //

117

SAKALĀGAMASAṂGRAHA

RE 10.718. PL.; 118 fols.; 352 × 27 mms.; 4-6 lines; good condition but moth-eaten at some places; Grantha; old; scribe: Aṉṉiyūr Tālagirigurukkaḷ (see fol. 113a); origin: Aṉṉiyūr, South Arcot Dist.

Blank folio: 117b.

General contents

1. Fols. 1a-115b: Sakalāgamasaṃgraha: Parārthaśivapūjāvidhi; 2. 116a-117a: Gāyatrīmantra-s.

Fol. 113b contains a note on (Bālālayavidhi) and fol. 118, a note on Astrology.

117.1 SAKALĀGAMASAṂGRAHA

Parārthaśivapūjāvidhi

This text contains the procedure for doing Śivapūjā for others' sake, that is; in temples. There is some difference in the contents and order in the treatment of topics among the several works which have the same name. It is to be presumed that attempts should have been made by several scholars at different places and at different periods to prepare a compendium of this kind as per practice followed at that period in these particular temples with the result that one finds some difference among these Mss.

The colophon of fol. 113a runs thus:– iti sakalāgamasaṃgrahe parārthaśivapūjāvidhissamāptaḥ. Kāmika, Yogaja, Kāraṇa, Ajita, Sūkṣma and other Āgama-s are frequently cited.

Contents

1. Fol. 1a: Ācāryalakṣaṇa; 2. 1b-2b: Śaucavidhi; 3. 3a-4a: Ācamanavidhi; 4. 4: Dantadhāvanavidhi; 5. 4b-6b: Snānavidhi; 6. 6b: Vaidikasandhyopāsanā; 7. 6b-7b: Astrasandhyopāsanāvidhi; 8. 8: Bhasmadhāraṇavidhi; 9. 8b-9b: Karaśuddhyādi; 10. 9b-13b: Śivasandhyāvidhi; 11. 14a-15a: Prāṇāyāma; 12. 15a-17b: Bhūtaśuddhi; 13. 17b-19b: Varṇaśuddhi; 14. 19b-21b: Aṣṭatriṃśatkalānyāsa; 15. 22a-23b: Śivapūjārtham anujñādikriyā; 16. 23b-24b: Sthānādiśuddhi; 17. 24b-27a: Pañcagavyavidhi; 18. 27a-28a: Pañcāmṛtavidhi; 19. 28a-29a: Snapanavidhi; 20. 29a-30b: Sūryapūjāvidhi; 21. 31a-33b: Gaṇeśvarapūjāvidhi; 22. 33b-35a: Dvārapūjā; 23. 35b-36a: Liṅgaśuddhi; 24. 36: Mantraśuddhi; 25. 36b-40b: Pañcāsanādyarcana; 26. 40b-43a: Liṅgāvāhanādikriyā; 27. 43a-44b: Abhiṣekavidhi; 28. 44b-45b: Alaṃkaraṇādikriyā; 29. 45b-53b: Āvaraṇapūjāvidhi (Śivapūjāvidhi); 30. 53b-54b: Bhogaśaktyarcanavidhi; 31. 54b-64b: Nityāgnividhi; 32. 64b-65b: Nityotsavavidhi; 33. 65b-68b: Balidānādividhi; 34. 68b-70b: Balividhi; 35. 70b-72b: Pādukāyānavidhi & Culukodakavidhi; 36. 72b-74a: Caṇḍapūjāvidhi; 37. 74a-78b: Skandapūjāvidhi; 38. 78b-86a: Gauryarcanavidhi; 39. 86a-87a: Sarvadevatāpūjanakrama; 40. 87a-88b: Kapilāpūjā & Prathamasandhyārcanavidhi; 41. 88b-89a: Mādhyāhnapūjā; 42. 89a-90a:

Viśeṣasandhyārcana; 43. 90: Ātmārthapūjā; 44. 90b: Havana; 45. 91a: Bhojanavidhi; 46. 91b-94b: Sāyarakṣāyāṃ Naṭeśapūjāvidhi; 47. 95a-97a: Sāyarakṣāyāṃ liṅgapūjāvidhi; 48. 97a-100b: Nṛttavidhi & Somāskandadevasāyarakṣāvidhi; 49. 101: Bhaktapūjāvidhi; 50. 101b-104b: Ardhayāmapūjāvidhi; 51. 104b-108b: Kṣetrapālapūjāvidhi; 52. 108b-113a: Bāhyapūjāvidhi; 53. 114a-115b: Bāhyapūjāvidhi etc. Repetition of fols. 112a & 113a.

Beginning

Fol. 1a, l.1. śrīgururvedāntamantrā(bhijño)nabhijño mantropadeśakriyābhāvanāḍhyaḥ / śilpāgamābdhīn vilokyācāraśīlaśivamādiśaivaḥ // tattvajñānasampanno ṣaḍadhvasthānacintakaḥ / bhāratāṣṭāṅgayogajño jñānasampannabodhakaḥ // dīkṣābhiṣekaśuddhātmā sarvajīvadayāparaḥ jyotiśśāstrakriyāyukto vākprasādaśubhapradaḥ / ityādiguṇasampanno deśiko vidhīyate //

End

Fol. 112b, l.5. ācāryo sarvavādyopacāraparijanaiśca gṛhadvāramupagamya śuddhācamanādisakalīkṛtya sākṣibhūtaissamaṃ bhojanāditāmbūlañcārvaṇaṃ (-carvaṇaṃ ?)vidhāya paścāt śayanasthāne śayanaṃ kārayed (kuryād ?) / iti sakalāgamasaṃgrahe parārthaśivapūjāvidhissamāptaḥ / śrīgurubhyo namaḥ / hariḥ om / inda pustakaṃ aṇṇiyūr tālagirigurukkaḷ svahastalikhitaṃ / śrīmahātripurāmbāsametarāmanāthasvāmine namaḥ //

117.2 GĀYATRĪMANTRA

This text contains a list of thirty Gāyatrīmantra-s. Several deities are described as having a particular weapon, like trident (śūla) in the hand or as having a particular emblem in his flag, like peacock (mayūra) or bull (vṛṣabha). The names of some of those deities are Maheśa, Mahādevī, Vakratuṇḍa, Haṃsadhvaja, Pakṣirāja, Sarparāja and others.

Beginning

Fol. 116a, l.1. tanmaheśāya vidmahe vāk(vi)śuddhāya dhīmahi tanno(a)śśivaḥ pracodayāt // saptajihvāya vidmahe havyavāhāya dhīmahi tanno agniḥ pracodayāt //

End

Fol. 117a, l.2. utpalahastāya vidmahe gaurīcintāya dhīmahi tanno(aś)caṇḍī pracodayāt // sarparājāya vidmahe nāgarājāya dhīmahi tanno'nantaḥ pracodayāt //

118

Pratiṣṭhā and Utsavavidhi

RE 10.719. PL.; 355 fols.; 436 × 31 mms.; 5-7 lines; good condition but left and right edges of some leaves are broken and lost; Grantha and Tamil; old; origin: Anniyūr? Missing folios: 200, 202-205.

Blank folios: 7b, 8b, 43b, 54b, 72b, 112b, 115b, 145b, 150b, 177b, 210b, 238b, 243b, 250b, 255b, 260b, 300b, 302b, 311b, 328b, 340b, 344b, 348b, 349b, 350b, 355b, 356a & 357a.

General contents

1. Fols. 9a-13a: Vāstupūjā; 2. 14a-17a: Mṛtsaṃgrahaṇa; 3. 18a-22a: Aṅkurārpaṇa; 4. 23a-39b: Maṇḍapapūjā and Utsavapañcakṛtyavacana; 5. 41a-43a: Vardhanīpūjā; 6. 43^a-54a: Śaktimaṇḍapapūjāvidhi; 7. 55a-68b: Nādasāra by Vināyakabhaṭṭa – Subrahmaṇyamaṇḍapapūjāvidhi; 8. 69a-72a: Vighneśvarasthāpanavidhi; 9. 73a-85b: Agnikārya; 10. 86a-91b: Kāmikāgama – Prāyaścittavidhi; 11. 92a-98b: Jayādihomamantra; 12. 99a-103b: Ratnanyāsādividhi; 13. 104: Prāṇapratiṣṭhā; 14. 105a-117b: Nyāsabheda; 15. 118a-128a: Vātulāgama – Aṣṭabandhanavidhi; 16. 130a-134b: Śāstradhivāsanavidhi; 17. 135a-138b: Umāyāmala – Bhadrakālīpratiṣṭhāvidhi; 18. 139a-142b: Skandayāmala – Bhadrakālīsthāpanavidhi; 19. 143a-143^b: Vṛṣabhapratiṣṭhā; 20. 144a-145a: Astradevapratiṣṭhā; 21. 146a-148b: Kāraṇāgama – Vimānasthāpana; 22. 149a-150a: Bherītāḍana; 23. 151a-153b: Vṛṣabhatāla; 24. 154a-192b: Yogajāgama – Mahotsavavidhi; 25. 173: Astrādimantra; 26. 174a-183b: Svāyambhuvāgama – Gaṇeśotsavavidhi; 27. 184a-201b: Kriyākramadyotikā – Mahotsavavidhi; 28. 206a-217b: Saṅkīrṇaviṣaya; 29. 218a-223b: Āśīrvāda; 30. 224a-229b: Kāmikāgama – Anukarmavidhi; 31. 230a-233b: Dhyāna-s; 32. 234a: Kāraṇāgama – Uṣṇodakavidhi; 33. 235a-250b: Kāraṇāgama – Mūrtisthāpana; 34. 251a-255a: Kriyākramadyotikā – Dīkṣāvidhi (Agnikārya); 35. 261a-262b: Ātmārthajīrṇoddhāravidhi; 36. 263a-264b: Gāyatrībheda-s; 37. 267a-272b: Kriyākramadyotikā – Sandhyāvāhana; 38. 273a-278b: Devatāvāhana; 39. 279a-286a: Nityakarmānuṣṭhānavidhi; 40. 286a-325b: Pūjāvidhi; 41. 326a-328a: Kumāratantra ? – Subrahmaṇyapratiṣṭhāvidhi; 42. 329a-337b: Muhūrtanirṇaya; 43. 338a-340a: Sampadgaurīpūjāvidhāna; 44. 341a-344a: Sthāpanavidhi; 45. 345a-346b: Kedārapūjā.

Fols. 1a-8a contain a brief account of Dhvajadaṇḍalakṣaṇa, table of contents of the Ms., names of Vighneśvaravidyeśvara-s, etc., Pañcasūtra and Yonikuṇḍalakṣaṇa (Tamil and Sanskrit); 13b, method for drawing Gaurīmaṇḍala; 17b, words like Gopāla; 22b, a fragment of Vyomavyāpimantra; 40, repetition of the Utsava (pañcakṛtya)vacana found on fol. 39b; 128b, list of quantity of the ingredients for Aṣṭabandhana (Tamil); 129, an account of the happening of bad things if the Aṣṭabandhana becomes loose, and a list of things for Aṣṭabandhana; 234b, a note on Bhasmadhāraṇa; 256a-260a, notes on Saptaviṃśatikalaśa-s, etc.; 264b (col. 3), a note on the quantity of the ingredients for Aṣṭabandhana; 265a-266a, names of the deities presiding over various samit-s and other homadravya-s like green-gram; 266b, names of Pañcabrahma, etc.; 278b, a note on Bhasmadhāraṇa and a note on Vṛṣabhanaivedya; 336, note on pañcaka, and Vyomavyāpimantra; 347a-348a, list of flowers, etc. for pūjā; 349a, a note on nyāsa; 350a, brief description of mūlādhāra, etc.; 351, list of things for homa etc.; 352, a note on karanyāsa; 353, a note on festivals, and repetition of "Rāmacandrāya namaḥ", etc.; 354a-355a, some writing in Sanskrit and Tamil (names of guru, etc.); 356b and 357b, list of things for Aṣṭabandhana, and śloka-s in praise of Nārāyaṇa and Nīlakaṇṭha.

118.1 VĀSTUPŪJĀ

Similar to n° **76.7** and IFI. T. 675 pp. 33-36

Beginning

Fol. 9 (1)a, l.1. vāstupadādi nirīkṣaṇādibhirviśodhya / tatra padamadhye navapadeṣu oṃ hāṃ vāstvadhipatibrahmāsanāya namaḥ / idamāsanaṃ / oṃ hāṃ kriyāśaktyāsane(āya) brahmaṇe namaḥ / oṃ hāṃ jñānaśaktyāsanamūrtaye brahmaṇe namaḥ / oṃ hāṃ icchāśaktivāstvadhipatibrahmaṇe namaḥ / dhyānam / haṃsasthaṃ tundilaṃ gauraṃ saśmaśrucaturānanam / dadhānandakṣiṇe vāme daṇḍākṣasrakkamaṇḍalū // iti dhyātvā /

End

Fol. 13 (5)a, l.3. vāstupūjāhīnañcet rājarāṣṭraṃ vinaśyati / dīkṣāyāḥ karmavaikalyaṃ vāstupūjā na cet tadā // bhavettasmāt prayatnena vāstupūjāṃ samācaret / śāradātilake / tato vakṣyāmi dīkṣāṅgaṃ vāstuyāgantu sampade / kṛto(e) yena samantrajño dīkṣāyāḥ phalamaśnute / vāstupuruṣadhyānam / caturbhujāyutāśeṣakhaḍgakheṭakadhāriṇaḥ / kṛtāñjaliputāssarve dhyātvā svasvapade sthitāḥ //

118.2 MṚTSAṂGRAHAṆAVIDHI

Similar to n° **12.2** and IFI. T. 313 pp. 463-465.

Beginning

Fol. 14 (6)a, l.1. mṛtsaṃgrahaṇavidhiṃ vakṣye sarvalokahitāvaham / grāmaśāntikaraṃ puṇyaṃ rājarāṣṭrasamṛddhidam // pratiṣṭhāprokṣaṇe kāle dīkṣākāle tathaiva ca / utsavādipratiṣṭhāntantattatkarmāṇi kārayet // ādiśaivakule jāto dīkṣoposya prasannadhīḥ / aṅkurārpaṇapūrve tu sāyāhnasamaye mṛdam //

End

Fol. 17 (9)a, l.2. śaṅkhadundubhinirghoṣairnṛttagītasamākulaiḥ / śanaiḥ pradakṣiṇaṃ kuryāt viśedaṅkuramaṇḍale // jaṭharastanamadhye tu mukhe bāhvośca deśikaḥ / sampattikulavṛddhissyāddoṣanāśo dhanodayaḥ // stha(la)manyaṃ(?) vyapohyātha mṛttikāṃ grāhayet sudhīḥ / iti mṛtsaṃgrahaṇavidhissamāptaḥ //

118.3 AṄKURĀRPAṆA

This text deals with Aṅkurārpaṇavidhi (rite of sowing of seeds). This is based on the Kāraṇāgama and is generally identical with the treatment of this topic in the Kriyākramadyotikā of Aghoraśivācārya (SIAA., p. 174-184). Cf. IFI. T. 631 & 649.

Beginning

Fol. 18 (10)a, l.1. evaṃ sarvaṃ sampādya tato guruḥ snānādikaṃ karma nityavannirv(ar)ṛtya maṇḍapaṃ praviśya sakalīkaraṇādikaṃ vidhāya puṇyāhaṃ vācayitvā pañcagavyena samprokṣya arghyaṃ samsādhya pūjāmārabhet /

End

Fol. 22 (14)a, 1.1. samāpte karmaṇi yathākramamudvāsayet / pratidivasaṃ kumbhajalenāprokṣya kumbhamapi śuddhajalenāpūrayet / tāni aṣṭadivasāvasāne kumbhaṃ visṛjet // śubhamastu / oṃ śivagurave namaḥ /

118.4 MAṆḌAPAPŪJĀ and UTSAVAPAÑCAKṚTYAVACANA

Similar to n° 7.2. This text deals with the worship of not only the pavilion but also of several deities, Śakti, āvaraṇa-s and others. Items connected with Mahotsava are enumerated.

Contents

1. Fol. 23a: Saurapūjā; 2. 24a: Toraṇapūjā; 3. 25b: Dvārārcana; 4. 27b: Kṣetrapālapūjā; 5. 28b: Maṇḍapapūjā; 6. 30b: Pāśupatāstrapūjā; 7. 30b: Digdevatāpūjā; 8. 31a: Vighneśādipūjā; 9. 35a: Pīṭhapūjā; 10. 36a: Śaktipūjā; 11. 37a: Kumbhapūjā; 12. 38a: Āvaraṇapūjā; 13. 39b: Utsavapañcakṛtyavacana.

Beginning

Fol. 23 (15)a, 1.1. vidhivat yāgamaṇḍapaṃ gomayālepitavitānagātraveṣṭanataraṅgapatākādhvajatoraṇapūrṇakumbhāṣṭamaṅgalārambhāmranālikerapūgīphalacūtapravālanāgavallīlatābhirmuktādāmapuṣpadāmadarbhamālāvṛtanānādīpaiḥ sarvālaṃkārasaṃyutaṃ - yāgamaṇḍapamāsādya śilpivisarjanaṃ kṛtvā vedikāyāḥ pūrvasyāmāgneyyāṃ vāstuyajanahavanaṃ pūrvoktavat kārayet /

End

Fol. 39 (31)b, 1.2. vāstuñca mṛtsaṃgrahaṇamaṅkurārpaṇameva ca / vṛṣabhapratiṣṭhitañcaiva dhvajapaṭāstrapratiṣṭhitam / bherītāḍanamevaṃ syāt dhvajārohaṇameva ca / sandhyāvāhanamevoktaṃ yāgamaṇṭapapūjanam // rakṣābandhanakalyāṇaṃ sṛṣṭikarmamudāhṛtam / agnikāryavidhiṃ caiva balipramāṇameva ca // ṣaṣṭahanyāta yānañca(?) sti(sthiti ?)revamihocyate / rathārohaṇamevaṃ syāt mṛgayātrāsamanvitam // kṛṣṇagandhārcanaṃ caiva saṃhārañceti kathyate / visarjanāṅkurañcaiva cūrṇatīrthaṃ tathaiva ca // kumbhābhiṣekaṃ vidhivat maunaṃ syādavarohaṇam /

118.5 VARDHANĪPŪJĀ

Similar to IFI. T. 120 pp. 56-57. This text deals with the worship of the pitcher called Vardhanī which represents Śakti and is placed by the side of the main pot representing Śiva.

Beginning

Fol. 41 (36)a, 1.1. oṃ hrāṃ hrīṃ manonmanyāsanāya namaḥ / oṃ hrāṃ hrīṃ manonmanīmūrtaye namaḥ / mūrtiṃ vinyasya raktavarṇoj(j)valāṃ śuklāṃ vastreṇaiva vibhūṣitām / sarvābharaṇasampūrṇāṃ pīnorujaghanasthalām // triṇetrāṃ gandhapuṣpāḍhyāṃ keśālakavibhūṣitām // padmotpaladharāndevīṃ varadābhayapāṇinīm // devasya vāmabhāge tu divyarūpamanonmanīm //

End

Fol. 42 (37)b, l.5. ardhacandradharaḥ saumyaḥ padmastho vividhāyudhaḥ / khaḍgakheṭadhanurbāṇakamaṇḍalvakṣamālikā // varābhayakaropetaḥ śūlapaṅkajapāṇayaḥ // icchārūpadharaścaiva bhuktimuktiphalapradaḥ // iti dhyātvā / oṃ hāṃ śikhaṇḍine namaḥ / iti sampūjya / śivamīnākṣiumaye kandaṉaruḷi veta

118.6 ŚAKTIMAṆḌAPAPŪJĀVIDHI

Similar to n° **111.21**. The title of the work is given as Devīmaṇḍapapūjā in the margin of fol. 43^a and as Śaktimaṇḍapapūjāvidhi in the colophon on fol. 54a. This is similar to IFI. T. 349 pp. 179-204.

Beginning

Fol. 43 (39a)^a, l.1. pūrvoktamaṇṭapavat śaktimaṇḍapaṃ salakṣaṇamalaṃkṛtya vedimadhye navavardhanīṃ paritaḥ kalaśavardhanīṃ saṃsthāpya tadīśānye yāgeśvarakumbhavardhanīnidrāvardhanīstotravardhanīvedavardhanīssaṃsthāpyālaṃkṛtya bhuvi śakrānalayormadhye nityavacchivasūryaṃ sampūjya oṃ uṣādevyai namaḥ /

End

Fol. 54 (50)a, l.2. pañcāvaraṇe oṃ hāṃ khaḍgāya huṃ phaṇṇamaḥ / oṃ kapālāya huṃ phaṇṇamaḥ / oṃ ghaṇṭāya huṃ phaṇṇamaḥ / oṃ nārācāya huṃ phaṇṇamaḥ / oṃ ḍamarukāya huṃ phaṇṇamaḥ / oṃ dhvajāya huṃ phaṇṇamaḥ / oṃ vetālāya huṃ phaṇṇamaḥ / oṃ kṣurikāya huṃ phaṇṇamaḥ / oṃ pāśāya huṃ phaṇṇamaḥ / ityabhyarcya / paścāt pūrvoktavaddhomaṃ vidhāya nirdiṣṭadivasāvasāne kumbhādibhirabhiṣekaṃ kṛtvā mahāhavirnivedya samāpayet / iti śaktimaṇḍapapūjāvidhissamāptaḥ //

118.7 NĀDASĀRA

by Vināyakabhaṭṭa

Subrahmaṇyamaṇṭapapūjāvidhi

This text offers the procedure for worshipping the pavilion of Subrahmaṇya. The author's name is given in the colophon as Vināyakabhaṭṭa of Ādivaṭa, in Jyotigocaranāgodbhavasthāna. This author lived in the 16th century. This work forms part of the Nādasāra, probably a bigger work. Treatment in this text is similar to that in IFI. T. 349 pp. 205-234 but the latter has no mention of Vināyakabhaṭṭa or Nādasāra.

Beginning

Fol. 55 (51)a, l.1. tataḥ vāstupūjānantaraṃ paryagnikaraṇena pañcagavyena viśuddhīkṛte maṇṭape gomayenānulipya piṣṭacūrṇenālaṃkṛtya tataḥ gātraveṣṭanataraṅgavitānadhvajakadalīpūgadarbhamālāpuṣpamālābhirāvṛto dhūpadīpaiśca nānāgandhairupaśobhite sati

tato navabhāgaikavedikāmadhye navapadamaghoreṇa saṃlikhya droṇaśālitaṇḍulatilalājadarbhaiśca paristīrya /

End

Fol. 68 (64)a, l.4. mahānaivedyapānīyatāmbūlamukhavāsadhūpadīpanīrājanabhasmadarpaṇādisarvopacāraissamantreṇa sampūjya stotranamaskārañca manasā bhāvayet / tataḥ anujñātaḥ agnikāryaṃ samāharet / vaṭavananāthāya namaḥ / iti śrīmajjyotigocaranāgodbhavasthānādādivaṭavināyakabhaṭṭaviracitāyāṃ nādasārākhyāyāṃ subrahmaṇyamaṇṭapapūjāvidhissamāptaḥ // śrīgurubhyo namaḥ / śrīgurubhyo namaḥ / śubhamastu //

118.8 VIGHNEŚVARASTHĀPANAVIDHI

Same as n° 91.11.

Beginning

Fol. 69 (65)a, l.1. vāstuśāntimṛtsaṃgrahaṇāṅkurārpaṇajalādhivāsanamaṇṭapapūjāgnikāryacaruhavanaprāyaścittāntaṃ karma jaloddhāraṇakautukabandhādi pūrvoktaprakāreṇa vidhāya vedīmadhye aṣṭadroṇaśālitadardhataṇḍulatadardhatiladarbhaparistareṇāṇḍajādibhiralaṃkṛtāyām /

End

Fol. 72 (68)a, l.2. carutāmbūlādi dattvā pūrvavat maṇḍapasthadevānagniñca visṛjet / kāmike / vighneśasthāpanānyevaṃ yaḥ kuryāt buddhimān sa cet / āyuṣkāmo labhedāyuḥ dhanārthī ca dhanāni ca // vidyākāmo labhedvidyāṃ ṛtu(rati)kāmo varastriyaḥ / pumān saubhāgyamārogyaṃ yaśoranyāṃ(?)sukhaṃ bhavet // labhet paratra mokṣañca vighneśasthāpanena tu / iti vighneśasthāpanavidhissamāptaḥ // śrīsāmbaśivārpaṇam //

118.9 AGNIKĀRYA

by Vināyakabhaṭṭa

This text deals with Agnikārya, which was written by Vināyakabhaṭṭa according to the colophon, see n° 118.7. This text is similar to IFI. T. 798. IFI. T. 365 pp. 110-130 has some divergence from the text under notice.

Beginning

Fol. 73 (69)a, l.1. śivājñāṃ prāpya arghyahasto guruḥ prāgdakṣiṇyena kuṇḍasya paścimadakṣiṇe vopaviśya mūle nyastacakṣuṣaṃ nirīkṣya oṃ haḥ astrāya huṃ phaḍiti prokṣya tāḍya ca / kavacenābhyukṣya huṃ phaḍantāstreṇa khātvoddhṛtya / hṛdayenāpūrya samīkṛtya varmaṇā sicya huṃ phaḍantāstreṇa saṃkuṭya kavacena sammṛjyānulipya ca'madhyādi paścimāntaṃ /

End

Fol. 85 (81)b, l.2. kanakāyāṃ ghṛtaṃ hunet / raktāyāntu carum hutvā phalāpūpantathaiva ca / lājaṃ hutvā tu kṛṣṇāyāṃ suprabhāyāntu sarṣapam / karmānte jayādira-

bhyādhānañca rāṣṭrabhṛcca kṛtvā / pūrṇāhutiṃ pūrvavat kuryāt / mūrtipairvinā / ācāryapakṣe anyakuṇḍeṣu kuṇḍasaṃskārameva kartavyam / pātrasaṃskārañca / sruksruvasaṃskārañca na kartavyam / paridhiviṣṭarān nidhāya baliṃ kuryāt / śeṣaṃ pūrvavadācaret / vināyakabhaṭṭaviracitāyāṃ(?) agnikāryaṃ samāptam // hariḥ oṃ / śubhamastu / avighnamastu / oṃ namo namaḥ //

118.10 KĀMIKĀGAMA

Prāyaścittavidhi

This text contains the treatment of some fire rituals to be performed for expiation. It is taken from the Kāmikāgama (Uttara 30.56b-138a). See IFI. T. 298B and Kriyārṇava IFI. T. 80, pp. 125-138.

Contents

1. Fol. 86a: Śānti; 2. 86b: Śāntihoma; 3. 86b-87: Devatāvāhana (kumbhe); 4. 88a-90a: Diśāhoma; 5. 90: Saṃhitāhomādi.

Fol. 90b-91b contain some more passages regarding śānti which are not traceable to any source except a few lines found in IFI. T. 80 (pp. 136-137).

Beginning

Fol. 86 (82)a, l.1. saṃskṛtya kuṇḍaṃ vahniñca śivaṃ sāṅgañca tarpayet / aghoramathavā śaivamantraṃ pāśupatantathā // aghorāstramathānyaṃ vā susandhi deśikātmani / karṇikāyāṃ samabhyarcya sāṅgantarpayedyathā // samidhājyañca gavyañca madhuratrayasaṃyutaṃ // tiladūrvākṣatairyuktaṃ śuddhānnaṃ vātha pāyasam // sahasraṃ vā tadardhaṃ vā śatamaṣṭādhikantu vā / pratyahaṃ homayedetairmantrādau tu samuccaran //

End

Fol. 91 (87)a, l.5. tryambakeṇa mantreṇa ghṛtena juhuyācchatam / brahmajajñānamantreṇa pratyekaṃ ṣoḍaśāhutim // idaṃ viṣṇuritimantreṇa tatsaṅkhyāhutamācaret / pañcabrahmaṣaḍaṅgaiśca daśākṣarai . . kṣurikābījāmukhyaiśca pratyekantu śatāhutiḥ / jayādirabhyādhānañca rāṣṭrabhṛcca hunet kramāt /

118.11 JAYĀDIHOMAMANTRA

This text contains mantra-s for fire rituals called Jayādi.

Beginning

Fol. 92 (88)a, l.1. cittañca svāhā / cittāyedam / cittiśca svāhā / cityāyedam / ākūtañca svāhā /

End

Fol. 98 (94)a, l.5. āśrāvitamatyāśrāvitaṃ vaṣaṭkṛtāntvanuktañca yajñaiḥ atiriktaṃ karmaṇo yaśca hīnam / yajñaḥ parvāṇi pratiranyeti kalpayan svāhā kṛtāhutiretu devān svāhā / tacchaṃyorāvṛṇīmahe / gātuṃ yajñāya gatuṃ yajñapataye daivīsvastirastu na(s)svāhā / devyāyedam / svastirmānuṣebhyaḥ ūrdhvañjigātu bheṣajam / śanno astu dvipade śañcatuṣpade svāhā / manuṣyebhya idam / oṃ bhūssvāhā / agnaya idam / bhuvassvāhā / vāyava idam / suvassvāhā / sūryāyedam / oṃ bhūrbhuvassuvassvāhā prajāpataye idanna mama // śrīguru . . . . .

118.12 RATNANYĀSĀDIVIDHI

This text deals with certain items of rituals which form part of installation ceremony. Similar to IFI. T. 631; the beginning agrees with IFI. T. 675.

Contents

1. Fol. 99: Ratnanyāsa; 2. 99b-100b: Nayanomīlana; 3. 100b-101a: Beraśuddhi; 4. 101: Grāmapradakṣiṇa; 5. 101b-102a: Jalādhivāsana; 6. 102a-103a: Rakṣābandhana; 7. 103: Śayana; 8. 103b: Nyāsa-s.

Beginning

Fol. 99 (95)a, l.1. aṅkurārpaṇamāpnoti ratnanyāso'taḥ param / maṇḍapaṃ tatra saṃkalpya vitānadhvajasaṃyutam // devaṃ bhadrāsanaṃ sthāpya pūjākhyasya kramāt guruḥ / tadagre sthaṇḍilaṃ kalpya hastamātrapravistaram //

End

Fol. 103 (99)b, l.4. calāsanaṃ samabhyarcya cch(ś)āyayeddevatā bhavet / arcayettu vidhiñcaiva . . . . taṃ beramarcayet / tattvatattveśvarañcaiva mūrtimūrtīśvarantathā / tattvaṃ bhuvanavarṇānāṃ padamantraṃ kalānnyaset / aṣṭatriṃśatkalānyāsam a(ṅga ?)karanyāsapūrvakam //

118.13 PRĀṆAPRATIṢṬHĀ

Same as n° **91.23**. Cf. n° **76.3, 116.2.**

Beginning

Fol. 104 (100)a, l.1. asya śrīprāṇapratiṣṭhāmantrasya brahmaviṣṇumaheśvarā ṛṣayaḥ / ṛgyajussāmātharvāṇi cchandāṃsi / sakalajagatsṛṣṭisthitisaṃhārakāriṇī prāṇapratiṣṭhā parāśaktirdevatā / āṃ bījam / hrīṃ śaktiḥ / kroṃ kīlakam / mantraprāṇapratiṣṭhārthe viniyogaḥ /

End

Fol. 104 (100)b, l.2. bibhrāṇāṃ sṛkkapālaṃ triṇayanasahitā pīnavakṣoruhāḍhyā / devī bālārkavarṇā bhavatu sukhakarī prāṇaśaktiḥ parā naḥ //

118.14 NYĀSABHEDA

Similar to n° 76.2 & 76.4.

Contents

1. Fol. 105a-112a: Ṣaḍadhvanyāsa, etc.; 2. 113: Mātṛkānyāsa; 3. 114a-115a: Mūrtimūrtīśvaranyāsa; 4. 116a-117b: Śrīkaṇṭhanyāsa.

Beginning

Fol. 105 (101)a, l.1. iti liṅgapīṭhe vā saṃspṛśya tataḥ adhvaṣaṭkannyaset / rudrabhāge oṃ aiṃ śāntyatītakalāyai namaḥ / viṣṇubhāge oṃ hyaiṃ śāntikalāyai namaḥ / brahmabhāge oṃ hrūṃ vidyākalāyai namaḥ /

End

Fol. 117 (113)a, l.6. hṛdaye oṃ hauṃ prāṇātmane lakulīśāya la(kṣ ?)myai namaḥ / liṅgamūle oṃ laṃ liṅgādhiṣṭhātre śivarūpāya vyāpinyai namaḥ / liṅgāgre oṃ kṣaṃ paṃ vartakāya mahāmāyāyai namaḥ //

118.15 VĀTULĀGAMA

Aṣṭabandhanavidhi

Similar to n° 13.1.

Aṣṭabandhana consists in cementing the space between the pedestal and the image with the powdered ingredients of soft cotton, ghee of buffalo, granules of sand, lac, beeswax, resin, decoction of red-ochre, pebbles and jaggery.

For a different version, see Kāraṇāgama(Pūrva) printed edn. p. 626 śloka-s 3b & 4a.

This treatment forms part of the Vātulāgama, as made out from the colophon on fol. 128a. IFI. T. 991 contains a treatment similar to this on pp. 310-313 but it has no agreement with this text, though the expression Vātulāṣṭabandhanam occurs at the beginning (p. 310). Similarly, this does not agree with IFI. T. 368a. The colophon on p. 313 takes the source to be Vātulabheda, an upāgama of the Vātulāgama, IFI. T. 751, has the colophon, iti vātule, on p. 112 but has no agreement with this text.

Beginning

Fol. 118 (114)a, l.1. ataḥ paraṃ pravakṣyāmi aṣṭabandhanamuttamam / sarvapāpaharaṃ puṇyaṃ sarvasiddhikaraṃ śubham // rājarāṣṭravivṛdhyarthaṃ sarvalokaśubhapradam / aṣṭabandhanahīne ca grāmanāśaṃ dhanakṣayam // anāvṛṣṭijvarotpannaṃ sarveṣāṃ prāṇināmapi / yakṣarākṣasapaiśācagandharvoragarakṣasām // gaṇāssamṛddhitāṃ yānti tadbādhāyā gatā sabhāḥ / aṣṭabandhanahīnañcet rājā durjayamādiśet /

End

Fol. 128 (124)a, l.2. sarvayajñatapodānatīrthasnāneṣu yat phalaṃ / tat phalaṃ koṭiguṇitam aṣṭabandhanakarmaṇā / bhuktvā tu vipulān bhogān ante padyañca śāmbhavīm // muktimāyāti tat satyaṃ nirmokā iva pannagāḥ / dhanadhānyavivṛddhissyāt sarvapāpanivāraṇam // ihaiva dhanavān śrīmān so'nte rudrapadaṃ labhet // iti vātulākhye pratiṣṭhātantre kriyāpāde aṣṭabandhanavidhipaṭalaḥ // śubhamastu //

118.16 ŚĀSTRADHIVĀSANAVIDHI

Adhivāsana is a preparatory rite performed for an image or idol which is, kept for this purpose, to stay in water, milk or bed and other specified places to make it fit to get the presence of the deity through prescribed rituals. The name Śāstṛsthāpana is written on the margin of fol. 130a but the text does not contain this topic. This is left incomplete, the corresponding portion of which is on p. 6, l.9 of IFI. T. 242a. There are two more lines in the text under notice which are not traceable to IFI. T. 242a.

Treatment of Samprokṣaṇavidhi in the text under notice in fols. 134a is almost similar to that on p. 15 of IFI. T. 242a where the colophon refers to the treatment as based on the Pādmasaṃhitā.

Beginning

Fol. 130 (126)a, l.1. suvāre sumhūrte ca śuklapakṣe śubhe dine / maṇṭapasyottare bhāge śālimaṇḍalaṃ vinyaset // madhyasthaṃ sarasīvṛttaṃ ṣaḍaśraṃ karṇikāṃ yajet / darbhaiḥ puṣpaiḥ paristīrya madhyasthaṃ kumbhalakṣaṇam // karkarīyugmadeśe tu paritaḥ pālikā raviḥ / sasūtrān sāpidhānaṃ ca cūtāśvatthadaleṣu ca // nālikeraṃ sakūrcantu vastraratnamalaṃkṛtam / bījadravyaṃ kṣipet tathā kṣīraṃ goḥ pūrayet sudhīḥ //

End

Fol. 134 (130)a, l.4. oṃ śrīṃ hrīṃ klīṃ saundaryānandabhairavāya namaḥ / oṃ śrīṃ hrīṃ klīṃ mahāvīryānandabhairavāya namaḥ / ityaṣṭabhairavān sampūjya / tṛtīyāvaraṇe / pūrvādīśāntaṃ / oṃ śrīṃ hrīṃ yakṣeśāya namaḥ / oṃ śrīṃ hrīṃ klīṃ paiśācebhyo namaḥ / oṃ śrīṃ hrīṃ klīṃ bhūtebhyo namaḥ / oṃ śrīṃ hrīṃ klīṃ gandharvebhyo namaḥ / oṃ śrīṃ hrīṃ klīṃ kinnarebhyo namaḥ / oṃ śrīṃ hrīṃ klīṃ daityebhyo namaḥ / oṃ śrīṃ hrīṃ klīṃ vidyādharebhyo namaḥ / iti sampūjya caturthāvaraṇapūrve oṃ śrīṃ hrīṃ klīṃ indrāya airāvatārūḍhāya vajrahastāya saparivārāya namaḥ / oṃ śrīṃ hrīṃ klīṃ ajārūḍhāya śaktihastāya saparivārāya namaḥ /

118.17 BHADRAKĀLĪPRATIṢṬHĀVIDHI

(Umāyāmala)

Umāyāmala, of which the installation of the image of Bhadrakālī forms a part, is one among many yāmala texts, such as Skanda (see 118.18), Rudra, Brahmā, Viṣṇu, Yama, Indra and others. The treatment, contained in this text under notice, agrees with IFI. T. 953, pp. 67-74: fols. 135a-137a are the same as the passages in pp. 67-73; the remaining portion is not traceable to IFI. T. 953. The last two śloka-s in the text are found in continuation of l.11 (of p. 73 of IFI. T. 953). The further passages in IFI. T. 953 are not found in the text. The colophon in IFI. T. 953, p. 74 refers to the source for this treatment as the Umāyāmala.

Beginning

Fol. 135 (131)a, l.1. athātassampravakṣyāmi bhadrakālīpratiṣṭhitam / grāme vā nagare vāpi pattane rājadhānike // gaṅgātīre tathā vakṣye parvate devālaye tathā / nagare catvare caiva ramye sthāpanamācaret // ekaberañca kartavyaṃ kāḷīnāñca tathaiva ca / lohaje śailaje caiva tāmrake mṛnmaye tathā //

End

Fol. 138 (134)a, l.5. oṃ śrīm hrīṃ astrāya phaṭ / svarūpamātmanā vicintya viśeṣārghyaṃ mūlena saṃkalpya / tulasībilvākṣatān saṃsthāpya padmapuṣpeṇa bilvakaṃ saṃgṛhya beramādhāraśilopari oṃ śrīṃ ādhārakartavyaṃ pāraśaivān samarcayet / jalāśaye'pi coddhṛtya snānañcaiva tu pūjayet / pañcagavyasamāyuktaṃ pañcāmṛtamihocyate / divyavastraiśca saṃveṣṭya sarvābharaṇabhūṣitam / bhadrakālyāśca vastraṃ syāttrikoṇe pañcakoṇake //

118.18 BHADRAKĀLĪSTHĀPANAVIDHI

(Skandayāmala)

This text contains the procedure for installing Bhadrakālī according to Skandayāmala. This is, but for variant readings, same as IFI. T. 141 (pp. 7-13). IFI. T. 269, pp. 11-22 has a similar account but not identical with this. The title is given as Pīḍa(ā)haripratiṣṭhai in the margin of fol. 139a.

Beginning

Fol. 139 (135)a, l.1. bhadrakālyāstu saṃvakṣye sthāpanaṃ pāpanāśanam / śukrasaumyādivāre tu śubhanakṣatrasaṃyutam // sumuhūrte sulagne ca bhūsuno(rā ?)cāryasthāpane(?) sarveṣāṃ sthāpanaṃ vakṣye śaivaviprastu vā budhaḥ // pāraśaivakule jātaśśaivaviprasya putrakaḥ / śivagarbhasya brāhmaṇyā śaktigarbhasya j(c ?)āparaḥ //

End

Fol. 142 (138)b, l.2. bhūtavetālakeṣṭhīnānāgavayamucyate / sarvaśaktikaraṃ puṇyaṃ sarvapāpavināśanam // sarvalokaikarakṣārthaṃ sarvasampatsukhāvaham / sarvaśatrukṣayakaraṃ sarvakāmaphalapradam // iti śrīskandayāmale bhadrakālyāssthāpanavidhipaṭalaḥ // brāhmīṃ ca mūrdhni vinyasya lalāṭe ca mahēśvarīm / sarvāṅgeṣu ca cāmuṇḍīṃ evaṃ nyāso vidhīyate // oṃ śrīgurubhyo namaḥ //

118.19 VṚṢABHAPRATIṢṬHĀ

Similar to **91.19**.

Beginning

Fol. 143 (139)a, l.1. ullikhya puṇyāhavācanaṃ kṛtvā pañcagavyena samprokṣya mṛtyuñjayamantreṇa netronmīlanaṃ kṛtvā oṃ hāṃ vṛṣabhāsanāya namaḥ / oṃ hāṃ vṛṣabhamūrtaye namaḥ / oṃ hāṃ vṛṣabhāya namaḥ / iti vṛṣabhaṃ sampūjya kriyāśaktiparyantaṃ vṛṣabhaṃ pañcabrahmaṣaḍaṅgaissakalīkṛtya kautukabandhanaṃ kṛtvā /

End

Fol. 143^a (140a), l.5. oṃ hāṃ vṛṣabhāsanāya namaḥ / oṃ hāṃ vṛṣabhamūrtaye namaḥ / oṃ hāṃ vṛṣabhāya namaḥ / iti brahmāṅgaṃ sāṅgaṃ sampūjya naivedyādyupacāraṃ kṛtvā vedikāyāṃ śayanaṃ kṛtvā kuśabhasmatilai rakṣāṃ prāyaścittārthaṃ mūlenāṣṭottaraśataṃ hutvā pūrṇāhutiṃ hutvā baliṃ kṛtvā vṛṣabhāya namaḥ iti vṛṣabhamūlamantreṇāṣṭottaraśataṃ japet //

118.20 ASTRADEVAPRATIṢṬHĀ

This text gives the procedure for installing the Astradeva namely the Triśūla in the middle of which the form of the concerned deity is represented. If the astradevatā is for Śiva, then in the middle śūla, there is to be Candraśekharamūrti, or Āliṅganacandraśekharamūrti or Vṛṣabhāntikamūrti or Pāśupatamūrti. If it is Devī, the form of the concerned Devī, for Gaṇeśa, the form of Gaṇeśa etc. will be on the middle śūla. For Subrahmaṇya, the representation of Subrahmaṇya will be on the śakti and not on triśūla. The Suprabhedāgama, Kāraṇāgama etc., have treated this. IFI. T. 146, 451, and 449 contain some extracts on this subject from Śaivāgama-s. Here it is the Śūla of Śiva that is treated.

Beginning

Fol. 144 (141)a, l.1. astradevasya puṇyāhavācanaṃ kṛtvā pañcagavyena samprokṣya mṛtyuñjayamantreṇa netronmīlanaṃ kṛtvā oṃ haḥ astrāsanāya namaḥ / oṃ (h ?)aḥ astramūrtaye namaḥ / oṃ haḥ astrāya namaḥ / iti astradevaṃ sampūjya pañcabrahmaṣaḍaṅgaissakalīkṛtya kautukabandhanaṃ kṛtvā nityāgnivacchivāgnimutpādya śivaṃ sampūjya oṃ hāṃ hauṃ śivāya svāhā / iti mūlena daśāhutīrhutvā /

End

Fol. 145 (142)a, l.5. vedikāyāṃ śayanaṃ kṛtvā kuśabhasmatilai rakṣāṃ kṛtvā prāyaścittārthaṃ mūlenāṣṭottaraśataṃ hutvā pūrṇāhutindattvā baliṃ vidhāya visṛjya oṃ haḥ vidyārājādhirājāya paramaśivāstrāya namaḥ / iti aṣṭottaraśataṃ japet //

118.21 KĀRAṆĀGAMA

Vimānasthāpana

This text deals with the rituals for the consecration of a temple. The treatment is mostly identical with that contained in the Kāraṇāgama (Pūrva, chap. 70). This topic is dealt with in the Vīrāgama (IFI. T. 104 chap. 41), Kāmika (Pūrva, SIAA. chap. 69), Bhīmasaṃhitā (IFI. T. 543 pp. 1001-1003).

Beginning

Fol. 146 (143)a, l.1. ataḥ paraṃ pravakṣyāmi vimānasthāpanaṃ param / sarvapāpaharaṃ puṇyaṃ sarvasiddhipradāyakam // haimena vātha raupyeṇa tāmreṇa śilayā tathā / iṣṭikādārubhirvātha harmyaṃ kṛtvātha lakṣaṇam // uttarāyaṇakāle tu śuklapakṣe śubhe dine / subhavārādibhiryukte pratiṣṭhāṃ samyagācaret // vimānasthāpanahīne tena harmyeṇa niṣphalam / tasmāt sarvaprayatnena prāsāde sthāpanaṃ kuru //

End

Fol. 148 (145)b, l.3. utsavaṃ kārayet paścāt pūrvoktavidhinā kuru / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt // iti pratiṣṭhātantre vimānasthāpanapaṭalaḥ // hariḥ om //

118.22 BHERĪTĀḌAṆA

This text contains a few śloka-s which are to be uttered while the kettle-drum is to be sounded announcing the commencement of the festival. The beginning portion of this text has close agreement with the treatment of this topic in the Aghoraśivācāryapaddhati (edn. pp. 393-4) cf. IFI. T. 179 pp. 163-164.

Beginning

Fol. 149 (146)a, l.1. bherīmadhye dakṣine vāmabhāge śambhurviṣṇuḥ padmajastatra devāḥ / kīlāssarve mātaraścarmanāgāḥ vṛtte yugme candrasūryau ca devau // vyomasth(kṣ)iti svargatalasthitānāṃ hitāya pātālanivāsināñca / vināśahetossuravidviṣāñca bherīmahaṃ samprati tāḍayāmi // sakalabhuvanabhūtiṃ khyāpayitvā purastāt tadanu mṛgavihaṅgaprāṇināmutsavāya / anudinamanukāṅkṣan utsavārambhabherīṃ himagirivarakanyāśāsitustāḍayāmi //

End

Fol. 150 (147)a, l.2. bherīmuddhṛtya koṇe na (koṇena ?) pātayet tālakān kramāt / paścādāhūya devāśca deśikaśśiṣya eva vā / sarvavādyasamāyuktaṃ piñchacāmarasaṃyutam / nṛttageyasamāyuktaṃ stotramaṅgalavācakaiḥ / annaliṅgasamāyuktaṃ triśūlena samāyutam / grāmaṃ pradakṣiṇīkṛtya praviśedālayaṃ prati //

118.23 VṚṢABHATĀLA

(Aruṇācalapaddhati ?)

This text seems to belong to Aruṇācalapaddhati – a text for ritual followed in Tiruvaṇṇāmalai Temple. It contains a few śloka-s which are to be sung in a set melody following a particular tāla. In the margin there are two titles Vṛṣabhatāla and Aruṇācalapaddhatinūlu. Since these śloka-s are in praise of Vṛṣabha, the bull of Śiva, the tāla is called Vṛṣabhatāla. IFI. T. 366, p. 25 deals with this but it is different from the text under notice.

Beginning

Fol. 151 (148)a, l.1. nirantatayuktaṃ nikarantatayuktaṃ niṣkalarūpaṃ nirūpamanantam / nitataṃ satataṃ hariganamunigaṇasiddhasurāsuravanditapādayugam agalam agalisukhalalitam ageyaṃ puruṣaṃ kamalajaṭāmakuṭam / tripuradahanaṃ harikiṭagṛhagataṃ(?) śiva sūkṣmanādam ānandamaghoraṃ paramaśivaṃ parabhaktidṛḍham //

End

Fol. 153 (150)a, l.6. parimalakuṅkumasaṃgaṃ bhujaṅgamaparibhūtathad(?)añjalakandarabinduravirada(dvirạda ?)viriñcamukundapurandaradinamaṇimaṇḍitagaṇḍabhayaṅkarasuravaravanditakaṅkaṇakaṅkaṇaharacaraṇaṃ bhujadaṇḍabhavadaṅghriyugaṃ bhaje / svasti prajābhya iti paṭhitvā sarve janāssukhino bhavantu // aruṇācaleśvarasvāmisahāyam //

118.24 YOGAJĀGAMA

Mahotsavavidhi

This text contains the treatment of the Mahotsavavidhi as forming part of the Yogajāgama (2nd Mūlāgama). Marginal heading: Utsavavidhi.

This agrees in full with IFI. T. 25, pp. 171-243, T. 25 (inc.), T. 62 (inc.), 161, 163, 247, 304, 317 (3), 757 and 1015 (slightly different).

Beginning

Fol. 154 (151)a, l.1. atha vakṣye viśeṣeṇa śivotsavavidhikramam / sarvadoṣanivṛtyarthaṃ sarvalokahitāvaham // sarvadevahitārthaṃ syāt sarvaprāṇisukhāvaham / rājā vijayavardhante sarvarakṣārthasādhakam // utsavannavavidhaṃ proktaṃ puṣkalaṃ vijayantathā / sampati(?) utsavasṛṣṭi tat pṛthyāśabdabhāṣiṇam(?) //

End

Fol. 172 (169)a, l.5. gaurīyāgamahaṃ vakṣye pūrvarātryadhivāsayet / sāye cotsavamārabhya umāskandeśvarantathā // grāmapradakṣiṇaṃ kṛtvā bhaktosavamanantare / sarvalokahitaṃ puṇyaṃ sarvarāṣṭrantù vardhayet // sarvadāridryanāśaṃ syāt rājāvijayavardhanam / bhogamokṣaphalañcaiva utsavaḥ kathitaḥ kramāt // iti yogaje mahotsavavidhipaṭalaḥ // śubhamastu //

118.25 ASTRĀDIMANTRA

This text gives the mantra-s, like Astra, Vyomavyāpin, Aghora, Dakṣiṇāmūrti and others. Marginal heading: Astramantra. The last few lines are found in the Cintyāgama. Vide:– IFI. T. 888, p. 7.

Beginning

Fol. 173 (170)a, l.1. prāsādaṃ praṇavaṃ haṃsaṃ vyomavyāpin śivākṣaram / aghorandakṣiṇāmūrtiṃ mṛtyuñjayamataḥ param // śrīrūdrañcaiva paramaṃ śrīmatpañcadaśākṣaram / aghorāstraṃ śivāstrañca tathā pāśupatāstrakam // dvādaśaite mahāmantrāḥ śivamantrottamottamāḥ /

End

Fol. 173 (170)b, l.2. dvitīyañca caturthañca ṣaṣṭhasvaramameva(?) ca / vyomavyāpi caturthyantaṃ yojayeddaśabījakam // evaṃ vastumayaṃ bījaṃ vastunāma(?)śivaṃ bhavet / abhya(?)yuktaṃ śivaṃ mantramādyayuktaṃ sadāśivam // evaṃ pakṣaramam mantram (?) / rudreṣāṃ svasvanāmakam / iti cintye / oṃ āṃ īṃ ūṃ vyomavyāpinyom // iti daśabījam / pṛthivīñca jalañcaiva agniṃ vāyuñca vyomakam / pañcabhūteti varṇāni lavaraṃ layahārakam / hlāṃ hlīṃ hiūṃ hlaiṃ hyannamaḥ / maukuṭe //

118.26 SVĀYAMBHUVĀGAMA

Gaṇeśotsavavidhi

This text treats certain rites pertaining to Gaṇeśa's festival. The four topics, given below in the contents, are missing in IFI. T. 39 and 40, but are found in IFI. T. 183 (pp. 322-338) with slight variations for Gaṇeśotsava and in IFI. T. 534 (pp. 230-236) for the remaining three.

Contents

1. Fol. 174a-175b: Gaṇeśārcana; marginal heading: Vighneśvaranityapūjai; 2. 175b-176a: Vighneśacaṇḍeśalakṣaṇa; 3. 176a-177a: Nityotsavavidhi; 4. 178a-183b: Gaṇeśotsava.

Beginning

Fol. 174 (171)a, l.1. athātassampravakṣyāmi vighneśayajanaṃ param / bhuktimuktipradannṛṇāṃ putrapautravivardhanam // grāmavṛddhikaraṃ puṇyaṃ sarvavighnanivāraṇam / grāme vā nagare vāpi pattane kheṭake'pi vā // pure vā kubjake vāpi viśeṣādrājadhānike / eteṣu kalpayeddhīmān vighneśasyālayantataḥ //

Colophons

1. Fol. 175b: iti svāyambhuve gaṇeśārcanapaṭalaḥ / 2. Fol. 183b: iti svāyambhuve gaṇeśotsavapaṭalaḥ /

End

Fol. 183 (180)a, l.7. vibuddhasyārcanaṃ kuryāt sandhidevān visarjayet / apare divase caiva śuddhasnānaṃ samācaret // prabhūtahaviṣaṃ dattvā apūpādi nivedayet / śeṣakarmāṇi sarvāṇi śivavatkārayet budhaḥ // āyurārogyajayadaṃ sadā vijayavardhanam / iha loke śubhaṃ prāpya tadante jñānasiddhidam // prāyaścittārthakarmāṇi prāyaścittoktavartmanā / mantrabhedaviśeṣo'sti kriyābhedo na vidyate // tasmāt sāmānyamevoktaṃ sarvadhāmasu pūjitam / iti svāyambhuve gaṇeśotsavapaṭalaḥ //

118.27 KRIYĀKRAMADYOTIKĀ

Mahotsavavidhi

This text contains the treatment of Sandhyāvāhana and Devatāvāhana, which form part of the Mahotsavavidhi of the Kriyākramadyotikā: see printed edn. (CP.), pp. 31-67 and 6-16; there are differences in the readings.

Beginning

Fol. 184 (181)a, l.1. namsate lokanāthāya jagatsṛṣṭikarāya ca / namaste haṃsavāhāya namaste brahmamūrtaye // śrīmadvaktrāravindaśrutinigamamadhusyandasandohanandadvidvadbhṛṅgāya bhṛṅgāhimaśikharaśilāgaurahaṃsadhvajāya / bhāṣāyoṣitpriyāya praṇatakṛtiśivaprīṇanāya praṇāmaṃ kurmo dharmaikadhāmne vayamakhilajagatkarmaṇe brahmaṇe te //

End

Fol. 201 (198)b, l.6. daṇḍamaṇḍalībhūtapracaṇḍadaṇḍadhara / daṇḍamaṇḍitakaraṇḍāyudhabhujadaṇḍamadasalilapānamuditamadhukarakulākalitavikaṭataṭadviradavāhana surāsuranaranibiḍanikhilabhuva . . . . .

118.28 SAṂKĪRṆAVIṢAYA

This text deals with a variety of topics, such as the marks and definitions of kūrca, darbha, pavitra, kumbha and kuṇḍa, materials for abhiṣeka, names of twenty-five images of Śiva, purification of temple, māsapūjā, somāskandadhyāna, vṛṣabhaśakti, vastra, bālālayavidhi, names of places in a temple wherefrom one can have śivadarśana and the description of maṇḍala-s, like Sarvatobhadra. The śloka-s, which are contained here, are numbered from 16 (15 ?) to 149. Evidently, the beginning portion of the text is lost. Fol. 210a contains only two lines which are repeated on fol. 211a.

Beginning

Fol. 206 (203)a, l.1. kanyasaṃ pañcaniṣkaṃ syāt pradhānasya mahotpalam / nīlotpalantu tasyārdhaṃ vardhanyāndāpayet sudhīḥ // (15 ?) // vidyeśānāntu tasyārdhaṃ hemaśūlaṃ vidhīyate / parivāraghaṭānāntu tasyārdhaṃ homapaṭṭakam // 16 // navaratnaṃ tathā kumbhe vardhanyāṃ pañcaratnakam / vidyeśānāntriratnantu vinyaseddeśikottamaḥ // 17 //

End

Fol. 217 (213)b, l.6. gaurīlatā / sūtre saptadaśātmike ubhayato(?) gaurīlatāmāhvayam / madhye vedapadairvidikṣu ca padairbhūtāmbujāni nyaset // liṅgaṃ paṭṭasarojakarm-(ṇtḥ)akamalaṃ paṭṭam kramād(d)ikpadaiḥ / varṣābhūriviṣaiśca koṇakalitaiḥ protaiḥ pade lasyatām / (padaissyurlatāḥ) // 149 //

118.29 ĀŚĪRVĀDA

This text contains the benedictory śloka-s to be uttered by priests for the well-being of the country on the occasion of festivals conducted in temples. This contains twenty-two cūrṇikā-s. Cūrṇikā-s belong to the daṇḍaka type of prose compositions but are treated as different from the daṇḍaka. This is different from that found on pp. 26-31 of IFI. T. n° 366. There are 11 cūrṇikā-s which are different in the printed edn. of Aghoraśivācārya's Mahotsavavidhi.

Beginning

Fol. 218 (214)a, l.2. deveśasya virājamānaviduṣāṃ sevārthamāgacchatām / viprāṇāmiva rājadhānividuṣāṃ rājñāṃ prabhūṇāṃ budhaḥ // śrīmadgrāmanivāsināṃ prativacaḥ kartuṃ samutsāhinām / āśīrvādamidaṃ karomi viduṣāṃ sabrahmaghoṣo jayam // kailāsaśailadhavalāṅgavirājamānaṃ tīkṣṇeṣuśṛṅgasitacāmarabhūṣaṇāḍhyam / vande lalāmakalitaṃ śivayogayogyaṃ kundenduhaṃsakapardojjvalanandikeśam // namo vṛṣabhadevāya pītasvarṇasvarūpiṇe / tīkṣṇaśṛṅgāya tuṅgāya vedapādāya te namaḥ //

End

Fol. 223 (219)b, l.2. mahādiśāntardiśāntarāntardiśāsūkṣmadiśaprāṇadiśāsarvatobhadracakrakālacakrāpekṣayā ye ye grahāḥ ariṣṭasthāneṣu sthitāḥ teṣāṃ grahāṇāṃ ekādaśasthānaphaladā varadāssuprasannā bhū . . ntu // 21 // asmin grāme sarveśvarayajamānayogyanālikerarambhāmb(ja)jambīrapanasaphalādirudyānapadmataṭākapāṭalavakulapunnāgacampakanīlotpalaparimalamadanahemaketakīsvarṇadurdhūrabahuvidhapuṣpālayabṛndāvanasantatottarābhivṛddhirbhūyāditi bhavanto mahānto'nugṛhṇantu // 22 // svasti prajābhyaḥ paripālayantāmiti paṭhitvā //

118.30 KĀMIKĀGAMA(UTTARA-)

Anukarmavidhi

This text contains Anukarmavidhi according to the Kāmikāgama (32nd paṭala in the Uttarabhāga, SIAA). This is a renovation rite. This text agrees with IFI. T. 80, pp. 113-124 (ch. n° not mentioned) IFI. T. 160, pp. 192-214 (do.) & IFI. T. 298B, pp. 376-389 (Uttarakāmika) ch. 34.

Beginning

Fol. 224 (220)a, l.1. anukarmavidhiṃ vakṣye sarvadoṣa(sarveṣāṃ ca ?) sanātanam / prāsāde patite hīne vakre jīrṇe ca vibhrame // hīnajātyādisaṃsthāne mānonmānādihīnake / tattaddravyairathotkṛṣṭe mānayuktaṃ tathā nayet // mānayuktantu yadvastu tatsarvaṃ pūrvavannayet / mānayuktamadhiṣṭhānādyaṅgaistadviparītajam //

End

Fol. 229 (225)b, l.2. utsedhe ravimātrantu kṣanta(karta ?)vyañcāṅgulāditaḥ / dvimātrantu sthale proktaṃ hastādyaṅgeṣu mātrakam // grāmakheṭapurādau tu daṇḍāntaṃ parikīrtitam / sāleṣu hastamātrāntaṃ yavāntaṃ liṅgamānake / caturthyavāntamarcāsu mātrāntapīṭhakalpane / dvārādyaṅgeṣu mātrāntaṃ bāśrā (vālāgraṃ) brahmasūtrake // tadarth(dh)aṃ kāryaliṅgāṅge kṣantavyamānamīritam / iti kāmikākhyamahātantre anukarmavidhānapaṭalaḥ //

118.31 DHYĀNA

Similar to n° 92.2. This contains the dhyānaśloka-s of Piḍhāharī (Piḍāri), Māriyamman, Rājeśvarī, Reṇukā, Śāstā, Cāmuṇḍā, Ṣoḍaśagaṇapati and Saptamātṛkā-s.

Beginning

Fol. 230 (226)a, l.1. kālī caturbhujañcaiva nīlavarṇaṃ praśasyate / śūlaṃ ḍamarukañcaiva pāśaṃ kapālameva ca // rāṇī(ṃ) śaṃkaravallabhatriṇayanām ardhenducūḍādharām //

bibhrāṇāṃ ḍamaruṃ triśūlamaniśaṃ khaḍgañca pātraṃ bhaje // nānāratnamarīcikuṇḍaladharāṃ kastūrikālepitām / raktāṃ śyāmalakañcukāṃ kucabharāṃ rājeśvarīṃ daṃṣṭriṇīm //

End

Fol. 233 (229)b, l.3. cāmuṇḍā – caturbhujāntriṇetrāñca kālameghasvarūpakām / daṃṣṭrākarālavadanavyāghracarmāmbarāyutām // kaṭakaṃ śūlahastañca kapālaṃ varadaṃ śubhaṃ / kiṅkiṇīmālayā yuktaṃ karaṇḍamakuṭānvitam // śiromālāsamāyuktā pretavāhanameva ca / sarveṣāñcaiva śaktīnāṃ stanau pīnā suyauvanām (?) // hariḥ om //

118.32

KĀRAṆĀGAMA

Uṣṇodakavidhi

This text offers the method for special bath with hot water and related ritual for the deities during Vṛścika, Dhanus, Makara and Kumbha months. This is treated in the Kāraṇa (Pūrva, chap. 46) and Aṃśumadāgama IFI. T. 273 in 9 śloka-s only, pp. 350-351 (the chapter n° is not mentioned); see Calaliṅgapratiṣṭhāvidhi, T. 296 pp. 368-369.

Beginning

Fol. 234 (230)a, l.1. atha vakṣye viśeṣeṇa uṣṇodakavidhikramam / vṛścike māsi pakṣe ca dhanurmāse samācaret //

End

Fol. 234 (230)a, l.4. gandhaiḥ puṣpaiśca dhūpaiśca dīpairarghyaiśca pūjayet / naivedyandāpayet paścāt balihomaṃ samācaret // iti kāraṇe pratiṣṭhātantre uṣṇodakavidhipaṭalaḥ //

118.33

KĀRAṆĀGAMA(PŪRVA-)

Mūrtisthāpana (Sakalasthāpana)

This text contains the procedure for the installation of the Candraśekharamūrti, Somāskandamūrti and Nṛttamūrti, (Kāraṇa, Pūrva chap. 77, 79 and 75). The text under notice has lost about 23 śloka-s at the beginning of chap. 77 and the other two paṭala-s are intact.

Contents

1. Fol. 235a-238a: Candraśekharamūrtisthāpana; 2. 235a-243a: Somāskandamūrtisthāpana; 3. 244a-250a: Nṛttamūrtisthāpana.

Beginning

Fol. 235 (231)a, l.1. pratiṣṭhāvidhimahaṃ vakṣye candraśekharamūrtinaḥ / sarvaśāntikaraṃ puṇyaṃ grāmavṛddhikaraṃ śubham // uttarāyaṇakāle tu śuklapakṣe śubhe dine / sumuhūrte sulagne ca suvāre karaṇānvite // sthāpayeddevadeveśaṃ vidhinā deśikottamaḥ /

Colophons

1. Fol. 238a: iti śrīmatkāraṇe pratiṣṭhātantre kriyāpāde candraśekharasthāpanamūrti-(candraśekharamūrtisthāpana ?)paṭalo'ṣṭacatvāriṃśatitamaḥ / 2. 250a: iti śrīmatkāraṇe pratiṣṭhātantre kriyāpāde nṛttamūrtisthāpanapaṭalassaptatriṃśatitamaḥ /

End

Fol. 249 (245)b, l.6. calācalavibhāve tu jñātvā pūrvoktavat kriyā / tatsarvaṃ sthāpanasyoktamārgeṇaiva samācaret // utsavaṃ kārayet paścāt yāvat saptadināntakam / ekāhamutsavaṃ vāpi kārayeddeśikottamaḥ // atropakaraṇaṃ sarvaṃ deśikāya pradāpayet / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt // ihaiva dhanavān śrīmān so'nte mokṣamavāpnuyāt / iti śrīmatkāraṇe pratiṣṭhātantre kriyāpāde nṛttamūrtisthāpanapaṭalassaptatriṃśatitamaḥ //

118.34 KRIYĀKRAMADYOTIKĀ

Dīkṣāvidhi (Agnikārya)

This text deals with the rituals to be performed in the fire in connection with the initiation (dīkṣā). This is incomplete but agrees well with the printed edition (SIAA) pp. 250-270.

Beginning

Fol. 251 (247)a, l.1. agnikāryārthamadhyeṣya labdhānujño'rghyapātramādāya pradakṣiṇam(?)sambhāraṃ yāgopakaraṇaṃ divyadṛṣṭyāvalokayan kuṇḍasamīpametya kuṇḍanābhiṃ puraskurvan saumyāsyopaviśet / tatrānāmikāṅguṣṭhābhyānnyastamūlena cakṣuṣā kuṇḍasya nirīkṣaṇaṃ śivamantreṇa prokṣaṇaṃ tāḍane kuśairhuṃphaḍantāstreṇābhyukṣaṇaṃ vauṣaḍantakavacena khananāvakī(i)raṇapūraṇasamīkaraṇasecanakuṭṭanasammārjanasamālepanāni khaḍgena kuśena vidhāya //

End

Fol. 255 (251)a, l.4. dhūpadīpau dattvā śivavaktrāgnivaktrayossandhānaṃ kṛtvā nissṛtya mūlamantramuccārya vahnisthaśivanāḍyā vinirgatajyotirūpaśikhā(ṃ) yāgasthaśivaśikhālīnāṃ raśmimātraviyogenāvicchinnāmubhayatra kṛtāspadāndhyāyet / evaṃ kumbhayāgāgniṃ śive ātmanā(saha)nāḍisandhānaṃ kṛtvā sadāśivavat dhyāyet / mantratarpaṇārthaṃ mūlamantramaṣṭottaraśataṃ taddaśāṃśaṃ śato brahmāṅgāni vā hutvā, pūrṇāndattvā viśeṣatarpaṇāya ca tathaiva pūrṇāsahitaṃ kṛtvā . . . . .

118.35 ĀTMĀRTHAJĪRṆODDHĀRAVIDHI

(Svāyambhuvāgama)

This text contains a brief treatment of Jīrṇoddhāravidhi, Aṣṭabandhanavidhi, Layāṅga and Bhogāṅga in connection with Ātmārthapūjā. At the outset, it is stated that this treatment is based on Svāyambhuva. IFI. T. 371 pp. 1190-1191 agrees with this and T. 451, pp. 259-260 for Jīrṇoddhāra. Treatment of the Aṣṭabandhana agrees with that in IFI. T. 370, pp. 300-302.

Beginning

Fol. 261 (257)a, l.1. ātmārthajīrṇañcet tadvidhānaṃ svāyambhuve pratipāditam / tadyathā – athavānyaprakāreṇa gṛhārcādiṣu kathyate // bāṇaliṅgādijīrṇe tu pīṭhe cchinne tathaiva ca / ātmanyudvāsya vidhivat kumbhādau vā yathāvidhi // śakalāni parityajya yathā svarṇena kārayet /

End

Fol. 262 (258)b, l.1. īśānāditriśūlāntaṃ layāṅgaṃ pūjayettataḥ / āgneyyāṃ hṛdayañcaiva śirasīśānameva ca // śikhyāyāṃ nairṛte tatra kavacaṃ vāyumeva ca / astramevañcaturdikṣu netramīśānameva ca // evaṃ ṣaḍaṅgamityuktaṃ bhogāṅgaṃ pūjayet kramāt //

118.36 GĀYATRĪ

This text contains the Gāyatrīmantra-s of Śiva, Agni, Rudra, Viṣṇu, Brahmā, Devī, Dantī, Dharā, Gaurī, Vṛṣabha, Mātā, Skanda, Jyeṣṭhā, Durgā, Sūrya, Vīra, Śāstā, Brāhmī, Śaṃkarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī, Cāmuṇḍī, Mayūrā, Skanda, Bhairava, Gajendra, Nandin, Caṇḍa, Caṇḍī and Ananta. Marginal heading: Sakalagāyatrī. Writing is on 2-3 columns.

Beginning

Fol. 263 (259)a, (col. 1), l.1. oṃ tanmaheśāya vidmahe vākśuddhāya dhīmahi / tannaśśivaḥ pracodayāt // oṃ saptajihvāya vidmahe havyavāhanāya dhīmahi tanno'gniḥ pracodayāt // oṃ tatpuruṣāya vidmahe mahādevāya dhīmahi tanno rudraḥ pracodayāt //

End

Fol. 264 (260)b, (col. 1), l.1. oṃ ṭaṅkahastāya vidmahe śivacittāya dhīmahi tannaścaṇḍaḥ pracodayāt // oṃ utpalahastāya vidmahe gaurīcittāya dhīmahi tannaścaṇḍī pracodayāt // oṃ sarparājāya vidmahe nāgarājāya dhīmahi tanno'nantaḥ pracodayāt //

118.37 KRIYĀKRAMADYOTIKĀ

Saṃdhyāvāhana

Similar to n° 19.4, 92.43.

This text contains the treatment of Saṃdhyāvāhana which has an almost close agreement with that found in the Mahotsavavidhi of Aghoraśivācārya (printed edn., pp. 31-67) with slight changes. Some passages found at the beginning in the printed edn. are not found here. As indicated in the marginal heading: "Sandhyāvāhana, Aruṇācalapaddhati", this seems to be a part of Aruṇācalapaddhati, a digest of rituals for Tiruvaṇṇāmalai Temple.

Beginning

Fol. 267 (263)a, l.1. śrīmadvaktrāravindaśrutitatimakarandasyandasandohanandadvidvadbhṛṅgāya gaṅgāhimagirisitagurva(sikharagaura)haṃsadhvajāya / bhāṣāyoṣitpriyāya praṇatakṛtaśivaprāṇināthapraṇāmaṃ kurmo dharmaikadhāmne vayamakhilajagatkarmaṇe brahmaṇe te /

End

Fol. 272 (269)a, l.3. śuddhasphaṭikasannibhaṃ śaśidharo brahmādibhissevito vyomādyādibhiraṣṭamūrtikalito vedādimantrātmakaḥ / ukṣārūḍhajaṭākalāpakalito deveśvarasyājñayā / saṃsevye harautsave'dya bhavatāṃ śīghraṃ samāgacchatu / īśānamāvāhayāmi / īśānaparivāradevatāmāvāhayāmi / mahābherītāḍanaṃ karomi / hetāti(?)jaṭehetānijaṭe(?)etatvikaṭitaṭhe(?) / kumutaṭavikaṭatkumutaṭavikaṭatkumutaṭavikaṭitaṭhe / śuddhasphaṭikaṃ candrayutaṃ devajaṭāmakuṭam / nṛttaṃ bhramaraṃ vādyaṃ tālaṃ paramaṃ paramaśivam / sadyojātaṃ vāmamaghoraṃ tatpuruṣeśānam / tattat + śānaṃ vedaṃ tamīśānam / paṇ pañcakārī / tālaṃ jharjharitālam / nṛttaṃ bhramarī / rāgam śaṃkarābharaṇam / vādyam / kumbhavādyam / śaṃkarasenādhipateścaṇḍeśvarasya samādeśāt mṛdaṅgavīṇāveṇupaṇavakāhalaṃ bherīmaddalamurajajhallarīśaṅkhakāhalīpaṭahādyairvādyairahamiha saṃghoṣaṇaṃ karomi //

118.38 . DEVATĀVĀHANA

Similar to n° **19.8**.

This text deals with Devatāvāhana which forms part of the celebration of Mahotsava. It consists in inviting various deities to be present and participate in the conduct of the festival. The form of this text generally is cūrṇikā, a form of gadya with or without some śloka-s at the beginning and end. The festival is conducted in a particular temple where Śiva is the chief god in whose honour it is conducted. Though this invitation of the gods is a common feature marking the celebration of the festivals of Śiva, it has slight variations for each chief deity in the various temples. The words śrīmadaruṇācalasyāgneyadigbhāge, bhāskarakṣetre, śrīmadbṛhannāyakīsametaśrīmadvīraṭṭāneśvaraparameśvarasya occurring on fol. 273a, indicate that this act of invitation to gods is intended for adoption in the temple at Tirukkōvalūr which is in the South-East of Tiruvaṇṇāmalai main Temple. In the margin the heading "Aruṇācalapaddhati" indicates that this digest relating to the main Temple at Tiruvaṇṇāmalai, deals also with the rituals relating to other temples around it, namely the eight temples forming Vīraṭṭāna, which are at Tirukkaṇṭiyūr, Tirukkōvalūr, Tiruvatikai, Tiruppaṟiyalūr, Tiruviṟkuṭi, Vaḻuvūr, Tirukkurukkai and Tirukkaṭavūr and Bhāskarakṣetra which is a common name for any shrine of Śiva.

This text contains seventeen cūrṇikā-s, of which 5-14 & 16 are found in IFI. T. 707 having the total number 34 for śloka-s and cūrṇikā-s, and 1, 2, 5-12, 14-17 are found in IFI. T. 744 having 17 cūrṇikā-s. Aghoraśivācārya's Mahotsavavidhi (printed edn.) has 1, 3, 4, 6, 8 & 11 cūrṇikā-s of the text under notice but in a different order. Aghoraśivācārya's work contains 39 cūrṇikā-s and śloka-s.

Beginning

Fol. 273 (270)a, 1.1. śrīmatsurāsuramunivarasiddhavidyādharayakṣarākṣasapiśācakūśmāṇḍavetālayoginīḍhākinīśākinībrahmarākṣasagītarāgaviṣamalocananaramṛgapaśupakṣisthāvarajaṅgamabhūlokabhuvarlokasuvarlokamaharlokajanalokatapolokasatyalokābhidhānasaptalokāḥ / brahmāṇḍagāruḍāṇḍavaiṣṇavāṇḍarudrāṇḍavṛṣabhāṇḍāntaraṇḍabahiraṇḍābhidhānasaptāṇḍāḥ /

End

Fol. 278 (275)b, l.4. pracaṇḍacaṇḍaparākramakhaṇḍaparaśusenādhipatikaruṇāmayakaṭākṣanirīkṣaṇakarakamalakalitaṭaṅkāyudhasakalagaṇārcitanirmālyadharo niveditā(?)ro maheśvarapūjāvirodhijanakadrohajanitagāṇapatyo niśitaparaśudharo caṇḍeśvaraḥ /

118.39 NITYAKARMĀNUṢṬHĀNAVIDHI

This text deals with certain observances which a Śaiva should follow daily. The directions are given in maṇipravāla.

Contents

1. Fol. 279a-280b: Vibhūtidharikkirasthāna; 2. 281: Bhasmadevatā, Rudrākṣavidhi; 3. 282a-283a: Japamālālakṣaṇa; 4. 283b-284b: Sandhyādhyāna; 5..285: Śivagāyatrīdhyāna & Āsanavidhi.

Beginning

Fol. 279 (276)a, l.1. mūrdhā tathāḷikamuraśca nābhirjānudvayandordvayaṣaṭsthalāni / kaṇṭhaśca pārśvaśca trikasandhireva dvedhāṣṭarakṣābharaṇasthalāni / eṉṟatu vibhūtidharikkiṟasthānaṅkaḷ / 16 / avai yētanṟil ucci 1, netti 2, mārtoppuḷonṟu /

End

Fol. 285 (282)b, l.6. anyatra / nārikelabhavantālaṃbhavaṃ pūgabhavāsanam / kaitakasyādinokṛtvādityādi cātukutracit / yitu smṛtivacanam / eṉṟatu / teṉṉōlai paṉaiyōlai kam(ḻ)ukampaṭṭai tāḻai ōlai yīñcilōlai yitumutalāṉatukaḷile unṭāna āsanamellāṃ ciṟitu āgamaṅkaḷile āmenṟum colliyirukkuteṉṟaṟika //

118.40 PŪJĀVIDHI

This text contains the treatment of a number of topics that are related to the acts of worship directly or otherwise. The language is Sanskrit with the admixture of Tamil.

Contents

1. Fol. 286a-288b: Puṣpa phala; 2. 289: Dīpāvalīsnāna; 3. 290: Sadāśivadhyāna; 4. 291: Pañcabrahmaṣaḍaṅgadhyāna; 5. 292: Abhiṣekakrama; 6. 293a-294a: Pañcagavya and Pañcāmṛta; 7. 294b-295b: Pañcaphala, etc.; 8. 296a-300a: Abhiṣekadravyaphala, etc.; 9. 301a-302a: Pañcāsana, Upacāra, etc.; 10. 303a-306b: Gotra, etc.; 11. 307a-311a: Liṅgabheda: 12. 312a-325b: Śivapūjā.

Beginning

Fol. 286 (283)a, l.2. durdhūraṃ karavīrajātivakulaṃ mandārapadmeyagam(?) / punnāgaṃ kuravārakanandikuṭajandroṇādhikam(?)mādhavī // śubhraṃ sāttvikametaduktamakhilaṃ mokṣapradaṃ syāttataḥ / kalhārāmbujapaṭṭipāṭalasumaṃ pālāśanīpādi yat // 1 //

End

Fol. 325a, l.5. eḻundiruntu kapilapūjai paṇṇi gogrāsaṃ koṭuttu piṉpu svaguruvai namaskāraṃ paṇṇi taddevitatkumārarkaḷaiyuṃ namaskarittu taddāḷai priyabhāṣaṇaṃ paṇṇi śivāgamapūjai paṇṇi sūryāvalokanaṃ paṇṇi śivālayasevanaṃ paṇṇi piṉpu gṛhattilē vantu śivāgamapārāyaṇaṃ paṇṇuvān / yippaṭi ātmārthaśivapūjaiyilaṭaveṉṟu aṟika //

118.41 SUBRAHMAṆYAPRATIṢṬHĀVIDHI

Kumāratantra(?)

Similar to n° **91.12** & **116.4**.

This text deals with the installation of Subrahmaṇya. According to the colophon, this treatment forms part of the Kumāratantra. Neither the printed edns. of this tantra (SIAA) and Grantha edn., Madras 1913 nor IFI. T. 227, 272, 412, 431 & 472 contain the treatment of this kind, though IFI. T. 431 and 472 have a versified version of this topic. IFI. T. 449 (pp. 352-356) contains a version identical with that in the text under notice but not stated to be part of the Kumāratantra.

Beginning

Fol. 326a, l.1. subrahmaṇyapratiṣṭhāvidhirucyate / tadyathā / vāstuśānti aṅkurārpaṇa jalādhivāsanamaṇḍapapūjāgnikāryacaruhavanaprāyaścitta . . . . vṛtyajalottīrṇakautukabandhanordhvavaktraṃ śāyạyitvā tataḥ skandasya dakṣiṇavāmapārśve gajāya gajavallīntadvat saṃsthāpya . . . . . (kumbhe ?) pūjayet /

End

fol. 328a, l.2. ṣaṇmukhasya narottamāḥ / āyuḥ putrān vasūn vidyām akalaṅkāṃ varastriyam / saubhāgyaṃ mahālakṣmīn . . . . . yaśassukham / iha labdhvā paratrāpi labhate naraḥ / prāyaścittārtham aghoreṇāṣṭottaraśataṃ hutvā pūrṇāṃ hutvā / iti kumāratantre . . . . . pratiṣṭhāvidhipaṭalaḥ //

118.42 KRIYĀDĪPIKĀ

Muhūrtanirṇaya

This text deals with the fixing of the time for the installation of the deity. The colophon on fol. 336a runs as:– iti jyotiṣādisakalāgamasaṃgrahākhye kriyādīpike mūhurte ...... The title seems to be Kriyādīpikā. Regarding its identity, see below n° **150.1**.

The portion from fol. 329, l.1. up to l.1 on fol. 330b is identical with ch. 27 of the Kālaprakāśikā of Narasiṃha with some śloka-s added from the Āgama-s. Passages are taken from the Kāraṇa, Vīra and Kālavidhāna. IFI. T. 83 called Śaivāgamavacanasaṃgraha contains this extract from the Kālaprakāśikā under the title Muhūrtādinirṇaya on pp. 45-48. IFI. T. 1023, pp. 1-5 are identical with the fols. 329a-336a of this text. 336a then contains definition of pañcaka (tithi, vāra, lagna, dhruvalagna, and nakṣatra), then definition of aṣṭamaṅgala of Bhadrakālī, and then the Vyomavyāpipadamantra which ends in folio 337a.

Beginning

Fol. 329a, l.1. pravakṣyāmi devatāsthāpanaṃ dhruvam / ayane tūttare kuryāt kumbhamāsaṃ vivarjayet // āgamāntare / meṣavṛścikasiṃhaśca tulāmāse viśeṣataḥ . . . makare mīne madhyamantu praśasyate / jyeṣṭhamāse tu kartavyaṃ kanyasantu vidhīyate // kāraṇe / pūrvāṣāḍhe tu(?) māṣāḍhe mārgaśīrṣamāghake / pr . . . . . edhīmān anyamāseṣu kārayet //

End

Fol. 337a, l.6. muñca muñca prathama prathama śarva śarva bhava bhava bhavodbhava sarvabhūtasukhaprada sarvasānnidhyakara brahmaviṣṇurudraparārcitārcita asaṃsthita(a)saṃsthita pūrvasthita pūrvasthita sākṣin sākṣin kuru kuru pataṅga pataṅga piṅgapiṅga jñānajñāna śabdaśabda sūkṣmasūkṣma śiva śarva śarvada onnamaśśivāya śivāya namo namaḥ /

118.43 SAMPADGAURĪPŪJĀVIDHĀNA

This text gives the procedure for worshipping Sampadgaurī, a form of Pārvatī, for obtaining wealth. This agrees mostly with the printed edn. Vrataratnākara II, pp. 279-283, Vavilla Press, Madras 1949 (Telugu).

Beginning

Fol. 338a, l.1. . . . samṛddhyarthaṃ sampadgaurīvrataṃ kariṣya iti saṃkalpya catusstambhamaṇṭapamalaṃkṛtya tasmin maṇḍape jalapūrṇakumbhe cūtapallavādyairalaṃkṛte . . . . (sampadgaur)īṃ dhyātvā / āvāhayet / caturbhujāṃ mahādevīṃ sarvābharaṇabhūṣitām / kāñcīlasatpītavastrāṃ bhavānīñcandraśekharīm //

End

Fol. 339b, l.6. sampadgauri tārakābhe sampadgauryai namo namaḥ / iti pratigrahamantraḥ / mahādevasya dayite sarvamaṅgaladāyini / prajāndehi sa . . bhāgyameva ca iti prārthanā / pūjāvidhānaṃ sampūrṇam / śubhamastu / iti sampadgaurīpūjāvidhānam //

118.44 STHĀPANAVIDHI

This text deals with the installation of Śiva. The qualification of an ācārya (doing sthāpanakriyā) is also given in this text.

Beginning

Fol. 341a, l.1. . . . bhavam adcā(?) . . rvajīvadayāparaṃ / śāntaṃ ṣaḍguṇamācāraṃ paśuśāstravivarjitam // jñānaśāstrapriyañcaiva mantratantramanoharam / tava . . . bhyaṃ kṛpāsakalasakalasadgurum / āśāpāśavinirmukto kāmakrodhavivarjitā(a ?)ḥ //

End

Fol. 344a, l.5. prāsādaṃ nādamutthāpya santatantu japedyadi / yogayukto na saṃśayaḥ / nīyate jñānasadbhāvaṃ kṣīyate vimalatrayam / nīyate kṣīyate caiva dīkṣāśabdamihocyate //

118.45 KEDĀRAPŪJĀ

Similar to n° **91.40**.

Beginning

Fol. 345a, l.1. . . . . gabhūṣaṇairbhūṣya uṣṇīṣañcottarīyakam / bhasmasnānādikaṃ kṛtvā sakalīkaraṇaṃ kuru // iti samprāpitass( )o'pi sva . . . . canapūrvakam / saṃkalpayettataḥ padmaṃ taṇḍulaiḥ ṣoḍaśchadam // karṇikākesaropetaṃ bhūtarekhāsamanvitam / bhūtākṣaraṃ kramā . . . kṣu karṇikāntaṃ nabhomayam // tanmadhye sthāpayet kumbhaṃ kedārādhipateśśivam / gaṇeśaṃ pūjayet paścāt mahādevaṃ prapūjayet //

End

Fol. 346b, l.4. śūlaṃ ḍamarukañcaiva varadāhastayugmake / kedāradevamīśānaṃ dhyāyet tripuravairiṇam // ekādhikāpūpānāṃ viṃśatirghṛta . . . . traivilairyuktaṃ satāmbūlaṃ sadakṣiṇam // kedāradevarūpāṇi śrotriyāya kuṭumbine / kedāradevaprītyarthaṃ prayacchāmi vidhānataḥ // vāyanadānamantraḥ / . . ti / kedārāya dadāmi ca / kedārastārakopābhyāṃ kedārāya namo namaḥ //

119

Stotra-s

RE 10.722. PL.; 32 fols.; 453 × 28 mms.; 2-5 lines; fairly good; Grantha; old; origin: Tirukkōyilūr.

Writing is in different hands and on 3-4 columns in fols. 1-6 & 9-15. The reverse side (b) of all the leaves is blank.

General contents

1. Fols. 1a-6a: Brahmāṇḍapurāṇa: Vināyakastotra; 2. 7a-14a: Sarasvatīstotra; 3. 15a: Sudarśanastotra; 4. 16a-20a: Rāghavāṣṭaka; 5. 21a-26a: Govindāṣṭaka; 6. 27a-30a: Candraśekharāṣṭaka.

The first and the second fly-leaves contain śloka-s in praise of Vināyaka.

119.1 VINĀYAKASTOTRA

This text contains, in 15 śloka-s, Vināyakastotra. The śloka-s on fols. 1a-5a are said to be in the Brahmāṇḍapurāṇa. This is not found in the printed edn. (Motilal Banarsidass, Delhi 1973), but most of these verses are found (with variants) in the Mūṣikavāhanastotra (in 21 śls.) which is published in a book entitled Mūṣikavāhana (Grantha script, Madurai), which contains also three other stotra-s found in the Ms. under notice (see **119.2, 5, 6**). Writing is in 3 columns.

Beginning

Fol. 1a, (col. 1), l.1. oṃ devadevasutaṃ devaṃ jagadvighnavināyakam / hastirūpaṃ mahākāyaṃ sūryakoṭisamaprabham //

Colophon

Fol. 5a: iti brahmāṇḍapurāṇe skandaprokte vināyakastotram

End

Fol. 6a, (col. 3), l.1. idañjāpyañca homañca sandhyopāsanameva ca / iṣṭasiddhimavāpnoti / . . . .

119.2 SARASVATĪSTOTRA

This text contains the Sarasvatīstotra in 14 śloka-s, composed by Agastya. Trivandrum University Library has a copy of this text n° 2355 C. The Mūṣikavāhanastotra, (see **119.1**) contains this Sarasvatīstotra ascribed to Agastya in 22 verses, in which most of these verses are found with variants.

Beginning

Fol. 7a, l.1. sarasvati sarasijakeśi prabhātapasvini sitakamalāsanapriye / ghanastani kamalavilolacakṣuṣi manasvini bhavatu varaprasādinī //

End

Fol. 14a, (col. 1), l.1. padmadīpti namo namaḥ / idaṃ sarasvatīstotram agastyamunivācakam / sarvasiddhikaraṃ śāntaṃ sarvapāpapraṇāśanam // idaṃ sarasvatīstotraṃ sampūrṇam // śubhamastu / śivamayam / śrīgurubhyo namaḥ //

119.3 SUDARŚANASTOTRA

This text contains only one śloka in praise of Sudarśana; it is the last śloka in a Sudarśanastotra (GOML. D. 10659).

Fol. 15a, l.1. kanakarudracakraṃ bhāskaro viṣṇucakram / girivaragurucakraṃ kāladaṇḍāgracakram / asuravadanacakraṃ keśavo svāmicakram / bhavatu bhavatu cakraṃ pāṇḍavo viṣṇucakram / rāmasvāmīsahāyam / śrī gurubhyo namaḥ / hariḥ oṃ śubhamastu //

119.4 RĀGHAVĀṢṬAKAM

This text contains the stotra on Rāma and has agreement with GOML. D. 10272 only for the beginning portion. At the end there is writing in Telugu script: śrīrāmaḥ jayaḥ.

Beginning

Fol. 16a, l.1. rāghavaṃ karuṇākaraṃ / munisevitaṃ suravanditaṃ / jānakīvadanāravindadivākaraṃ guṇabha . . . . kṣaṇam / hanumatpriyaṃ kamalekṣaṇaṃ / yātudhānabhayaṅkaraṃ praṇamāmi rāghavakuñjaram //

End

Fol. 20 (3)a, l.1. matsyakacchapanārasiṃhavarāharāghava pāhi mām / devadānavanāradādimunīndravandya dayānidhe / devakīsuta dehi me tava pādabhaktimacañcalām // rāma rāma / hariḥ om / śubhamastu / rāmasvāmisahāyam / hariḥ om / śubhamastu / śrīmatyai namaḥ /

119.5 GOVINDĀṢṬAKA

This text contains eight śloka-s in priase of Govinda. Cf. Mūṣikavāhanastotra, pp. 17-24.

Beginning

Fol. 21 (5 ?)a, l.1. gopālaratnaṃ bhuvanaikaratnaṃ gopāṅganāyauvanabhāgyaratnam / śrīkṛṣṇaratnaṃ surasevyaratnaṃ bhajāmahe yādavavaṃśaratnam //

End

Fol. 26a, l.1. govinde(o ?) duḥkhanāśāya bhayanāśāya mādhava(ḥ) / vāmanaḥ pāpanāśāya keśavaḥ k(l)eśanāśanaḥ / gokoṭidānaṃ grahaṇeṣu kāle prīyā(prayāgā ?)gaṅgāyutakalpavāsī / yajñāyutaṃ merusuvarṇadānaṃ govindakīrtanasyedaṃ śatāṃśe // śubhamastu //

119.6 CANDRAŚEKHARĀṢṬAKA

This is available in print BR.I (1963) n° 145. Also see Mūṣikavāhanastotra pp. 25-30.

Beginning

Fol. 27a, l.1. ratnasānuśarāsanaṃ rajatādriśṛṅganiketanaṃ śiñjinīkṛtapannageśvaramacyutānilasāyakam / kṣipradagdhapuratrayaṃ tridaśālayairabhivanditaṃ candraśekharamāśraye mama kiṃ kariṣyati vai yamaḥ //

End

Fol. 30a, l.2. bheṣajaṃ bhavarogiṇāmakhilāpadāmapahāriṇaṃ dakṣayajñavināśanaṃ triguṇātmakaṃ tri(a)yī(trivi)locanaṃ / devasindhutaraṅgaśīkarasiktaśītajaṭādharaṃ candraśekharamāśraye mama kiṃ kariṣyati vai yamaḥ / candraśekharam // 8 // hariḥ om / śubhamastu //

120

SKANDOTSAVADHVAJĀROHAṆA

RE 10.726. PL.; 22 fols.; 416 × 38 mms.; 6 lines; good condition but the leaf with n° 21 is broken; Grantha and Tamil; date: the colophon on fol 18b mentions the date of (the Ms.) as Pramātica Puraṭṭāci, 30; scribe: Ponnusvāmigurukkaḷ of Kīḻayūr (see fol. 18b); origin: Kīḻayūr.

Blank folios: The reverse side of the fly-leaf & 20b.

The obverse side of the fly-leaf contains śloka-s in praise of Vināyaka & Dakṣiṇāmūrti. Fol. 20a contains an invocation in Tamil to Vināyaka for singing (ēcal) songs mocking at Eṭṭukuṭivelavar (Subrahmaṇya). Fol. 21 is the repetition of the portion of Devatāvāhana found on fol. 10.

This text deals with Skandotsavadhvajārohaṇa. Apart from this preliminary rite, it gives Devatāvāhana, an invitation to the guardian deities. This text contains an abridged version of the contents of IFI. T. 712 (Skandotsava) for Devatāvāhana and Sandhyāvāhana.

Contents

1. Fol. 1a marginal heading: Kumāratantram; Fol. 1a-4a: Vināyakatāla & Vināyakakumāradhyānādi; 2. 4a-6b: Bherītāḍana & Cūrṇikā(?); 3. 7a-18b: Devatāvāhana & Dhvajārohaṇa; 4. 18b-19b: Sandhyāvāhana.

Beginning

Fol. 1a, l.1. gajamukhavaktraṃ girisutāputraṃ gaṇakulamitraṃ gaṇapatimīśapriyaṃ / karadhṛtaparaśuṃ kaṅkaṇapāṇiṃ kabalitapadmarucim //

End

Fol. 19b, l.4. taskarasyānveṣi anyamasmadīyaṃ sāntayitvā namo devi nirṛte tubhyamastu //

121

Kriyākramadyotikā & Kumāratantra

RE 10.728. PL.; 50 fols.; 350 × 32 mms.; 5-6 lines; good condition; Grantha and Tamil.

Blank folios: 13^{A}b, 13^{B}b, 34b, 45b, 46b, 48b & 49b.

General contents

1. Fols. 1a-34a: Kriyākramadyotikā; 2. 35a-43b: Kumāratantra – Skandaṣaṣṭhīvrata; 3. 44a-45a: Ṣoḍaśakalāprāsāda.

The obverse side of the fly-leaf has a reference to Uttaṟmallūṟ (Uttaramerūr), a place near Madurāntakam in Tamilnadu. Fols. 46a & 47a contain subhāṣitaśloka-s. Fol. 47a also contains prohibition on some (funeral ?) rites. Fol. 47b contains a śloka in praise of Garuḍa. Fol. 48a contains the names of 8 herbs that are used in Vaśyakarma (attracting ladies, etc.). Fol. 49a contains some family accounts which mention the year Sarvadhāri, Kārttika month and 4th day.

121.1 KRIYĀKRAMADYOTIKĀ

Nityakarmavidhi

Same as n° **49.1**.

This text breaks off in the Stuti to be offered to Śiva in Śivapūjā containing the first śloka of the printed text.

Beginning

Fol. 1a, l.1. vande viśvādhikaṃ śāntamanādinidhanaṃ śivam / niṣkaḷaṃ niṣkaḷaṅkañca śaktijñānakriyātmikām // gurūn parān(paraṃ)parānnatvā guruvaṃśakramāgatān / kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam // prātassamayātpūrvaṃ pañcanāḍikāvacchede samutthāya śucirvāpyaśucirvā yathāsambhavaśaucayukto hṛtpadme dvādaśānte vā gurūpadiṣṭaprakāreṇa śivaṃ dhyātvā . . . .

End

Fol. 34a, l.3. . . . stotraiḥ toṣayet / surādhipaṃ namaskṛtya śaśāṃkakṛtaśekharam / kapālamālinandevaṃ praṇato'smi sadāśivam / stotrādikaṃ paṭhitvā pradakṣiṇatrayaṃ kṛtvā sāṣṭāṅgaṃ daṇḍavatpraṇamya hṛṣṭassamutthāya trikālādipūjām (/) aśaktastu śivamāsanamūrtiṃ mūlaissampūjya bhogāṅgasthāneṣu brahmanetrāṅgāni sandhyāṃ gaṇanāthaṃ pūjayet / atha śivaṃ vijñāpya . . .

121.2 KUMĀRATANTRA

Skandaṣaṣṭhīvrata

This text contains (1) Skandaṣaṣṭhyutsava and (2) Maṇḍalavidhi, both taken from the Kumāratantra. The former relates to the celebration of the festival in honour of Skanda on the sixth lunar phase in the Āśvayuja month and the latter to the drawing of the maṇḍala which is here called Bhadramaṇḍala. The colophon on fol. 37a and 40b refer to this work as Skandaṣaṣṭhīvrata. Yet, the second line at the beginning states the contents to comprise of both vrata and utsava. IFI. T. 272 and 472 refer to the Skandaṣaṣṭhyutsava which is in a way identical with that in the text under notice. Hence the title could be Skandaṣaṣṭhyutsava. IFI. T. 272 has more agreement with the text under notice than IFI. T. 472. Vratotsavavidhi is treated from fol. 37, l.5 in the text under notice.

The Maṇḍalavidhi is called Guhadīkṣāvidhi in IFI. T. 472 (pp. 61-62) and treated in the 10th paṭala. It has much agreement with the contents of the 10th paṭala of the Kumāratantra (Madras 1915 and SIAA).

Contents

1. Fol. 35: Ṣaṣṭhīvratadinanirṇaya; 2. 36: Utsavavidhi; 3. 36b-37a: Guhāsurasaṃhāraviṣaya; 4. 37a-40b: Skandaṣaṣṭhīvrata; 5. 41: Subrahmaṇyātmakaśrībhadramaṇḍalavidhi; 6. 42a-43b: Maṇḍapapūjā & Vedapārāyaṇasthāna.

Beginning

Fol. 35a, l.1. kauśikaḥ / devadeva jagannātha devīvaśa vṛṣabhadhvaja / skandaṣaṣṭhīvrate caiva utsavasya kramaṃ tathā // vratotpannantathā tīrthaṃ brūhi me tripurāntaka / śiva uvāca / athātassampravakṣyāmi skandaṣaṣṭhyutsavaṃ param // sarvapāpaharaṃ puṇyaṃ sarvavyādhivināśanam / āyurārogyamaiśvaryaṃ dhanadhānyasamṛddhidam // yuddhakāle jayaṃ caiva sarvaśatruvināśanam / rājalakṣmīrbhavet satyaṃ putrasampattireva ca //

Colophons

1. Fol. 37a: iti kumāratantre kauśikapraśne mahāsaṃhitāyāṃ skandaṣaṣṭhīvratotsavapaṭalaḥ / 2. 40b: iti kumāratantre kauśikapraśne mahāsaṃhitāyāṃ skandaṣaṣṭhīvratapaṭalaḥ /

End

Fol. 43a, l.3. . . . śaktipāṇiritikhyātā ete caivāṣṭamūrtayaḥ / svanāmādyakṣareṇaiva kuṇḍānāṃ pūjayet kramāt // anyathānādikaṃ(?) sarvaṃ agnikāryoktamācaret / pradhāne skandamāvāhya sabrahmāṅgaṃ salocanam // tattvatrayaṃ sādhipatiṃ mūrtimūrtīśvarānvitam / mahāvallīdevasenāsahitaṃ samprapūjayet // oṃ sāṃ ātmatattvādhipataye kṛttikāya namaḥ / mūrdhni oṃ siṃ vidyātattvādhipataye viśākhāya namaḥ / karṇordhve oṃ suṃ śivatattvādhipataye skandāya namaḥ /

121.3 ṢOḌAŚAKALĀPRĀSĀDA

The main mantra of Śiva is called Prāsādamantra. Navakalāprāsāda, Dvādaśakalāprāsāda and Ṣoḍaśakalāprāsāda are other names for this mantra. These names are derived according to the procedure and duration adopted for reciting this mantra. IFI. T. 52 (pp. 267-276) contains the mantra-s relating to the Prāsāda formed with 16 kalās.

Beginning

Fol. 44a, l.1. akāraukāramakāraṃ bindunādaṃ hṛdaye vijayāya namaḥ / saumāyāya namaḥ / aṃśusaṃjñāya namaḥ / dhṛtaye namaḥ / madanāya namaḥ / bandhinyai namaḥ / mocinyai namaḥ / māyāyai namaḥ / mohinyai namaḥ / bodhinyai namaḥ / akārāya namaḥ / kaṇṭhe guhāya namaḥ / manoramāyai namaḥ / dīptāya namaḥ / sudīptāya namaḥ / paramakārikāya namaḥ /

End

Fol. 45a, l.2. dīptikāyai namaḥ / rocikāyai namaḥ / mocikāyai namaḥ / ūrdhvakāyai namaḥ / vyāpinyai namaḥ / vyomarūpiṇyai namaḥ / anantāya namaḥ / anāthāya namaḥ / anāśritāya namaḥ / nādarūpāya namaḥ /

122

SUPRABHEDA

Māsapūjāvidhi

RE 10.729. PL.; 9 fols.; 375 × 26 mms; 4 lines; good condition; Grantha; recent; ownership: Tālagiri Gurukkaḷ; origin: Kanyākumāri.
Blank folio: 9b.

This Ms. gives the procedure for doing certain kinds of worship one in each month of the year, but this is not treated in full. Many other topics are also found treated. The title is suggested by its mention in the fly-leaf. The colophon on fol. 1b runs as: iti suprabhede māsapūjāvidhipaṭalaḥ. This topic is not treated in the printed edn. or IFI. T. 360. IFI. T. 41 Part VI, pp. 210-248 contains the treatment of this topic, which is ascribed to Suprabheda according to the colophon of this section in pp. 211 & 248. All the aspects of treatment, such as worship with lāja, bhasita, pradīpa, ghṛta, madhu and ghṛtakambala are found treated in IFI. T. 41 but not in the Ms. under notice. The Ms. is thus incomplete. A similar treatment of this topic is found in the Kāraṇāgama (Pūrva) ch. 110.

Contents

1. Fol. 1: Māsapūjāvidhi; 2. 2: Dāntapūjāvidhi; 3. 3a-4a: Annapūjāvidhi; 4. 4a-5b: Phalapūjāvidhi; 5. 5b-7b: Pavitrapūjāvidhi; 6. 7b-9a: Tilapūjāvidhi.

Dānta is another name for damanaka.

Beginning

Fol. 1a, l.1. atha vakṣye viśeṣeṇa māsapūjāvidhikramam / caitramāsādiphalgunyāṃ pūjayet parameśvaram / dāntasupakvānnamatho phalañca pavitraṃ tilalājabhasitapradīpadam / ghṛtañca madvi(mādhvi ?) kṛta(ghṛta ?) kambalañca sugandhameṣāditi māsapūjāḥ //

End

Fol. 9a, l.1. dhūpadīpasamāyuktaṃ upacārasamanvitam / utsavaṃ kārayeddhīmān sarvavādyasamanvitam / ācāryaṃ pūjayettatra vastrahemāṅgulīyakaiḥ / tilapūjāvidhiḥ proktaḥ lājapūjāvidhiṃ śṛṇu //

123

VINĀYAKAPRATIṢṬHĀVIDHI

RE 10.730. PL.; 18 fols.; 395 × 32 mms.; 5-6 lines; good condition but moth-eaten at some places; Grantha; recent; scribe: Meyiyur Subbarāyagurukkaḷ (see fol. 127a); origin: Tirukkōyilūr.
Missing fols.: 1-109. Blank folio: 127b.

This is a manual describing the procedure for the installation of Vināyaka. The Kāraṇāgama and Kāmika are quoted. Though the Ms. starts abruptly with fol. n° 110a and ends with fol. n° 127a, the treatment of the subject is in order and complete. As such, this Ms. seems to be a part of a manual describing other rituals with the title: Vināyakatantra (see marginal heading on fol. 110a). The Ms. is in agreement with the Vighneśvarapratiṣṭhāvidhi of Aghoraśivācārya (SIAA) in some places.

Contents

1. Fols. 110a-111b: Maṇḍapādinirmāṇa and Gaṇeśakumbhasthāpana; 2. 111a: Saurapūjā; 3. 111b-116b: Maṇṭapapūjā; 4. 117a-118a: Antaryajana; 5. 118a-119a: Sthānaśuddhi and Yāgagṛhāṣṭādaśasaṃskāra; 6. 119a-120a: Pāśupatāstrādikumbhasthāpana; 7. 120a-121a: Lokapālārcana; 8. 121: (Gaṇeśa) Āyudhapūjana; 9. 122a: Gurupūjana; 10. 122a-123a: Ādhāraśaktidhyāna; 11. 123a-124a: Mūrtyādinyāsa; 12. 124: Gaṇapatidhyāna; 13. 124a-125a: Mantranyāsa and Vidyādehakalpanādi; 14. 125a: Mudrāpradarśana and Āvāhanādi; 15. 125: Āvaraṇapūjā; 16. 125b-126b: Varadādyāvāhana; 17. 126b-127a: Agnikārya and Pratiṣṭhākarma.

Beginning

Fol. 110a, 1.1. kāmike – yāgārthaṃ maṇṭapaṃ kuryāt dhāmno'gre tasya pārśvayoḥ / pratīcyāmīśadeśe tu maṇḍapaṃ caturaśrakam /

End

Fol. 127a, 1.2. naivedyādiprāṅmukhā(r)ghyandattvā kumbhamabhiṣicya berādhvanyāsādikannyasitvā mahāhavirnivedya pratiṣṭhāṃ kārayet / śivāya namaḥ / śrīgurubhyo namaḥ / meyiyur cuppuṟāyakuru(ka)aiyiyeḻuttu //

124

Parārthanityapūjāvidhi

RE 10.732. PL.; 6 fols.; 299 × 29 mms.; 5-6 lines; good condition; Grantha; old; origin: Tirukkōyilūr.

General contents

1. Fols. 1a-4b: Pañcaśuddhi; 2. 5a-6b: Sūryapūjā.

124.1 PAÑCAŚUDDHI

This text deals with the preliminary purificatory rituals related to Śivapūjā namely Bhūtaśuddhi, Sthānaśuddhi and Dravyaśuddhi (the two others Mantraśuddhi and Lingaśuddhi are omitted, see n° 65.1). Fol. 1a has a few lines treating Saurapūjā and a reference to Tejaścaṇḍapūjā. Though the first fol. is numbered as one, the abrupt beginning of the treatment in this fol. suggests that a portion of this treatment is lost.

Contents

1. Fol. 3a: Bhūtaśuddhi; 2. 3a-4a: Sthānaśuddhi; 3. 4: Dravyaśuddhi.

Beginning

Fol. 1a, 1.5. pādau hastau prakṣālya ācamya bhasmadhāraṇaṃ kṛtvā śivāgre kūrmāsanopari udaṅmukha upaviśya prāṇāyāmatrayaṃ kṛtvā tataḥ bhūtaśuddhiṃ kuryāt / oṃ laṃ pādādijānvantasthacaturaśrarūpabrahmādhipataye hṛdayāya pṛthivyai namaḥ /

End

Fol. 4b, 1.2. kavacenābhyukṣya hṛdayādibhirabhimantrya kavacenāvaguṇṭhya dhenumudrayāmṛtīkṛtyārghyajalabindūn snānatoyabhāṇḍeṣu sapuṣpaṃ nikṣipyāmṛtīkuryāt dravyaśuddhiḥ //

124.2 SŪRYAPŪJĀ

This text contains an incomplete treatment of the worship of the sun.

Beginning

Fol. 5a, 1.1. athācāryaḥ nityakarmānuṣṭhānānantaraṃ taṃ devālayaṃ praveśayet / tatassūryālayaṃ praviśya sāmānyārghyajalena sūryadvāramastreṇa saṃprokṣya dvārasya dakṣiṇe oṃ daṇḍine namaḥ / vāmapārśve oṃ piṅgalāya namaḥ /

End

Fol. 6b, 1.4. vāyavye oṃ hrāṃ kavacāya vauṣaṭ / devasyāgrataḥ oṃ hauṃ bhānunetrebhyo namaḥ / pūrvādicaturdaleṣu oṃ raḥ astrāya phaṭ iti sampūjya devasya vāmadakṣiṇapārśvayoḥ oṃ uṃ uṣādevyai namaḥ / pratyuṣā de (+) oṃ

125

LALITĀSAHASRANĀMĀVALI

RE 10.733. PL.; 23 fols.; 349 × 25 mms.; 6 lines (writing is on 2-4 columns); good condition: Grantha & Tamil; date: Rudrotkāri nāma Saṃvatsaraṃ Tai. m. 24 – Saturday; scribe: Bālakavi Veṇugopāla aiyaṉ (see fol. 22b); ownership: Aṉṉūr Vālīśvarakurukkaḷ (see fol. 22b); origin: Aṉṉūr, Tirukkōyilūr.

Fol. 23 contains the grouping of stars, like Aśvatī according to their zodiacal signs (rāśi-s), like Meṣa.

Same as n° 27.1.

This Ms. gives the marginal heading (fol. 1a) as Devīsahasranāmāvali.

Beginning

Fol. 1a, (col. 1), l.1. śrīmātre namaḥ / śrīmahārājñyai namaḥ / śrīmatsiṃhāsanaiśvaryai namaḥ / cidagnikuṇḍasambhūtāyai namaḥ / devakāryasamudyatāyai namaḥ / caturbāhusamanvitāyai namaḥ /

End

Fol. 22b, (col. 1), l.1. śriyai namaḥ / śivāyai namaḥ / śivaśaktyaikyarūpāyai namaḥ / śrīlalitāyai namaḥ / śubhamastu / avighnamastu / rudrodgārināmasaṃvatsaraṃ tai ma 24 d. śanikkiḻamai Aṉṉūr Vālicuvaṟakuṟukkaḷukku lalitāsahasranāmāvali bāiakavi Veṇugopālayyaṉ svahastalikhitamāy eḻutipaṭiccu mukincutu muṟṟum //

126

Parārthanityapūjāvidhi

RE 10.734. PL.; 31 fols.; 358 × 29 mms.; 5 lines; good condition; Grantha and Tamil; date: Naḷa varṣam Āḍi māsam 15 dt. (see fol. 17a); scribe: Vālīśvaraṉ (see fol. 17a-31a).

Blank fols.: 17b, 26b & 30b.

General contents

1. Fols. 1^a-13b: Nityapūjā; 2. 13b-17a: Nityāgnividhi; 3. 18a-26a: Aṅkurārpaṇavidhikrama.

Fol. 1 a contains few names from Devyaṣṭottaraśatanāmāvali. Fols. 27-30 speak of certain activities which are despicable and lead man to hell. Many of the sentences contain Tamil words transliterated into Grantha.

126.1 NITYAPŪJĀ

This text gives the procedure for offering daily worship to Śiva. The first topic is Aṣṭabandhana which is taken, according to the text, from the Vātulāgama. However, this does have agreement with the treatment of this topic contained in IFI. T. 80, 97 & 368.

Contents

1. Fols. 1^a-2a: Aṣṭabandhanavidhikrama; 2. 3a: Snapanakrama; 3. 3a-4b: Dvārapūjā; 4. 5a: Garbhāvaraṇapūjā; 5. 5b: Liṅgaśuddhi and Mantraśuddhi; 6. 6a-8a: Pañcāsanārcana; 7. 8a-9a: Āvāhana; 8. 9b-10a: Svāgatādyupacāra-s, Abhiṣeka and Alaṃkaraṇa; 9. 10b-12b: Āvaraṇapūjā; 10. 12b-13b: Naivedya and Nīrājana.

Beginning

Fol. 1a, l.1. vātule / ataḥ paraṃ pravakṣyāmi aṣṭabandhavidhikramam / liṅgapīṭhāntare yojyaṃ guhyārthañcāṣṭabandhanam // apakvaṃ pakvamevaṃ tat dvividhaṃ bandhayet kramāt / aṣṭabandhantathā hīne rājā rāṣṭraṃ vinaśyati // āgneyyāmagnidagdhantu rogapīḍāñca yāmyake / grāmanāśantu nairṛtyāṃ vāruṇyāṃ varuṇavarjitam // puṇyanāśantu vāyavyāṃ corapīḍāñca saumyake / aiśānyāmarthanāśantu aindraṃ syādābhicārakam // vidikṣu caiva vicchinne jvaramāryādipīḍanam /

End

Fol. 13b, l.1. dhūpadīpārātrikādinā nīrājanaṃ bhasmadarpaṇacchatracāmaratālabṛndavyajanaṛgyajussāmātharvavedasūtrapurāṇetihāsastotragānanṛttagītavādyādikañca vijñāpayet /

126.2 NITYĀGNIVIDHI

Same as **111.4**. This is almost identical with IFI. T. 336 pp. 139-140. It is different from the treatment in IFI. T. 357 pp. 175-176.

Beginning

Fol. 13b, l.3. atha nityāgniṃ kuryāt / aiśānye yāgamaṇḍape vā caturaśraṃ vā vṛttaṃ vā trimekhalāyuktaṃ nityāgnikuṇḍaṃ parikalpya tasya dakṣiṇabhāge saumyābhimukhāsīnastripuṇḍrandhārayitvā sapavitrapāṇiḥ prāṇāyāmaṃ karanyāsabhūtaśuddhyā antaryāgaṃ kṛtvā /

End

Fol. 17a, l.2. punaḥ pariṣicya adite'numagsthāḥ . . . . . prāsāvī(r) iti paridhiparistaraṇañca juhoti agnimāvāhya puṣpāṇyādāya devasya mūrdhni vinyaset // iti nityāgnividhiḥ /

126.3 AṄKURĀRPAṆAVIDHIKRAMA

This manual deals with the rules for sowing seeds for germination of seedlings. The occasions for and the number of days during which this ritual is to be undertaken are stated. After treating this in a general way, the text deals with the treatments under the kāmya kind (fol. 22a-26a). At the end, ritual for Sūryapūjā is found. Citations are taken from the Suprabhedāgama. IFI. T. 90, 552, 554 and others treat this topic in a slightly different manner.

Beginning

Fol. 18a, l.1. athātassampravakṣyāmi aṅkurasya vidhikramam / sarvamaṅgalakāryādau kartavyaṃ maṅgalāṅkuram // sthāpane prokṣaṇe caiva snapane cotsave tathā / navarātre saptarātre vā pañcarātre'tha vā punaḥ // sāyādi(?)dinamārabhya sāyaṃ caivāṅkurārpaṇam / anaṅkurantu yat karma tat sarvaṃ niṣphalaṃ bhavet //

End

Fol. 26 (9)a, l.1. . . . bilvapatradvayākāraṃ padmapuṣpamadhārakam (?) / rajanīvastrasaṃyuktaṃ hāramābharaṇaṃ tathā / naivedyaṃ pāyasānnañca divākaramiti smṛtam / evantu dvādaśādityāssarvakāmaphalapradāḥ / mantraḥ oṃ hrāṃ hrīṃ divākarāsanāya namaḥ / oṃ hrāṃ hrīṃ divākaramūrtaye namaḥ / oṃ hrāṃ hrīṃ divākarāya namaḥ // 12 //

127

ŚAKTIMAṆḌAPAPŪJĀVIDHI

RE 10.737. PL.; 21 fols.; 325 × 29 mms.; 5 lines; good condition; Grantha and Tamil; date: the fly-leaf (a) mentions as Kālayukti Paṅguni 2nd. origin: Tirukkōyilūr. Blank folio: 18b.

The fly-leaf (b) contains a note on one Tāḷagiri coming to school (Tamil). Fol. 20a contains the procedure for constructing various fire-pits. This is incomplete.

Similar to n° **111.21** & **118.6.**

This has no agreement with this topic dealt with in IFI. T. 139 & 336. This Ms. is incomplete.

Contents

1. Fols. 1a-2b: Vardhanyādisthāna & Sarvadevatāpūjana; 2. 2b-16a: Dvārapūjā; 3. 16a-17b: Bhūtaśuddhyādikarma & Śivahastakalpana; 4. 17b-19b: Pañcagavyasthāpana, Yāgagṛhaśuddhikaraṇa and Vighnavyapohana.

Beginning

Fol. 1a, l.1. gaṇḍasravanmadāsaktabhramarākulitānanam / śivāgamārthasiddhyarthaṃ vande'haṃ gaṇanāyakam // maṇṭapakuṇḍaveditoraṇasruksruvataraṅgamuktādāmādibhiḥ alaṃkṛtya kartā śraddhādibhiḥ(?) yāgasadanamalaṃkṛtya vedimadhye vidhivat śālitaṇḍulatilalājairaṣṭapadmamālikhya pradhānavardhanīṃ pīṭhavardhanīṃ vidyeśvaravardhanīṃ parivāravardhanīñca lakṣaṇoktavaddvitantubhiḥ tilayavābhyantarāṃ saṃveṣṭya . . .

End

Fol. 19a, l.3. . . . śūlākṛtinā vajrīkaraṇaṃ mūlena pūrvottarāgrakuśadvayena evamaṣṭādaśasaṃskārān kuryāt / itthaṃ saṃskṛtayāgagṛhe jvalanān astrapūtā(n)nānāpraharaṇākārān vikirān huṃ phaḍantāstreṇa antarikṣavighnapraśamanārthaṃ vikīrya pradakṣiṇakrameṇa gatvā bhūgatavighnanivāraṇārthaṃ kuśakūrcena . . . .

128

Mahotsavavidhi & Varalakṣmīvrata

RE 10. 740. PL.; 60 fols.; 406 × 25 mms.; 5-7 lines; good condition; Grantha and Tamil; old; origin: Tirukkōyilūr.
Blank folios: 1b, 6b, 38b & 57b.

General contents

1. Fols. 1a-49b: Dhvajārohaṇavidhi; 2. 50a-54b: Varalakṣmīvratakathā.

Fol. 1a contains a brief note on astrological matter (Tamil), 5a, balikrama, etc., 5b, reference to Navaśaktipūjana and Pañcaśaktipūjana, 6a, some astrological matter, 11a, note on occasions, like yajña when there is no āśauca to the performer (of the rites), 11b, note on the various places in the maṇḍapa like, eastern gate for deities like Brahmā, 38, enumeration of things, of good and bad omens, 40, Dhvajadaṇḍādilakṣaṇa, 47b, śloka-s 75, 76 and 85 of Bhojaprabandha, Nirnayasagar edn. 1908, 54b, the greatness of Uṣaḥkālapūjā, 55a-56b, Tripravarakathana in kanyādāna (of Devasenā and Vallī to Subrahmaṇya), 57a, something about Ṣaḍādhāra, 58a, something about Agnikuṇḍa, 58b, incomplete repetition of Tripravarakathana found on fols. 55a-56b, 59-60, some aspect of Sandhyāvāhana.

128.1 DHVAJĀROHAṆAVIDHI

This contains the treatment of Dhvajārohaṇa. Among the topics dealt with here, Bherītāḍana (fol. 10a) is stated to have been taken from the Kāraṇāgama (see fol. 11a). Several passages dealing with Sandhyāvāhana and Sandhi bear close similarity to the treatment of these matters in Aghoraśivācārya's Mahotsavapaddhati. The treatment given here differs from IFI. T. 568 pp. 185-217.

Contents

1. Fols. 2a-5a: Gaṇeśadhyāna; 2. 7a-11a: Bherītāḍana; 3. 12a-22a: Devatāvāhana; 4. 22b-24a: Dhvajārohaṇāśīrvādādi; 5. 24a-37b: Sandhibalivācana; 6. 39a-40a: Kalaśasthāpana (Maṇḍapapūjā); 7. 41a-44b: Kalaśasthāpana and Pūjana; 8. 45a-46a: Śivastotra (Tamil); 9. 46b-47a: (Ratha) Saptamīsnānamantrādi; 10. 48: Kūrcādilakṣaṇa; 11. 49: Dikpālamantra.

Beginning

Fol. 2a, l.1. gajavadanamacintyaṃ tīkṣṇadantaṃ triṇetraṃ bṛhadudaramaśeṣaṃ bhūtarūpaṃ purāṇam / amarapatisupūjyaṃ raktavarṇaṃ sureśaṃ paśupatisutamīśaṃ vighnarājaṃ namāmi // asya devasya śrīmat . . . dhvajasya pīṭhordhvakūrcaparyantasthāneṣu bhūmidevīsrīdevīsarasvatībrahmāṣaṇmukhasadāśivaparāśaktisomasūryāgni . . . .

End

Fol. 49a, l.3. yajiṣṭho vahnitamaśśośucāno viśvādveṣāṃsi pramumugdhyasmat / sugannaḥ panthām abhayaṃ kṛṇotu / yasmin nakṣatre yama eti rājā / yasminnenamabhyaṣiñcanta devāḥ / tadasya citraṃ haviṣā yajāma asunvantamayajāmānamiccha stenasyetyāṃ taskarasyānveṣi anyamasmintayasyādayitvā (anyamasmadiccha sa ta itya) namo devi nirṛte tubhyamastu // 5 //

128.2 VARALAKṢMĪVRATAKATHĀ

(Bhaviṣyottarapurāṇa)

This text narrates the story connected with Varalakṣmīvrata, Tamil explanation (transliterated into Grantha) is given for the words in śloka-s. The work is incomplete. This is stated to have been taken from the Bhaviṣyottarapurāṇa. GOML. R. 61 v gives an account of this and states the Brahmāṇḍapurāṇa as its source. The text under notice agrees with that in the printed edn. (Vratacūḍāmaṇi, Madras 1905) pp. 388-391 for the Sanskrit portion.

Beginning

Fol. 50a, l.1. sūta uvāca:– kailāsaśikhare ramye nānāgaṇaniṣevite / mandāravaṭavṛkṣa(ā)nte nānāmaṇivibhūṣite / svastyastu / samastasanmaṅgalāni bhavantu / ślokaikaśravaṇapaṭhanamātreṇa vastuśśrotṝṇāṃ sakaladharmārthasiddhiprade śrībhaviṣyottarapurāṇe varalakṣmīvratakalpakathāprasaṅgaḥ / pūrvakālattilē kailāsagiriyilē pārvatiyuṃ parameśvararuṃ santoṣamāyirukkurasamayattilē ramyamāna pramathagaṇa . . . .

End

Fol. 54 (5)a, l.5. brāhmaṇāḷukkupāyanaṃ kuḍuttu pradakṣaṇaṃ paṇṇi marānāḷe punaḥ pūjai paṇṇi nāḷai avaḷuḍaiya korikke anekasampat kuṭuttu lekṣmiccāḷē . . .

129

Kriyākramadyotikā

RE 10.741. PL.; 144 fols.; 297 × 28 mms.; 5 lines; good condition; Grantha; old; origin: Tirukkōyilūr.

Blank folios: 97b, 134b & 141b.

General contents

1. Fol. 1a-138b: Kriyākramadyotikā; 2. 139: Maṇḍūkapada-paramaśāyipada; 3. 139b-141a: Devatāgāyatrīmantra-s.

The first fly-leaf (a) contains the description of the maṇḍala called Gaurīlatā. The second fly-leaf (a) describes the maṇḍala called Umākānta.

129.1 KRIYĀKRAMADYOTIKĀ

Dīkṣāvidhi (etc...)

Contents

1. Fol. 1a-97a: Dīkṣāvidhi; 2. 98a-101b: Cūrṇotsavavidhi; 3. 102a-134a: Antyeṣṭividhi; 4. 135a-138b: Pāṣāṇasthāpanavidhi.

Fols. 1-96a contain the treatment of the Dīkṣāvidhi agreeing with the treatment of this topic in the printed text of Aghoraśivācārya's Kriyākramadyotikā with commentary, pp. 201-384, Chidambaram edn. (Grantha). Fols. 96a-97a speak of the greatness of the pupil who gets initiation. This is not traceable to the printed text of the Kriyākramadyotikā. Similarly the printed text does not contain the treatment of the Cūrṇotsavavidhi found in fols. 98a-101b in this text. Antyeṣṭividhi, which the text treats on fols. 102a-131a, is treated in the same way on pp. 389-410 of the printed edn. Mṛtakadīkṣā, treated in the text on fols. 126a-134a, is briefly treated in the printed edn. on pp. 439-441. Pāṣāṇasthāpanavidhi, which is treated on fols. 135a-138b of this text, finds an almost similar treatment on pp. 455-459 of the printed edn.

Beginning

Fol. 1a, 1.1. praṇipatya maheśānaṃ saśaktiṃ sagaṇaṃ gurūn / gurūditena mārgeṇa dīkṣāvidhiranūcyate // atha yathoktalakṣaṇa ācārya uktalakṣaṇaṃ śiṣyaṃ labdhvā vihitakāle vihitadeśe yāgāṅgāni dravyāṇyāhṛtya maṇḍapādi yathoktalakṣaṇaṃ vidhāya . . .

End

Fol. 138 (4)b, 1.1. . . . tatpuruṣamantreṇa darbhapuṣpe kṣiptvā paścimapiṇḍasyopari aghoreṇa darbhapuṣpe kṣiptvā vāmadevena piṇḍatrayaṃ saṃspṛśya madhyapiṇḍaṃ saṃgṛhya skandapitṛbhyo(aḥ) piṇḍandadāmi pūrvapiṇḍaṃ saṃgṛhya gaṇeśapitṛbhyaḥ piṇḍaṃ dadāmi paścimapiṇḍaṃ saṃgṛhya caṇḍapitṛbhyo(aḥ) piṇḍandadāmi iti pratyekaṃ triprakāraṃ dattvā paścādevamaṣṭapuṣpeṇa sampūjya parāṅmukhārghyandattvā paścāt pāṣāṇakumbhe puṇyatīrthe vinikṣipet / pāṣāṇasthāpanavidhissamāptaḥ // oṃ hrīṃ sphura sphura ghoratara tanurūpa tanurūpa caṭa caṭa pracaṭa pracaṭa kaha kaha vama vama bant(d)ha bandha ghātaya ghātaya huṃ phaṭ / rudrabaliḥ //

129.2 MAṆḌŪKAPADA-PARAMAŚĀYIPADA-S

This text describes the postures of Vāstupuruṣa. These are diagrams (pada) used in rituals. Several Āgama texts enumerate them and offer their definitions. Kāraṇa. enumerated 13 types, Kāmika 32, Aṃśumatkāśyapa 3, Aṃśumat 7, Acintya 50, Kiraṇa 24, Dīpta 19 and Suprabheda 27. Among these, the Maṇḍūka diagram is made up of 64 squares obtained by drawing eight lines horizontally and intersecting them vertically by eight lines. The Paramaśāyipada derives its name by the Vāstupuruṣa appearing in lying posture on the 81 squares obtained by drawing nine lines horizontally and intersecting them by nine vertical lines. The squares in the north-east corner is connected with that in the south-west and that in the north-west with that in the south-east. Refer to Kāmika (Pūrva) 17. 1-13 for the enumeration of the diagrams, 17. 46-48 for Maṇḍūkapada and 17. 49-51a for Paramaśāyipada. See IFI. T. 554 pp. 236-238. Maṇḍūkapada gets a detailed treatment in Aṃśumattantra IFI. T. 273 pp. 445-449 and in Kāraṇāgama IFI. T. 313 pp. 237-241. Similarly, Paramaśāyipada gets a detailed description in Kāraṇāgama IFI. T. 313 pp. 242-245. See Mayamata (IFI. Pub. n° 40) Vol. I figs. 6 and 7.

Fol. 139 (1)a, l.1. maṇḍūkasya mathāṣṭa aṣṭavilasat madhye caturbrahmakaṃ / pūrvaṃ dakṣiṇapaścimottaradiśi vṛttadvayaṃ sarccaraṃ / ardhārdhaṃ padaṣaṭkameva disiṣu koṇeṣu padadva(n)dvakaṃ / dvātriṃśatpadabāhyameva rahitaṃ vṛttaṃ ca śūlañcatuḥ / pūrve sūtradaśaṃ tathottaradaśaṃ śalyena koṣṭhaṃ kṛtam / tanmadhye navavedikāṃbujasahā(a ?) ṣaṭ ṣaṭ padaṃ dvārake / koṇe vedapade ca dvandvarahitaṃ bāhye tu dvātriṃśakaiḥ / koṇe śūlayugaṃ tu vṛttarahitaṃ śaktiñca śāyīn tu vā /

129.3 DEVATĀGĀYATRĪMANTRA

Similar to n°. **118.36**. This text contains the Gāyatrī of Vighneśvara, Subrahmaṇya, Vṛṣabha, Śiva and others.

Beginning

Fol. 139 (1)b, l.2. vighneśvaragāyatrī – lambodarāya vidmahe gajavaktrāya dhīmahi / tanno gaṇapatiḥ pracodayāt / subrahmaṇyagāyatrī – ṣaḍānanāya vidmahe kārttikeyāya dhīmahi / tannasskandaḥ pracodayāt /

End

Fol. 141 (3)a, l.3. naradhvajāya vidmahe gadāhastāya dhīmahi / tanno vīraḥ pracodayāt / tripurādevi vidmahe vāgīśvarī ca dhīmahi / tannaḥ kṣiprā pracodayāt /

130

Jātakaśiromani & Śivapūjāvidhi

RE 10.742. PL.; 67 fols.; 253 × 43 mms.; 5-6 lines; old and good condition; Grantha; origin: Tirukkōyilūr.
Fol 57b is blank.

General contents

1. Fol. 1a-36: Jātakaśiromaṇi; 2. 38a-58a: Śivapūjāvidhi; 3. 60a-67a: Devatādhyānāni.

Fol. 57a has the writing of a horoscope.

130.1 JĀTAKAŚIROMAṆI

This text contains the Dvādaśabhāvaphala which forms ch. 13 of the Jātakaśiromaṇi a treatise on Astrology. Jātakaśiromaṇigrantham is the title on the fly-leaf but on the margin of fol. 1a, the words pārāśaryaṃ jātakaśiromaṇi are written. This text breaks off after verse 172. Three extra fols. are inserted between fols. 20 and 21, which also contain the treatment of dvādaśabhāvaphala; these are however narrow in size and are different in colour. After fol. 33, there is another fol. with the same n°. and it contains verses 170 & 171 repeated from the previous fols.

The author of this work is not mentioned. In IFI. RE. t0744 the title is given as Pārāśarya. This is almost similar to GOML. D. 13.710 and Tanjore nos. 11.395 & 11.396. See NCC. VII p. 224.

Beginning

Fol. 1a, l.1. lagnādhipo'tibalavānaśubhairadṛṣṭaḥ kendrasthita(ś)śubhakhagairavalokyamānaḥ / doṣān vihāya vidadhāti ca dīrghamāyuḥ sārdhaṃ guṇai(ḥ) bahubhirūrjitarājalakṣmā // 1 // kendratrikoṇanidhaneṣu na yasya pāpaḥ lagnādhipassuragurau ca catuṣṭayasthau / bhuktvā sukhāni vividhāni ca puṇyakarmān(ṇi) jīvet sa vatsaraśataṃ sa vimuktarogaḥ // 2 //

End

Fol. 36 (33)a, l.2. lagnatrikoṇage sūrye bhāgyeśe saptamasthite / guruṇā saṃyute dṛṣṭe pitṛbhaktisamanvitaḥ // 171 // bhāgyeśe dhanabhāvasthe dhaneśe bhāgyarāśije / dvāviṃśat parato bhāgyaṃ vāhanaṃ kīrtisambhavaḥ // 172 //

130.2 ŚIVAPŪJĀVIDHI

This text lays down the procedure for doing Śivapūjā after attending to the daily routine, beginning from Sandhyāvandana. The first topic Sandhyāvandana is written in Tamil and Sanskrit mixed up. The names of the deities worshipped are Jñānāmbā and Ādimadhyārjunasvāmī. Ādimadhyārjuna is a place north of Tiruviḍaimarudūr.

Contents

1. Fols. 38a-41a: Viśeṣasandhyāvandana; 2. 41b-46a: Śivasūryapūjā; 3. 46b-49a: Dvārapūjā; 4. 49a-51a: Bhūtaśuddhyādi; 5. 51a-52b: Pīṭhapūjā; 6. 52b-55b: Śivamūrtyāvāhanādi; 7. 56a-57a: Prāṇapratiṣṭhā; 8. 57: Nyāsādikarma; 9. 57b-58a: Caṇḍapūjā; 10. 58: Ātmasamyojana.

Beginning

Fol. 38 (1)a, l.1. śuklāmbaradharam / śāntaye / anuṣṭhānavidhiḥ / pādau hastau prakṣāḷya arghyaśuddhiḥ / gaṅgāsanāya namaḥ / gaṅgāmūrtaye namaḥ / gaṅgāyai namaḥ / yamunāyai namaḥ //

End

Fol. 58 (21)a, l.4. nakṣatraṃ puṣpamālyagrahagaṇakusume vahnicandrārkanetram / nābhīkukṣīsamudraṃ bhujagiriśikharaṃ saptapātālapādam / vedaṃ vaktraṃ śāstraṃ ṣaḍaṅgaṃ daśadiśāvadanaṃ divyaliṅgaṃ namāmi // nirmālyaṃ visṛjya / ācamya / śivapūjā samāptā //

130.3 DEVATĀDHYĀNĀDI

Similar to n°. 92.2.

This text contains the dhyāna śloka-s for Bhairava, Liṅgodbhava, Tripurāntaka and Ekapādarudra and Balipīṭha. Other matters like definition (lakṣaṇa) of nālikera and others are also treated. Some of these are found in the Dhyānaratnāvalī, IFI. T. 680 Maṇḍapapūjākrama and Aṣṭabandhanavidhi mention Kāraṇa and Kāmika respectively.

Contents

1. Fols. 60a-61a: Bhairavadhyāna; 2. 61a: Balipīṭhadhyāna; 3. 61b: Mudrākrama; 4. 62a: Liṅgodbhavadhyāna; 5. 62b: Saptatāṇḍavanāma; 6. 63: Ācāryalakṣaṇa; 7. 63b: Tripurāntakadhyāna; 8. 64a: Kāraṇa – Maṇḍapapūjākrama; 9. 64a: Ekapādarudradhyāna; 10. 64b-65a: Devālaye varjyakarma; 11. 65b-66b: Kāmika – Nālikeralakṣaṇa & Aṣṭabandhanavidhi; 12. 67a: Pūjādimadhye sūtakādinirṇaya; 13. 67: Dravya-devatā.

Beginning

Fol. 60 (1)a, l.1. nīlavarṇaṃ triṇetrañca kaṭisūtraṃ tu sarpakam / nagnarūpaṃ dvipādañca śvānavāhanameva ca // caturbāhusamāyuktaṃ bhīmarūpaṃ jaṭādharam / śūlaṃ ḍamarukañcaiva dakṣahaste tu dhāriṇam // kapālaṃ pāśasaṃyuktaṃ vāmabhāge tu dhārayet / kiṅkiṇīmālayā bhūṣyañchannavīrañca nūpuram // ugrarūpaṃ sudaṃṣṭrañca sarvābharaṇabhūṣitam / kṣetrapālamidaṃ proktaṃ sarvakāmaphalapradam //

End

Fol. 67 (8)a, l.4. dravyadevatāḥ / vacanaṃ – samidhastu śivaproktaṃ ājya vai parameśvarī / carostu paramo viṣṇurlājānāṃ vidhireva ca / sarṣapañcāgnidaivatyaṃ sakturhi sūryadaivatam / tilasya pitaraḥ proktaṃ mudgasya varuṇastathā / māṣasya nandidaivatyam . . .

131

KRIYĀKRAMADYOTIKĀ

Antyeṣṭividhi

RE 10.745. PL.; 50 fols.; 376 × 33 mms.; 7 lines; good condition; Grantha; old; origin: Tirukkōyilūr.
Missing folio: 30.

Same as n° **129.1**.

This Ms. begins with the Maṇḍapanirmāṇa in the Antyeṣṭividhi section of the Kriyākramadyotikā and ends with the Nirvāṇāntyeṣṭividhi. Rudrabali is treated before Pāṣāṇasthāpana, while the latter precedes Rudrabali in the printed edition. Vṛṣotsarjana, which is treated on fol. 48b, does not get treated in the printed edition. The treatment in this Ms. (fols. 6-51b) is the same as found on pp. 389-472 of the printed edn. (Chidambaram). The Ms. breaks off in Sapiṇḍīkaraṇaśrāddhavidhi. Fols. 1-5 deal with Cūrṇotsava which does not form part of the printed edn. A small portion is wanting at the end. The Cūrṇotsavastotra (of Śaivotsava) by Nandikeśvara is stated on fol. 5 as forming part of the Sūtasaṃhitā.

Beginning

Fol. 1a, l.1. daśame'hani viprasya kṣatriyadvādaśasya tu / vaiśyā(o)-ṣoḍaśamityuktaṃ śūdro māsena śuddhyati // yogaje / evaṃ krameṇa vidhivat jñātvā karma samācaret //

End

Fol. 51b, l.6. . . . . taddakṣiṇe sthaṇḍile śivāgni . . tūṣṇīṃ mātrabhūta ekāhutirhutvā sarvam agnau praharati amukagotramātṛbhūtāya asya . . . .dadyāt tato bhojanasthāne astreṇa śuddhi . . .

132

BHADRAKĀLĪPRATIṢṬHĀ

RE 10.746. PL.; 15 fols.; 369 × 28 mms.; 5-6 lines; good condition; Grantha; old; origin: Tirukkōyilūr.
Blank folio: 8b.

General contents

1. Fols. 1a-7b: Skandayāmala – Bhadrakālīsthāpanavidhi; 2. 9a-15b: Bhadrakālīpratiṣṭhā.

Fol. 8a contains the nyāsa of the seven Mātṛ-s.

132.1 BHADRAKĀLĪSTHĀPANAVIDHI

(Skandayāmala)

Similar to n°. **118.18**.

On the margin of fol. 1a, Piḍārīpratiṣṭhā is written suggesting an alternative title to this work.

This text has a few śloka-s in common with IFI. T. 367, pp. 14-19 & T. 269, pp. 11-22, the latter stated to form part of Śuddhayāmalaśāstra. This has also no agreement with the printed text entitled Bhadrakālīpratiṣṭhāvidhi ascribed to Umāyāmala and Kūrmayāmala (Kudumiyāmalai, 1929, pp. 10-54, Grantha script).

Beginning

Fol. 1a, l.1. bhadrakālyāstu saṃvakṣye sthāpanaṃ pāpanāśanam / śukrasaumyādivāre tu śubhanakṣatrasaṃyutam // sumuhūrte sulagne ca suṣumnācārya(?) sthāpane / sarveṣāṃ sthāpanaṃ vakṣye śaivaviprastu vā budhaḥ // pāraśaivakule jāta śaivaviprasya putrakaḥ / śivagarbhasya brahmaṇyāśaktigarbhasya jāparaḥ(?)

End

Fol. 7b, l.3. sarvaśaktikaraṃ puṇyaṃ sarvapāpavināśanam / sarvalokaikarakṣārthaṃ sarvasampatsukhāvaham // sarvaśatrukṣayakaraṃ sarvakāmaphalapradam // iti śrīskandayāmale bhadrakālyā(s)sthāpanavidhipaṭalaḥ /

132.2 BHADRAKĀLĪPRATIṢṬHĀ

This text has some kind of agreement with IFI. Mss. referred to in the note for n° 132.1 and has greater agreement with IFI. T. 953 pp. 67-74.

Beginning

Fol. 9a, l.1. athātaḥ sampravakṣyāmi bhadrakālīpratiṣṭhitam / grāme vā nagare vāpi pattane rājadhānike // gaṅgātīreradhā(?) vakṣye sarvadevālaye tathā / nagare catvare caivāramadhi(yi)sthāpanamācaret //

End

Fol. 15b, l.2. jalāśaye'pi coddhṛtyaṃ snānaṃ caiva tu pūjayet (?) / pañcagavyasamāyuktaṃ pañcāmṛtamihocyate // divyavastraiśca saṃveṣṭya sarvābharaṇabhūṣitaṃ / bhadrakālyāñca vastraṃ( )sya trikoṇe pañcakoṇake // śubhamastu / hariḥ om //

133

Devīkālottara (in Tamil) and other texts.

RE 10.765. PL.; 163 fols.; 146 × 30 mms.; 6-8 lines; good condition but slightly injured; Tamil; date:– Caṟuvatāri varu. Cittirai mon. 11 dt. (see fol. 143b); origin: Tirukkōyilūr.

Blank folios: 144b, 151b, 153b & 162b.

General contents

1. Fols. 1a-144a: Devīkālottara (Tamil version); 2. 145a-151a: Āṉantakkaḷippu; 3. 152a-153a: Nāṉkuvētaṅkal; 4. 154a-162a: Tiruñāṉattāḻicai.

Fol. 163 refers to some human power (attained by yogic practices ?) to infuse life into a dead man, etc.

133.1 DEVĪKĀLOTTARA

This text contains the Tamil rendering of the Devīkālottara in 69 verses along with Tamil commentary. This is complete and agrees with a Tamil Ms. of the Tanjore Library (Des. Cat. Vol. II, pp. 41-42) and also with GOML. D. 1388-1390. It is printed with a gloss based on the commentary found in this Ms. (Tēvīkālōttara ākamam, Śivāgamasiddhānta paripālanasaṅgha, Devakoṭṭai 1935). Another text has been printed with the same title but is different (included in Sri Ramaṇa Nūṟṟiraṭṭu, Ramaṇāśrama, Tiruvannamalai 1949, pp. 53-68).

Beginning

Fol. 1a, l.1. muttiviṉāyakaṉ maṉattiṉmuṟaṉṟavēmuṭukinilmutalviṉaikkumattiviṉāyakaṉeṉavantavittaiyiyalpaṉaittumaḻittaṟattaiyākkuñcattiviṉāyakaṉuyartatāṇūvinayāka . .

End

Fol. 143b, l.5. tekṣaṇāmūṟtikuruve namaḥ / tiruccirṟampalam / caṟuvatāri va cittirai ma. dt. 11 cōmavāramuñcattamitityum pūcanakṣattiramuṅkūṭiṉasupatiṉattil tēvikālōttirameḷuti niṟaivēṟiyatu muṟṟum viṉāyakaṉṟuṇai civam //

133.2 ĀNANTAKKAḶIPPU

This text contains songs in Tamil composed by St. Tāyumāṉavar in praise of Śiva. This is complete. Pub.: Tāyumāṉavar Pāṭal (Irattina Nāyakar & sons, Madras 1953) pp. 749-756.

Beginning

Fol. 145 (1)a, l.1. caṅkara caṅkara campō: civa caṅkara caṅkara campō – ātiyaṉātiyumāki – eṉakkāṉantamāy . . .

End

Fol. 151 (7)a, l.4. collarattiṉṉoṉṟeṉumillēṉuyarntatiruppōrūrāyayeṉṟeṉaṉiteṟuveṉ āṉantakkaḷippumuṟṟiru

133.3 NĀṈKUVĒTAṄKAḶ

This text contains some poems in Tamil on the Ṛgveda and the Atharvaveda. This seems to be a part of a bigger work and hence incomplete.

Beginning

Fol. 152a, l.1. irukkuveda makākavi veṟivā . . . yākuppuṟaivōr viḷippulattiṉ mēvātōr . . .

End

Fol. 153a, l.3. muṉpoṭu piṉ piṇimaiyilā kuṟṟaṅkaṇṭu mīḷātapāvaṉaiyāṟ kaṭṭuṇṭār vēcaṟiyē vēṟoṉṟaṉṟāl . . .

133.4

TIRUÑĀṈATTĀḺICAI

by Māṇikkavācaka

This text contains 12 poems in Tamil dealing with the knowledge of tattva in Tāḻicai metre. The author was Māṇikkavācaka, one different from the popular Māṇikkavācaka, the composer of the Tiruvācaka (Ref. Tamilppulavar Akarāti, Āciriyar Ṉūṉpatippukkaḻakam, p. 341) (2nd Edn.) Madras 1960.

Beginning

Fol. 154 (1)a, l.1. cuḻiyākiya muṉai . . .ṉṉuṟṟāruṟavaṟṟā (?) yacūtum palapoypēciya toḻilum . . .

End

Fol. 162, l.3. piṟavā neṟi peṟuvār kaṭavuṭ ceyalaṟiyātavar karuvācaliṟ pukuvār 12 tirucciṟṟampalam tiruñāṉattāḻicai muṟṟiṟṟu //

134

Kalpasamuccaya

RE 10.766. PL.; 61 fols.; 207 × 32 mms.; 6-9 lines; good condition but some leaves are damaged; Grantha, Telugu (in Grantha transliteration) and Tamil; old.
Blank folios: 39b & 60b.

General contents

1. Fols. 1a-18b: Uḍḍāmareśvaratantra: Dattātreyakalpa; 2. 18b-19a: Dattātreyāṣṭottaraśatanāmastotra; 3. 19a-27a: Uḍḍāmareśvaratantra: Dattātreyavajrakavacastotra; 4. 27a-32a: Dattātreyottaratāpinyupaniṣat; 5. 32b-33b: Dattātreyasandhyāvandana; 6. 34a-39a: Śrīcakraracanākrama; 7. 40a-42b: Vāsiṣṭhasaṃhitā: Gāyatrīyantroddhāravidhi; 8. 42b-43b: Mahāgaṇapatisarvakāryasiddhiyantroddhāra; 9. 44: Kārtavīryayantramantrādi; 10. 47a-50b: Dhruvāṣṭakacakroddhāravidhi; 11. 51a-52b: Dattātreyadvādaśākṣarayantroddhāravidhi; 12. 53a-54b: Bhuvaneśvarīkakṣapuṭayantroddhāra; 13. 55a-58a: Rudrayāmala: Pañcacakranirūpaṇa; 14. 58a-60a: Rudrayāmala: Pañcacakratadācārakramavidhi.

The fly-leaf – a – contains the Siddhāricakra. Fol. 18a also contains a reference to the nativity of Dattātreya and a dhyānaśloka on Anasūyā. Fol. 33b contains a portion of the Dattātreyakalpa as a continuation of the 9th line fol. 12b. Fol. 44a contains a statement (colophon ?): the method of the Pañcāvaraṇastotra composed by Bhagavatpādācārya is spoken of.

134.1 DATTĀTREYAKALPA
(Uḍḍāmareśvaratantra)

This text which deals with the worship of Dattātreya is included within Uḍḍāmareśvaratantra. Ḍāmara-s represent one of the sixty four Tantra-s (see Kulacūḍāmaṇi tantra, paṭala 1 śl. 1-14). Uḍḍāmareśvaratantra, which is also known as Uḍḍāmara, akin to Ḍāmara, is held to treat the ritual of the six acts, śānti, vaśīkaraṇa, stambhana, uccāṭana, vidveṣaṇa and māraṇa. For details regarding the contents of this type of literature, see Teun Goudriaan and Sanjukta Gupta: Hindu Tantric and Sākta Literature (Otto Harrassowitz – Wiesbaden 1981) pp. 118-121. A printed text called Uḍḍāmareśvaratantra (KSṬS n° LXX, Srinagar – 1947) deals with subjects pertaining to magical ceremonies and preparation of drugs for the attainment of worldly ends. NCC. II p. 290 enumerates the topics dealt with in the Uḍḍāmareśvaratantra, among which, kalpa-s on Kārtavīrya, Dattātreya, Pratyaṅgirā, Bhairava, Vaṭuka and Vārāhī are mentioned. RASB. VIII n° 5848 describes an Uḍḍāmaratantra which is styled Uḍḍīśa. It is an extract from Rudrayāmala and is mainly concerned with the rituals of the six acts.

The text under notice deals with the Mantra-s, Yantra-s and Dhyāna of Dattātreya who is held to represent the divine descent of Viṣṇu (Vide:– Bhāgavata 1.3.12.) S.C. Vidyābhūṣaṇa names him as Datta and his gotra name as Ātreya suffixed to it (S.C. Vidyābhūṣaṇa, History of Indian logic, Delhi 1971, p. 10). Fol. 18a names him as Dattātreya after his father whose name was Dattātri. This is different from Tanjore Suppl. Burnell n°. 12044.

Contents

1. Fols. 1a-2b: Upodghāta; 2. 3: Dvādaśākṣaramantra; 3. 3b-5a: Mantraprayoga; 4. 5a-6a: Yantroddhāra; 5. 6: Bījoddhāra; 6. 6b-7b: Dvādaśākṣaranyāsa; 7. 8: Yantramāhātmya; 8. 9: Pūjāyantra (Sarvakāmapradasarvopadravanāśana); 9. 9b-11b: Ṣoḍaśākṣaramantra; 10. 11b: Ṣaḍakṣaramantra; 11. 12a: Āvaraṇabheda; 12. Yantroddhāra; 13. 12b: Ekākṣaramantra; 14. 12b-13b: Dhyāna; 15. 13b-14a: Viṃśadāvaraṇamantra; 16. 14: Anuṣṭubmantra and Nyāsa; 17. 15a-16b: Yantroddhāravidhi; 18. 16b-18a: Mālāmantra.

Beginning

Fol. 1a, 1.1. śrīdattātreyagurucaraṇāravindābhyānnamaḥ / om / kirātarūpo bhagavān kadācidgirijāpatiḥ / kadācidiṣṭālāpeṣu pārvatyā pṛṣṭa īśvaraḥ / tvattaḥ śrutāni sarvāṇi mantrajālāni kṛtsnaśaḥ / ādāvārdrapaṭīmantrastatpaścādbhadrasāgarī / tato dhūmāvatīmantrastato vārāhiko manuḥ / mantro'pi bagaḷāmukhyāḥ sarvamantrottamottamaḥ / aṣṭadhā yakṣiṇīmantrāssāṅgopāṅgāssamīritāḥ / kārtavīryārjunasyā'pi mantrāssāṅgamudīritāḥ / apekṣā vartate śrotuṃ dattātreyasya yoginaḥ / mantrān phalapradān śīghraṃ niyamairbahulairvinā /

End

Fol. 17b, 1.8. . . . duritaṃ vidrāvaya, dehaṃ poṣaya, cittaṃ toṣaya, sarvamantrasvarūpāya sarvayantrasvarūpāya sarvapallavasvarūpāya onnamo mahāsiddhāya svāhā / catuścatvāriṃśaddaśatriśatākṣaro manuḥ / iti śrīvoḍḍāmareśvaratantre śivapārvatīsaṃvāde dattātreyamālāmantraḥ sampūrṇaḥ / sakṛduccāraṇamātreṇa sarvasiddhipradaṃ kṣaṇāt / anuṣṭubmantravat sarvaṃ vijñātavyaṃ gurormukhāt / iti dattātreyakalpassamāptaḥ / kṛte yuge mādhavamāsi kṛṣne pakṣe daśamyāṃ dhiṣaṇasya vāre / pauṣe caturthe jhaṣakasyacāṃśe datto'triputro munirāvirāsīt / anasūyāṃ smareddevīṃ purastātri(?)padāmbujām / kaṭitaṭalasaddattātreyasiddheśvarāñcitām / pāṇibhyāṃ pallavābhyāṃ bharturagre mahāmuneḥ / pādasevāṃ prakurvantīṃ sādaraṃ patidevatām //

134.2 DATTĀTREYĀṢṬOTTARAŚATANĀMASTOTRA

The text under reference contains a version of Dattātreyāṣṭottaraśatanāmastotra. This is the same as GOML. D. 8930-31.

Beginning

Fol. 18b, l.2. oṃ devāya devadattāya dattātreyāya yogine / māhure bhaikṣabhojyāya bhaktacintāprasiddhaye // sahyādriyoganidrāya sanmunīndrāya yogine /

End

Fol. 18b, l.8. ādiśāntāya dāntāya svāntapūrṇātmasiddhaye / namo'nantāya śāntāya kavaye gurave cire / aṣṭottaraśataṃ nāma dattātreyamanuttamam //

134.3 DATTĀTREYAVAJRAKAVACASTOTRA

(Uḍḍāmareśvaratantra)

This text contains the Vajrakavacastotra of Dattātreya. This is different from GOML. D. 6387 which is from Uḍḍāmareśvarītantra.

Beginning

Fol. 19a, l.1. amarīkabarībhārabhramarī(mukharī) kṛtam / dūrīkarotu duritaṃ gaurīcaraṇapaṅkajam // svastyastu yaḥ svayaṃ jyotirakhilaṃ yaṃ prakāśyate / upādhibhedādyo bhinnassantataṃ naumi santatam // ṛṣaya uvāca(ūcuḥ) / kathaṃ saṃkalpasiddhissyādvedavyāsa kalau yuge / dharmārthakāmamokṣāṇāṃ sādhanaṃ mokṣasādhanam // vyāsa uvāca / śṛṇvantu munayassarve śīghraṃ saṃkalpasādhanam / sakṛduccāramātreṇa bhogamokṣapradāyakam // gaurīśṛṅge himavataḥ kalpavṛkṣo'bhiśobhite / dīpyadivyamahāratnahemamaṇṭapamadhyataḥ // ratnasiṃhāsanāsīnaṃ prasannaparameśvaram / mandasmitamukhāmbhojaṃ śaṃkaraṃ prāha pārvatī //

End

Fol. 26b, l.8. kāśyāṃ snānaṃ kṛtamanudinaṃ māhure bhaikṣabhojyaṃ dattātreyaṃ varadamaniśaṃ cetasā cintayāmi / kadā yogī sadā bhogī kadā jñānapiśācavat / dattātreyo hariḥ sākṣādvasate sahyaparvate / ityuḍḍāmareśvaratantre śivapārvatīsaṃvāde dattātreyavajrakavacastotraṃ sampūrṇam / śrīrastu / hariḥ om //

134.4 DATTĀTREYAPŪRVOTTARATĀPINYUPANIṢAT

This text is treated as the 105th Upaniṣad attached to the Atharvaveda. It is of three parts (khaṇḍa). Fols. 27a-29b contain the first part called Pūrvatāpinī. Vide:– ītyatharvaṇarahasye dattātreyapūrvatāpinyopaniṣat samāptā. The second part is contained in fol. 30. The third part (fol. 31) is called Uttaratāpanīya. Vide:– iti dattātreyottaratāpanīyo(u)paniṣat samāptā. 108 Upaniṣads (NS. 1932, pp. 541-543) has parts 1 and 2 considered as forming part of the 1st khaṇḍa and the remaining as the second khaṇḍa. The Adyar Library edn. of the Vaiṣṇava upaniṣads contains this Upaniṣat in three parts (pp. 159-163) called khaṇḍa-s but the names Pūrvatāpinī and Uttaratāpinī do not occur in this edition. The second section, in the text under notice, contains the Dattātreyamālāmantra which is found in n° **134.1**, fols. 16b-18a.

Beginning

Fol. 27a, l.3. tacchaṃyorāvṛṇīmahe – śaṃ catuṣpade / oṃ śāntiḥ śāntiḥ śāntiḥ / oṃ saha nāvavatu / saha nau bhunaktu / saha vīryaṃ karavāvahai / tejasvināvadhītamastu mā vidviṣāvahai / oṃ śāntiḥ śāntiḥ śāntiḥ / hariḥ oṃ / hariḥ oṃ / satyakṣetre brahmā nārāyaṇamāha / sāmrājyam / kiṃ tārakam / tanno brūhi bhagavan, ityuktassatyānandacidātmā / sāt(t)vikam / . . .

End

Fol. 32a, l.6.. . . . pāṇibhyāṃ pallavābhyāṃ bharturatrermahāmuneḥ / . . .pādādyevaṃ prakurvan( )tīṃ sādaraṃ patidevatām / iti dhyātvā / pañcapūjā / manuḥ / hruṃ / anasūyāyai dattātreyamātre hruṃ svāhā / iti mantraṃ japet / uttaranyāsaḥ / pañca / iti dattātreyapūrvottaratāpanyupaniṣat //

134.5 DATTĀTREYASANDHYĀVANDANA

The procedure of practising Sandhyāvandana, in which the main deity is Sun, is laid down in the Kalpasūtras; it is replaced in the schools of the sects following Śiva, Dattātreya and others by these deities. The text under notice gives the procedure for doing this, keeping Dattātreya as the supreme deity. This is different from GOML. D. 7873.

Beginning

Fol. 32b, l.1. śrīrastu / dattātreyaṃ mahādevaṃ saccidānandamīśvaram / dhyāyet sarvaharaṃ pāpaṃ kuru me hara siddhaye / iti dhyātvā / sandhyāvandanaṃ kuryāt / oṃ dattātreyāya svāhā / oṃ vedātmakāya svāhā / oṃ dhārmikāya svāhā . . .

End

Fol. 33b, l.5. hayattadā sauḥ / mahaḥ nayātrettadā sauḥ / dattātreyāya namaḥ / ehi dattātreya mama hṛdaye cirantiṣṭhantu svāhā / śubhamastu //

134.6 ŚRĪCAKRARACANĀKRAMA

This text lays down the procedure for drawing the Śrīcakra. This is written in Grantha script with meaning in Telugu.

Beginning

Fol. 34a, l.1. śrīgurubhyo namaḥ / kṛte devi vyāse tattama(?)balavigate cāṣabhāgān jhasyūtrāṃ kṛtvā porīdalānte gavalabhamubhayorvātayostoyabhāgān / dhānyāṃśānmędimarja prathayatu varuṇāgrāṇi sūtradvayāni prākprotaṃ rodhigānaṃ vihimithi tu dhigaṃ divyasūnṛściraṃ prāk // 1 //

End

Fol. 39a, l.6. nālugula nālugudvārālu lipiñcedi / aṣṭapatram / ṣoḍaśapatraṃ / vṛttatrayam / caturaśrātu kūḍa / catvāri śivacakrāṇi / anena kramaṃ vaccunu / sivacakrālu 4 / śakticakrālu 5 / yīreṇḍucakrālu ayite navāvaraṇaṃ sarivaccunu / madhye bindu vaccunu /śubhamastu //

134.7 VĀSIṢṬHASAṂHITĀ

Gāyatrīyantroddhāravidhi

This text describes the method of drawing the Gāyatrīyantra. Besides doing the Gāyatrījapa, the mantra can be written on the yantra. IFI. T. 588, which is called Vāsiṣṭhasaṃhitā, does not contain this. An almost similar treatment is found in GOML. D. 7819 called Gāyatrīmantroddhāra but it is not known as part of Vāsiṣṭhasaṃhitā, though the narrator is Vasiṣṭha. Sanskrit and Telugu in Grantha script are used in this text.

Beginning

Fol. 40a, l.1. ādau trikoṇaṃ vilikhya tadupari ṣaṭkoṇaṃ tadupari aṣṭadaḷaṃ, tadupari daśadalaṃ, tadupari dvādaśadaḷaṃ, tadupari ṣoḍaśadalaṃ, tadupari aṣṭādaśadaḷam /

End

Fol. 42b, l.1. durgāgaṇapatisarasvatīkṣetrapālakanāmālu vrāśedi / 4 / dvārālayandu pradakṣaṇaṅgā vrāśedi / yī yantrāniki īśānyakoṇamandu / so'haṃ / īṃ uṃ juṃ blūṃ yī '6' bījālu vrāśedi / iti vasiṣṭhasaṃhitāyāṃ gāyatrīyantroddhārakramassamāptaḥ / śrīrastu / śubhamastu //

134.8 MAHĀGAṆAPATISARVAKĀRYASIDDHIYANTRODDHĀRA

This text offers the method of drawing the yantra of Mahāgaṇapati which would bring success in all undertakings.

Beginning

Fol. 42b, l.5. ādau trikoṇaṃ vilikhya tadupari ṣaṭkoṇaṃ vilikhya / tadupari aṣṭadalam /

tadupari vṛttatrayaṃ / tadupari bhūpuram / trikoṇamadhye glāṃ / iti bījaṃ vilikhya tadadhaḥ sādhyanāmaṃ vilikhya / trikoṇāgreṣu /

End

Fol. 43b, l.5. . . . prāgādi caturdikṣu durgāgaṇapatisarasvatīkṣetrapālakān vilikhya gaṇapatimūlamantraṃ prāṇapratiṣṭhāpanamantraṃ vilikhya mantragāyatrīṃ yantragāyatrīṃ ca vilikhya / iti śrīmahāgaṇapatisarvakāryasiddhiyantroddhāram //

134.9 KĀRTAVĪRYAYANTRAMANTRĀDI

This text contains a yantra and mūlamantra of Kārtavīryārjuna. This is with meaning in Telugu in Grantha script.

Beginning

Fol. 44a, l.2. kārtavīryārjunayantram / ādau caturdalaṃ vilikhya tadupari 8 dalaṃ vilikhya tadupari ṣoḍaśadalaṃ vilikhya tadupari dvātriṃśaddalaṃ vilikhya tadupari mālāmantraṃ vilikhya

End

Fol. 46a, l.1. oṃ āṃ hrīṃ vaṣaṭ kārtavīryārjunāya māhiṣmatīnāthāya sahasrabāhave sahasrato dīkṣitāya dattātreyapriyāya ātreyāya anasūyāgarbharatnāya hūṃ krūṃ imaṃ dīpaṃ gṛhṇa gṛhṇa rakṣa rakṣa duṣṭān nāśaya nāśaya pātaya pātaya / ghātaya ghātaya śatrūn jahi jahi hrīṃ hrīṃ klīṃ īṃ svāhā / anena dīpa(va ?)ryeṇa paścimābhimukhena ca / māṃ rakṣa devadattavarapradāna ehi hiṃ srīṃ daṃ kroṃ hrīṃ svāhā / taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ baṃ bhaṃ maṃ oṃ svāhā / iti paścimābhimukho bhūtvā sakṛt japet / oṃ āṃ hrīṃ hrīṃ svāhạ / oṃ kroṃ daśrakarasampuṭam // śrīrastu //

134.10 DHRUVĀṢṬAKACAKRODDHĀRAVIDHI

This text gives the method of drawing the cakra called Dhruvāṣṭaka which brings stability to the doer.

Beginning

fol. 47a, l.1. śrīgurubhyo namaḥ / śrīrastu / māyāpuraṃ mahācitraṃ pārvatyā ca praoditam / purā lokopakārārthaṃ śivena paribhāṣitam // namaskṛtya mahādevaṃ sṛṣṭisthityantakārakam / sāṃkhyayogabalaṃ cakraṃ varṇayogairabhīṣṭadam //

End

Fol. 50a, l.7. . . . nābhiścetasya sainyasya nāśanaṃ bhavati dhruvam / raviṇārugmabālānāṃ dehapuṣṭistu jāyate / bhavena garbhiṇī śīghraṃ prasūtirbhavati dhruvam / ta(de ?)vena hi striyaḥ puṃsāṃ vaśatāṃ yānti nānyathā / devena lohakārasya ayaḥ śīghraṃ tapyate / amunā tāmracūḍastu samare vijayī bhavet / meṣo vā pakṣiṇāṃ saṃkhe(ghe) vyayaṃ yāti nirbhayā //

134.11 DATTĀTREYADVĀDAŚĀKṢARAYANTRODDHĀRAVIDHI

This text is written in Sanskrit and Tamil.

Beginning

Fol. 51 (1)a, 1.1. vṛttaṃ vilikhya tadupari caturdaḷaṃ vilikhya / tadupari aṣṭadaḷaṃ vilikhya / tadupari '3' rēkhayinālē '4' dvāram vaccu bhūpuraṃ vilikhya / vṛttamadhyayil praṇavam sahitamāyidrāṃ bījaṃ likhitvā caturdaḷamadhyayil – oṃ āṃ hrīṃ kroṃ yinda nālu bījamuṃ . . .

End

Fol. 52 (2)b, 1.2. durgāgaṇapatisarasvatīkṣetrapālakabījaṃ nāmam yeḻuturatu / bhūtabījaṃ laṃ haṃ yaṃ raṃ vaṃ yinda 5 yeḻuturutu pūpurattukkuḷḷē iṃ īṃ uṃ ūṃ kṣyūṃ haṃ saḥ haṃsasso'haṃ pradakṣamāyiyeḻutukurutu / śrīdattātreyayantroddhāraḥ / śrīyāmalānandanāthacaraṇāravindābhyāṃ (namaḥ) / śubhamastu //

134.12 BHUVANEŚVARĪKAKṢAPUṬAYANTRODDHĀRA

This text is written in Sanskrit and Tamil. In the Tāntrika system, Kakṣapuṭa is the name given for the treatment of the six topics. For details see n° **134.1**. The method of drawing the yantra is also dealt with. This text seems to be incomplete.

Beginning

Fol. 53 (1)a, 1.1. śrīyāmalānandanāthagurucaraṇāravindābhyāṃ namaḥ / śrīmahāgaṇapataye namaḥ / pūrvapaścimataḥ rekhe 5 tiryagrekhe 5 pōṭṭāl ṣoḍaśakoṣṭhàṃ varum /

End

Fol. 54 (2)b, 1.1. oṃ namo nārāyaṇāya / yinta 8 akṣaramuṃ adhruvattulē yeḻutavuṃ / jīṃ bījaṃ haṃ saḥ so'haṃ sauḥ īṃ uṃ ūṃ yantragāyatrī mantragāyatrī dikpālabījaṃ bhūtabījam

134.13 PAÑCACAKRANIRŪPAṆA

(Rudrayāmala)

This text deals with the formation of the Rājacakra, Mahācakra, Devacakra, Vīracakra and Paśucakra, following the Rudrayāmala. This is similar to GOML. D. 7903.

Beginning

Fol. 55 (8)a, 1.1. taṃ mātṛbhiḥ da dalaṣoḍaśasvara . . . . jyotirviśuddhāmbujam / haṃkṣadhvāṃ kṣarasamyutaṃ dvidaḷakaṃ ratnopamājñāpuram / tasmādūrdhvagataṃ sadā vikasitaṃ pattraissahasracchadam / nityānandamayaṃ sadāśivapadaṃ śaktirnamaste sadā //

End

Fol. 58 (11)a, l.2. madyamāṃsaṃ tadā matsyaṃ ātmasaukhyasya kāraṇāt / āyukṣayañca dāridryam ante paiśācatāṃ vrajet / piśācacakre tiṣṭheti ṣaṣṭivarṣasahasrakam / iti paśucakranirūpaṇam /

134.14 PAÑCACAKRATADĀCĀRAKRAMAVIDHI

(Rudrayāmala)

This text lays down the procedure of worshipping the five cakras, such as Rājacakra. This is similar to GOML. D. 7903.

Beginning

Fol. 58 (11)a, l.4. īśvara uvāca / rājacakraṃ rājyadaṃ syāt devacakraṃ samṛddhidam / mahācakraṃ mahāsaukhyaṃ vīracakraṃ tu muktidam // paśucakraṃ ca dāridryaṃ āyurhīnañca jāyate / (?) kapaṭe dakṣiṇāhīne sarvacakraṃ vṛthā bhavet /

End

Fol. 60 (14?)a, l.3. tulasībilvapatrāṇi dhātripatrāṇi pārvati / arcane yantrarājasya sarvān kāmānavāpnuyāt / iti śrīrudrayāmale īśvarapārvatīsaṃvāde mahākulācārakrameṇa pañcacakratadācārakramavidhinirūpaṇaṃ samāptam / śrī bhāva . . . . . caraṇāravindābhyāṃ namaḥ //

135

AṂŚUMATTANTRA

Prāyaścittavidhi

RE 10.767. PL.; 73 fols.; 237 × 27 mms.; 5-6 lines; good condition but some leaves are worm-eaten; Grantha; old; origin: Tirukkōyilūr.

Two leaves (fly-leaves) at the beginning contain a letter addressed to a priest by one Appukkuṭṭi regarding curing a disease with some talisman.

This Ms. contains the procedure for performing the rites of expiation (prāyaścitta). These rites are treated in two parts. The first part (fols. 1a-43b) contains the account of rites that are concerned with the worship done every day. The second part (fols. 44a-71b) is called Viśeṣaprāyaścitta which deals with expiations for other special occasional rites. This does not have agreement with many IFI. T. MSS. except T. 273 which has incomplete treatment.

Contents

1. Fols. 1a-2b: Śaucasnānādihīnaprāyaścittavidhi; 2. 3a-6a: Dvārapūjādicaṇḍapūjāntakriyādihīnaprāyaścittavidhi; 3. 6a-7a: Sāyarakṣādyardhayāmārcanāntakriyāhīnaprāyaś-

cittavidhi; 4. 7a-8a: Uṣassandhyārcanāhīnaprāyaścittavidhi; 5. 8a-10a: Gandhākṣatādidravyahīnaprāyaścittavidhi; 6. 10a-12a: Pātraśuddhyādivihīnaprāyaścittavidhi; 7. 12a: Bhūṣaṇādivihīnaprāyaścittavidhi; 8. 12a-13a: Mantrādihīnaprāyaścittavidhi; 9. 13a-19a: Āvaraṇārcanānaivedyādihīnaprāyaścitta; 10. 19a-21a: Agnikāryasāmagrīhīnaprāyaścitta; 11. 21a-23a: Nityotsavakriyādau ghaṇṭānādādivihīnaprāyaścittavidhi; 12. 23a-27b: Balyannādidoṣaprāyaścittavidhi; 13. 28a-31b: Berācāryapatanādiviṣayaprāyaścittavidhi; 14. 31b-36a: Dīpādihīnaprāyaścittavidhi; 15. 36a-37a: Sāyarakṣādipūjāhīnādiprāyaścittavidhi; 16. 37a-41a: Bhogāṅgayānakālapādukādipatanaprāyaścittavidhi; 17. 41b-43b: Kṣetrapālārcanahīnādiprāyaścitta; 18. 44a-46a: Prāsādipatanaprāyaścittavidhi; 19. 47a-49b: Abhiṣekādihīnaprāyaścittavidhi; 20. 49b-52a: Naivedyādihīnaprāyaścittavidhi; 21. 52a-56b: Nityotsavahīnādiprāyaścittavidhi; 22. 56b-58b: Sāyarakṣādikālahīnaprāyaścittavidhi; 23. 59a-60a: Dvimāsādikālaparyantapūjāhīne prāyaścittavidhi; 24. 60a-63b: Dhvajārohaṇakāle dhvajapaṭapatanādiprāyaścittavidhi; 25. 63b-65a: Annaliṅgādipatanaprāyaścittavidhi; 26. 65: Ālaye āśaucadūṣitajanapraveśanaśāntyarthe prāyaścittavidhi; 27. 66a-68a: Ālaye valmīkādidarśane prāyaścittavidhi; 28. 68b-71b: Ālayāntasambhavadoṣaprāyaścittavidhi.

Beginning

Fol. 1a, 1.1. prāyaścittavidhiṃ vakṣye śrūyatāṃ ravisattama / prāyo vināśamityuktaṃ cittaṃ sandhānamucyate // 1 // vināśasya tu sandhānaṃ prāyaścittamiti smṛtam / brāhmīmuhūrtamārabhya kṣetrapālārcanāntakam // 2 // kriyāyāmakaraṇe caiva vyatyāse viparītake / vismṛte dravyahīne ca prāyaścittaṃ vidhīyate // 3 //

Colophons

1. Fol. 43b: ityaṃśumattantre nityapūjāprāyaścittavidhipaṭalaḥ / 2. 70b: ityaṃśumattantre sarvaprāyaścittavidhipaṭalaḥ /

End

Fol. 71a, 1.3. yathoktaṃ dhvajamāropya sarvaprāṇisukhāvaham / ajñātvāropayettatra jagatpīḍākaro bhavet / utsave vīthisañcāre patitaṃ bhadrapīṭhayoḥ / śatāṣṭasnapanaṃ kṛtvā sahasraṃ viprabhojanam / śrīgurubhyo namaḥ / hariḥ om / śrīmahātripurasundarīsametaśrīrāmanātheśvarasvāmine namaḥ //

136

Śivāgamamāhātmya, Makuṭāgama, Pratiṣṭhā and Śānti

RE 10.772. PL.; 120 fols.; 329 × 36 mms.; 5-7 lines; good condition but worm-eaten at some places; Grantha and Tamil; old; scribe and ownership: Tālagirigurukkaḷ (see fols. 76b, 81a, 84b, 108a (Aṉṉiyūr Periya Veṅkuśāstri also (as original owner, 112a & 114b); origin: Tirukkōyilūr.

Blank folios: 81b, 112b & 120b.

General contents

1. Fols. 1a-13b: Śivāgamādimāhātmyasaṃgraha (of Jñānaprakāśa); 2. 13b-22b: Makuṭāgama – Tantrāvatāra; 3. 22b-23b: Śivastotra; 4. 24a-74b: Śivāgamādimāhātmyasaṃgraha (contd.); 5. 75a-76b: Śatayanakṣatraśānti; 6. 77a-81a: Vanapratiṣṭhāvidhi; 7. 82a-84b: Śaunakīya – Taṭākapratiṣṭhāvidhi; 8. 85a-102b: Agastyasaṃhitā – Nāgapratiṣṭhā; 9. 103a-107b: Varāhapurāṇa – Aśvatthapratiṣṭhā; 10. 108a-110a: Svīkāradattahoma; 11. 110b-112a: Rathasaptamyādiviṣaya; 12. 113a-114b: Śaunakīya – Ṣaṣṭyabdapūrtiśānti; 13. 115a-119b: Bodhāyana – Khagaśānti.

136.1 ŚIVĀGAMĀDIMĀHĀTMYASAṂGRAHA

by Jñānaprakāśa

This text treats the greatness of the Śaiva āgama-s. Profuse citations from texts such as Vāyavīyasaṃhitā, Cintyaviśva, Mokṣakārikā, Hālāsyamāhātmya, Mahābhārata, Kāmika, Suprabheda, Vedatātparyasaṃgraha, Mohaśūrottarāgama, Rauravavṛttiviveka, Rauravasaṃgraha, Kiraṇavṛtti, Jñānalakṣaṇasaṃgraha, Vaidikaparārthamīmāṃsā, Sannyāsadīpikā, Vidyāsaṃhitā etc. This text begins on folio 1a, then breaks off on fol. 13a, and again it continues on fol. 24a and ends on fol. 74b. In between there are two works Makuṭāgama: Tantrāvatārapaṭala (fol. 13b-22b) and Śivastotra (fol. 22b-23b). Thus the work is complete. According to the colophon on fol. 74b the author of this work is Jñānaprakāśa of Śālivāṭivana (Tirunelveli in Jaffna, Śrīlaṅkā). For further details about this author, see Introduction to Śivayogaratna, IFI. Pub. n° 53. We have another Ms. RE.10964 which is similar to this Ms. Only the maṅgalaśloka in the beginning is missing. Here also the text breaks off on folio 10a, then comes the Makuṭāgama: Tantrāvatārapaṭala (fol. 10a-16a) then Śivastotra (fol. 16a-16b) and then the continuation of Śaivāgamādimāhātmyasaṃgraha (fol. 17a-46a). There are two transcripts of this work in IFI. T. 372 and T. 1059 which are complete. There are 2 other transcripts IFI. 254 pp. 186-201 (incomplete) and T. 281 pp. 114-142 which have some variants.

Beginning

Fol. 1a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // yadyat śivapraṇītaṃ vākyaṃ tatsarvaṃ pramāṇam / āgamasya śivapraṇītatvādeva prāmāṇyam / taduktaṃ śrīmatpauṣkare – pakṣapātavinirmukto yathārthagrāhakaśśivaḥ / avyayaḥ paripūrṇaśca svatantraḥ paśupāśahaḥ(hā) // pramāṇamekatadvākyatathyaṃ śreyonidhissadā / iti vāyavīyasaṃhitāyāmapi / yadyathāvasthitavastuguṇadoṣaissvabhāvataḥ / yāvatphalañca puṇyañca sarvajñastattathā vadet // rāgājñānādibhirdoṣaiḥ grastatvādanṛtaṃ vadet / te ceśvare na vidyante brūyāt sa kathamanyathā // ajātāśeṣadoṣeṇa sarvajñena śivena yat / praṇītamamalaṃ vākyaṃ tat pramāṇanna saṃśayaḥ //

End

Fol. 13a, 1.4. atha mahābhārate ca / vedādesādhikāriṇa(?) śivakartṛkatvamuktam / yugānte('n)tarhitān vedān setihāsān maharṣayaḥ // lebhire tapasā pūrvamanujñātā svayambhuveti // vāyavyasaṃhitāyāṃ ca āmnāyasiddhamakhilaṃ dharmamāśramiṇāmiha /

brahmaṇā kalpitaṃ pūrvaṃ mamevājñāpurassaram / stu paitāmaho . . .

136.2 MAKUṬĀGAMA

Tantrāvatārapaṭala

This is the 17th Mūlāgama with two Upāgama-s, one having the same name and the other called Makuṭottara. 12 chapters of the Kriyāpāda alone are available in print (SIAA, 1977) and there are Mss. containing more chapters. IFI. T. 274 has 19 topics and IFI. T. 159 has 48 topics. However, these are not complete, as this text is stated to have 3000 śloka-s. Vide:– iti mukuṭatantre trisahasrasaṃhitāyāṃ kriyāpāde tantrāvatāro nāma prathamaḥ paṭalaḥ (Colophon SIAA edn. p. 10). This Āgama is in the form of a discourse delivered by Parameśvara to Maheśvara. (see also RE 10.964 fol. 10a-16a).

Beginning

fol. 13b, l.3. śrīmanmahendre jagatāṃ nayanānandakārake / kalpabilvaśamīvṛkṣairvaṭa-campakapippalaiḥ // plakṣapunnāgasahitaiścandanaiḥ parivārite / mahāsadasi sauvarṇe sarvaratnapariṣkṛte // siṃhāsane mahāratnairmaṇḍitairmaṅgalāśraye / āsīnaṃ paramīśānaṃ vāṅmanā(o)tītagocaram // anādimalanirmuktañjagaddevaṃ mahānidhim / sarvavidyāvidhātāraṃ vāme gaurīsamāyutam / brahmānārāyaṇārkendumunigandharvasevitam / saṃstūyamānandevādyaiḥ stotramaṅgalavācakaiḥ //

End

Fol. 22a, l.5. anuktamanyatantrebhyassaṃgrāhyandeśikottamaiḥ / śivasiddhāntatantreṇa prārabdhaṃ karṣaṇādikam / na kuryādanyaśāstreṇa kuryāccet tantrasaṃkaraḥ / tantrasaṃkaradoṣeṇa rājarāṣṭrañca naśyati / śaivassarvādhikārī syāt svakīye ca paratra ca / anyeṣāṃ svasvatantreṣu vidyate tvadhikāritā / iti makuṭatantre tantrāvatāraḥ prathamapaṭalaḥ //

136.3 ŚIVASTOTRA

This text contains five śloka-s in praise of Śiva. The last two śloka-s enumerate the names of places sacred to Śaivas. (same as RE 10.964 fol. 16a-16b).

Beginning

Fol. 22b, l.2. pādāravinde hṛdayaṃ mamāstu sthiraṃ prapannasya kṛpāpayonidhe / vicchidya hṛdgranthimapi smarāre grāmārthanātha ambikāsanātha //

End

Fol. 23b, l.2. śivasthāneṣu sarveṣu kāśī kāñcī cidambaram / tathā dakṣiṇakailāsaṃ ṛṣivindhyamaruṇācalam / ityevamādinotkṛṣṭaṃ nābhisthānaṃ vidho budhaḥ / 5 //

136.4 ŚIVĀGAMĀDIMĀHĀTMYASAṂGRAHA

by Jñāṅaprakāśa

See n° **136.1.**

Contents

1. Fols. 24a-32a: Śivāgamamāhātmya; 2. 32a-39b: Śivadīkṣāmāhātmya; 3. 39b-45a: Śivabhaktamāhātmya; 4. 45a-63a: Ādiśaivācāryamāhātmya; 5. 63a-67b: Cāturvarṇyaśaivācāryamāhātmya; 6. 67b-70a: Śaivasannyāsavidhi; 7. 70a-71a: Śivapūjādhikārividhi; 8. 71b-74b: Śivanindādoṣapratipādana.

Beginning

Fol. 24a, l.1. dharmo bahuvittakriyānvitaḥ / nātyantaphalabhūyiṣṭhaḥ kleśāyāsasamanvitaḥ / tena dharmeṇa mahatā śraddhāṃ prāpya sudurlabhām / varṇino ye prapadyante māmananyasamāśrayāḥ / teṣāṃ sukhena mārgeṇa dharmakāmārthakāmiti /

End

Fol. 74b, l.1. aṃśumati / tripuṇḍreṇa vinā śrāddhantripuṇḍreṇa vināhutiḥ / tripuṇḍreṇa vinā dānaṃ rākṣasaṃ tat prakīrtitamiti / ataśśivāgamaproktaviśeṣācāratatparaḥ / naraśśreyāṃsi bhūyāṃsi vindatīti suniścitam // iti śālivāṭipuranivāsijñānaprakāśaguruviracitaṃ śivāgamādimāhātmyasaṃgrahassamāptaḥ // śrītyāgarājasahāyam / śrītripurasundarīsametarāmanāthasvāmisahāyam //

136.5 ŚATAYA(ŚATABHIṢAṄ)NAKṢATRAŚĀNTI

This text contains an āgamic ritual on Śatabhiṣaṅnakṣatraśānti which is to be performed to avoid the bad effects of person dying on a Śataya(Śatabhiṣaṅ)nakṣatra day. In this particular text, this is intended for the death of one's own mother.

Beginning

Fol. 75 (1)a, .1. anujñā / aśeṣe he pariṣat bhavatpādamūle mayā samarpitāṃ yatkiñcid-dakṣiṇāṃ yathoktadakṣināmapi tāmbūlañca svīkṛtya mama mātuḥ śatabhiṣaṅnakṣatramaraṇaśāntikarma kartuṃ yogyatāsiddhirastviti bhavatyanugṝāṇa (?) /

End

Fol. 76 (2)b, l.2. śatabhiṣā(aṅ)nakṣatre maraṇadoṣaprītiṃ kāmayamāna(s)stubhyamidaṃ sampradade na mama / ācāryaṃ pūjayitvā / santoṣya om // tāḷakirikurukkaḷ pustakam /

136.6 VANAPRATIṢṬHĀVIDHI

This text contains the procedure for Vanapratiṣṭhā (planting of trees) to get rid of one's sins and to make manes (pitṛs) attain eternal bliss. For a Ms. with this title, see Adyar Alpha. List. p. 112. This is different from the printed version ascribed to Bodhāyana (see Śāntikusumākara II, pp. 149-150, Kumbakonam).

Beginning

Fol. 77 (1)a, l.1. athāto vanapratiṣṭhāvidhiṃ vyākhyāsyāmaḥ / yajamānaḥ snātvā nityakarmādikaṃ kṛtvā vanasamīpaṃ gatvā pādaṃ prakṣālyācamya / prāṇānāyamya gaṇeśapūjāṃ kṛtvā saṃkalpya śubhatithau

End

Fol. 81 (5)a, l.2. ya idaṃ śṛṇuyādbhaktyā pāparogavivarjitaḥ / jīvedvarṣaśataṃ sāgrā(?) ante viṣṇupadaṃ vrajet / vanapratiṣṭhā(vidhis) samāptaḥ // tāḷakirikurukkaḷ /

136.7

TAṬĀKAPRATIṢṬHĀVIDHI

(Śaunakīya)

This text has the procedure for the consecration of a tank, a well and others. This is based on Śaunaka's directions. Similar to GOML. D. 5764.

Beginning

Fol. 82 (6)a, l.1. taṭākasya pratiṣṭhāyāḥ kalpaṃ vakṣyāmi śaunakaḥ(m) / nave taṭāke khāte vā vāpīkūpasaritsu ca // kuryāddvijādayo homaṃ śuddhitoyasya karmaṇā / ayane cottare vāpi pūrvapakṣe śubhe'hani //

End

Fol. 84 (8)b, l.2. evaṃ kṛte taṭākasya śuddhirbhavati nānyadhā(thā) / evaṃ yaḥ kurute bhaktyā pratiṣṭhā(ṃ) brāhmaṇottamaḥ / taṭākasya ca vaikuṇṭhaṃ prāpya atho mokṣamāpnuyāt / taṭākapratiṣṭhā (vidhis)samāptaḥ // hariḥ om / śrīṣaṇmukhagurave namaḥ / śrīmahātripurāmbāsametarāmanātheśvarasvāmine namaḥ / tāḷakirikurukkaḷ //

136.8

NĀGAPRATIṢṬHĀ

(Agastyasaṃhitā)

This text deals with the procedure for installing and worshipping Nāgarāja (snake-god) to get sons. This is said to form part of the Agastyasaṃhitā. This topic is dealt with in different texts. Vide:– NCC. X, pp. 5-6. The text under notice is a rare work.

Beginning

Fol. 85 (9)a, l.1. dakṣiṇāśālā yāgasya muniśreṣṭha mahāmate / pratiṣṭhāṃ nāgarājasya brūhi me munisattama // tatkāraṇañca me brūhi deśakālādikaṃ tathā / praṇipatya hṛṣīkeśamavyayaṃ puruṣottamam / vakṣye nāgapratiṣṭhāntu putrasampatkarāṃ nṛṇām //

End

Fol. 102 (26)b, l.2. tasmāt sarvaprayatnena nāgasthāpanamācaret / putrapautraprapautraiśca nityaiśvaryo bhaviṣyati / iti agastyasaṃhitāyāmagastyāniruddhasaṃvāde samāpto nāgapratiṣṭhāvidhiḥ / hariḥ om / mahātripurasundarīsametarāmanātheśvarasvāmine namaḥ / ṣaṇmukhagurave namaḥ //

136.9

AŚVATTHAPRATIṢṬHĀ

(Varāhapurāṇa)

This text treats the consecration of the Aśvattha tree and also upanayana and marriage of the same. They are performed for the perpetuation of the family, for begetting children by the childless (see, Śāntikusumākara I p. 10 Kumbakonam) and for averting certain evils in the future (P.V. Kane, History of Dharmaśāstra Vol. II Part I, p. 546). From the colophon, Varāhapurāṇa is stated to be the source but this is not found in the printed edn. of the Varāhapurāṇa (Kāśirāj Trust, Varanasi). Jamadagni's name is mentioned at the end in connection with this treatment. For Jamadagni, see NCC. VII, p. 161. For topics of this kind from different sources, see NCC. I. p. 438.

Contents

1. Fol. 103a-104a: Aśvatthapratiṣṭhā according to Bodhāyana; 2. 104a: Varāhapurāṇa – Aśvatthopanayana – vivāha.

Beginning

Fol. 103 (27)a, l.1. athāto'śvatthapratiṣṭhāṃ vyākhyāsyāmaḥ / yajamānassnātvā nityakarmādikaṃ nirvartyāśvatthasamīpaṃ gatvā pādau prakṣālyācamya.

End

Fol. 107 (31)a, l.5. brāhmaṇān bhojayitvāśiṣo vācayitvā ityāha bhagavān jamadagniḥ / iti varāhapurāṇe aśvatthapratiṣṭhopanayodvāhapūjā samāptā // hariḥ om / mahātripurāmbāsametarāmanātheśvarasvāmine namaḥ / ṣaṇmukhagurave namaḥ / yintapustakattukku mēl pirati aṉṉiyūr periya veṅkaṭaśāstrikalutu / tālakirikurukkaḷ yeḻutiyatu /

136.10

SVĪKĀRADATTAHOMA

This text deals with the procedure for adopting a person as son by performing a special fire ritual. Similar to GOML. D. 3626, R. 6860.

Beginning

Fol. 108 (32)a, l.1. atha putrasvīkāravidhirucyate / vandhyo vā mṛtaputro vā brāhmaṇassamupoṣya ca / br(a) . . . . kṣaṃ prakuryāt putrasaṃgraham // samānatīrthapravare kartavyaṃ nānyagotrake //

End

Fol. 110 (34)a, l.4. tathaiva dattaputrasya putratvañjātakarmādibhiriti / yaḥ pradatto'pi putrārthaṃ jātakarmādivarjitaḥ / nāsau gacchati putratvaṃ kathaṃ vā rikt(h)abhāgbhavediti smaraṇāt punarapyanuṣṭheyam // hariḥ om //

136.11

RATHASAPTAMYĀDIVIṢAYA

This text contains matters relating to Rathasaptamī, Bhīṣmatarpaṇa, ten śloka-s praying to Indra etc., paṭṭabandhana (wearing of a silver band with mantra-s written on it) for removal of bad effects due to eclipses.

Beginning

Fol. 110 (34)b, l.1. gomayañcārkapatrañca kuśān mūrdhni nidhāya ca / akṣatāṃśca tilāṃśca śuklāni mantramudīrayet //

End

Fol. 112 (36)a, l.4. āyurabhivṛddhyarthaṃ tubhyamahaṃ sampradade na mameti dadyāt / tatkāle viśeṣadānaṃ dadyāt // hariḥ om / śrīmahātripurasundarīsametarāmanātheśvarasvāmine namaḥ / oṃ śrīṣaṇmukhagurave namaḥ / tāḷakirikurukkaḷ //

136.12 ṢAṢṬYABDAPŪRTIŚĀNTI
(Śaunakīya)

This text deals with religious ceremonies connected with the end of the 60th brithday, i.e. at the beginning of the 61st year. Similar to the treatment contained in the Śāntikusumākara I (pp. 84-92) and GOML. D. 3450.

Beginning

Fol. 113 (37)a, l.1. athātassampravakṣyāmi ṣaṣṭipūrtiṃ vidhānataḥ / manuṣyāṇāntu sarveṣāmaṣṭadhā vipaducyate // aṣṭame dvādaśe varṣe dvātrimśe ṣaṣṭi pūraṇe / catuṣṣaṣṭitame saptasaptatyāṃ saptamāsike //

End

Fol. 114 (38)b, l.4. kṣiprantasyāpamṛtyuśca vinaśyati na saṃśayaḥ / iti ṣaṣṭyabdapūrtiśāntissamāptā // hariḥ oṃ / mahātripurāmbāsametarāmanātheśvarasvāmine namaḥ / oṃ śrīṣaṇmukhagurave namaḥ / tāḷakirikurukkaḷ /

136.13 KHAGAŚĀNTI
(Bodhāyana)

This text contains Khagaśānti, i.e. rituals to avert bad happenings due to a bird (vulture) sitting on a house. Bodhāyana is the author of this treatise. Similar to Śyenaśānti – see Śāntikusumākara I – Grantha, Kumbakonam, pp. 179-181.

Beginning

Fol. 115 (39)a, l.1. gṛhe khageśvarasthite sati kuṭumbasya vināśo bhavati / sadasaspatimantreṇa khādirasamidbhiḥ aṣṭottaraśataṃ juhuyāt /

End

Fol. 119 (43)a, l.4. kūṣmāṇḍadānaṃ kṛtvā evaṃ yadi śāntiṃ kuryāt taddine vā pakṣamāsādūrdhvaṃ vā yajamānaṃ(ḥ) śāntiṃ samāpayet / ityāha bhagavān bodhāyanaḥ / kṣatriyavaiśyaśūdrajātīnāṃ viṣṇusahasranāmaśivasahasranāmagosāvitrīṃ stavarājaṃ grahastotraṃ (ca) japet / khageśvaraśyenayorabheda ityāha bhagavān bodhāyanaḥ // hariḥ oṃ //

137

MAṆṬAPAPŪJĀ

RE 10.773. PL.; 18 fols.; 296 × 30 mms.; 5-6 lines; good condition but a few leaves at the beginning are damaged; Grantha; old; origin: Tirukkōyilūr.
Missing folios: 1, 4 & 9. Blank folio: 21b.

This Ms. offers the procedure for performing certain rituals relating to maṇṭapapūjā during pratiṣṭhā in temples as enjoined in the Śaivāgama-s. The Ms. is incomplete.

Contents

1. Fols. 2a-5b: Dvārapūjā; 2. 6a-8b: Aṣṭatriṃśatkalānyāsa; 3. 8b-10b: Vidyādehādyāvāhana; 4. 11a-12b: Pañcagavyavidhi; 5. 13: Brahmādipūjana; 6. 13b-14a: Śivakumbhavardhanīkumbhapūjanādi; 7. 14b-17a: Lokapālādidevatākumbhāvāhana; 8. 17a-21a: Śivavardhanīkumbhasthāpanādikriyā(inc.)

Beginning

Fol. 2a, l.1. pūjya / dhūpadīpanaivedyatāmbūla . . . . ntaṃ dattvā pūrvadvāra . . . . oṃ hāṃ śāntikalādvārāya namaḥ / śāntikalādvāramūrtaye namaḥ / caturbāhukṛṣṇavarṇaṃ mahābalaṃ·dhvajābhayākṣamālā . . . . pavītinam / oṃ hāṃ śāntikalādvārāya namaḥ /

End

Fol. 21a, l.1. bāhye pūrve oṃ hāṃ nandine namaḥ / oṃ hāṃ mahākālāya namaḥ / oṃ hāṃ bhṛṅgiṇe namaḥ / oṃ hāṃ vināyakāya namaḥ / oṃ hāṃ vṛṣabhāya namaḥ / oṃ hāṃ skandāya namaḥ / oṃ hāṃ devyai namaḥ / oṃ hāṃ caṇḍāya namaḥ / ityabhyarcayet //

138

Parārthanityapūjāvidhi

RE 10.774. PL.; 29 fols.; 331 × 25 mms. – 323 × 28 mms.; 4-8 lines; good condition but moth-eaten at some places; Tamil and Grantha; many leaves are not old; origin: Tirukkōyilūr.
Blank folios: 10b, 20b, 27b and 29b.

General contents

1. Fols. 1a-7b: Tiruvācaka; 2. 8a-20a: Nityapūjāvidhi; 3. 21a-22b: Agnikāryavidhi; 4. 23a-26b: Śivapūjāvidhi.

Fols. 27a, 28 and 29a contain fragments of Vināyakastotra and Skandārcana respectively.

138.1 TIRUVĀCAKA

Tiruvācaka is a Tamil poetic work composed by Māṇikkavācaka in praise of Lord Śiva. Fols. 1a-2b contain the Tirukkaḻukkuṉṟappatika, (Tiruvācaka 30) and fols. 3a-5b, the Tiruppaḷḷiyeḻucci, (Tiruvācaka 20). These two parts seem to be added to this Ms., which deals mainly with daily ritual in a temple, as the second one is sung in the morning in temples in general, but the first one in the temple at Tirukkaḻukkuṉṟam at the end of the daily pūjā. Perhaps this Ms. as a whole, may be a hand-book of a priest of Tirukkaḻukkuṉṟam.

Beginning

Fol. 1a, l.1. piṇakkilātapperuntuṟaipperumāṉuṉṉāmaṅkaḷ pēcuvārkkiṇakilātatōriṉpamē.

End

Fol. 7 (5)b, l.3. niṉṉalarntamaikkaruṇaiyunīyummavaṉiyiṟpukuntemaiyāṭkoḷḷavallāyāramutē paḷḷiyeḻuntaruḷāyē // 10 //

138.2 NITYAPŪJĀVIDHI

Same as n° **111.3** & similar to **126.2**.

Contents

1. Fols. 8a-10a: Dvārapūjā; 2. 10a-11a: Garbhāvaraṇapūjā; 3. 11a: Pañcāsanādipūjana; 4. 11b-20a: Nyāsādikriyā.

Beginning

Fol. 8 (1)a, l.1. tataḥ snapanārthaṃ vrīhitaṇḍulaiḥ prakalpya navakalaśeṣu śivaśaktividyeśān śivaṃ pañcāsanapañcāvaraṇamārgeṇānte śivaṃ sāṅgaṃ sampūjya pañcakalaśeṣu pañcabrahmairabhyarcya śivakumbhavardhanyau ca śivaśaktimeva saṃpūjya

End

Fol. 20 (10)a, l.3. dhūpadīpārātrikādīnnīrājanabhasmadarpaṇacchatracāmaratālabṛndavyajanaṛgyajussāmātharvavedasūtrapurāṇetihāsastotragānanṛttagītavādyādikañca vijñāpayet //

138.3 AGNIVIDHI (NITYĀGNIKĀRYAVIDHI)

Same as n° **114.4** and n° **126.2** (except at the end).

The title is given as Nityāgnikāryavidhi in the margin on fol. 21a, but the colophon reads as ityagnividhiḥ.

Beginning

Fol. 21 (1)a, l.1. aiśānye yāgamaṇḍape vā caturaśraṃ vā pūrtaṃ vā trimekhalāyutaṃ nityāgnikuṇḍaṃ parikalpya tasya dakṣiṇabhāge saumyābhimukhāsīnastripuṇḍraṃ dhārayitvā sapavitrapāṇiḥ prāṇāyāmaṃ karanyāsaṃ bhūtaśuddhimantaryāgaṃ kṛtvā kuṇḍamaghorāstreṇa mārjanaprokṣaṇagomayānulepanāni kṛtvā

End

Fol. 22b, l.7. prāsāvī(r) iti paridhiparistaraṇañca juhoti / agnimāvāhya puṣpeṇādāya(puṣpāṇyādāya ?) devasya mūrdhni vinyaset / ītyagnividhiḥ //

138.4 ŚIVAPŪJĀVIDHI

This text contains an incomplete version of the procedure for the Śivapūjā. This portion seems to have been written by a different scribe.

Beginning

Fol. 23 (1)a, l.1. adhastānmānuṣākāraṃ purastātkuñjarākṛtiṃ / nirastāśeṣaduritaṃ purastādastu vastu naḥ // brāhme muhūrte prātarutthāya śivaguruṃ namaskṛtya śivasaṃsmaraṇagurusaṃsmaraṇacchannamūrdhā sudaṇḍahastaḥ bahirbhūmipraveśanaḥ /

End

Fol. 26b, l.5. (cā)maravyajanatālavṛntamantrapuṣpavedapārāyaṇastotraśuddhagītaśuddhanṛttapādyapradānamadhye tāṇḍaveśvarasomāskandenduśekhara sarvatra . . . .

139

Stotra & Mantra

RE 10.775. PL.; 35 fols.; 443 × 29 mms.; 3-6 lines; condition: edges are worm-eaten and broken; Grantha and Tamil; date: Krodhi – Kārtika, 22 (see fol. 11b) scribe: Suppu; origin: Tirukkōyilūr.

The writing is on one side of the folio. Blank folios: 1b, 2a, 3b, 4a, 5b, 6a, 7b, 8a, 9b, 10a, 11b, 12a, 13b, 14a, 15b, 16b, 17b, 18b, 19b, 20b, 21b, 22a, 23b, 24b, 25b, 26b, 27a, 28a, 29a, 30a, 31a, 33b, & 34b. (16 ½ fols.).

General contents

1. Fols. 1a-22b: Ādityapurāṇa – Śivasahasranāmastotra; 2. 23a-31b: Navagrahamantra-s; 3. 32a-33a: Rudrapraśna; 4. 34a: Subrahmaṇyadhyāna; 5. 35: Pañcapāṇḍavalakṣana.

139.1 ŚIVASAHASRANĀMASTOTRA
(Ādityapurāṇa and Dīptāgama)

This text contains a version of the Śivasahasranāmastotra in 125 ½ śloka-s. A copy of this text is available in GOML. D. 9271 where this is identified as taken from the Ādityapurāṇa. IFI. T. 553 is the same as the text under notice. Printed in the Saurapurāṇa (identical with Ādityapurāṇa) – Ānandāśrama Series n° 18, Poona, 1924. This is also available in the Dīptāgama, paṭala 77 (see Rauravāgama Vol. I, pp. 133-137: notes). See 5.8.

Beginning

Fol. 1a, l.1. oṃ bhavaśśiva(o)haro rudra(ḥ) puṣkalo'yugmalo(?) balaḥ / agragaṇyassadācāra(s)sarvam(śarvaś-) śambhu(r)maheśvaraḥ // 1 // īśvarasthāṇurīśānaḥ sahasrākṣas(s)ahasrapāt / varīyān varado vandyaśśaṃkaraḥ parameśvaraḥ // 2 //

End

Fol. 22b, l.3. dhuryo'gradhuryo dhātrīśaśākalyaśārvarīpatiḥ / paramārthaguru(r)vyāpī śucirāśritavatsalaḥ // 125 // . . . . rajñaḥ sarvatattvāvalambanaḥ // hariḥ oṃ // krodhināma saṃvatsaram / kārtikamāsam / 22 dt. śuppu sahasranāmaṃ yeḻuti mukiñcatu / śrīguru(bhyo namaḥ) //

139.2 NAVAGRAHAMANTRA-S

This text contains Navagrahamantra-s. Fol. 12a contains a very brief and incomplete version of the prayers addressed to the planets beginning with Sun and ending with Jupiter. Fol. 13a-16b contain the mantra-s of all the planets. Some of the mantra-s are given in a brief way. The treatment given here has similarity to that in the Yājuṣamantraratnākara (Kumbhakonam edn. 1964) pp. 154-157.

Beginning

Fol. 23a, l.1. bāṇākārasya madhye nā(?) vīrasiṃhāsanasthitaṃ / pūrvābhimukhamevantu īśānyadiśi saṃsthitam / meghadādhipatiñcaiva girīṇāñca pradakṣiṇam / ātreyagotramevantu śravaṇena tu janmakam / ityeva rūpamevantu budhaṃ dhyātvā namāmyaham //

End

Fol. 31 (4)b, l.4. candraṃ rayiṃ puruvīraṃ bṛhantaṃ candraścandrābhighṛṇato yuvasvā / ketugrahapratyart(h)i devatādhicitraguptāya namaḥ / ketugrahaprasādasiddhirastu / ādityādinavagrahaprasādasiddhirastu // hariḥ oṃ //

139.3 RUDRAPRAŚNA

This text contains the nyāsa, dhyāna and japa for Śrīrudra (Rudrādhyāyapraśna) (Taittirīyasaṃhitā, kāṇḍa 4, praśna 5). This is normally recited during abhiṣeka. It also contains a fragment of the procedure of Abhiṣeka such as removing the flowers, etc., which were offered to gods previously. This text is incomplete.

Beginning

Fol. 32 (1)a, l.1. asya śrīrudrādhyāyapraśnamahāmantrasya aghora ṛṣiḥ / amṛtānuṣṭubchandaḥ / saṃkarṣaṇamūrtisvarūpyasāvādityaḥ paramapuruṣassa eṣa rudro devatā /

End

Fol. 33 (2)a, l.2. śañca me mayaśca + sudinañca me / onnamo bhagavate rudrāya / uttarataścaṇḍeśvarāya namaḥ / nirmālyaṃ visarjya / onnamo bhagavate rudrāya / namaste rudrama . . .

139.4 SUBRAHMAṆYADHYĀNA

This text contains the Dhyānaśloka-s of Subrahmaṇya and his two wives.

Beginning

Fol. 34a, l.1. kuṅkumādharavarṇaṃ syāt mayūrāsanameva ca / ṣaṇmukhadvipādaṃ caiva dvādaśaṃ nayanodbhavet (?) / . . . .

End

Fol. 34a, l.6. śaci(ī)sutāṃ śaravaṇodbhavasavye sthitāṃ guñjāmālyadharāṃ pravālavasanāṃ vallīśvarīṃ bhāvayet // 3 // subrahmaṇyadhyānaṃ mukitu // (muṭintatu ?)

139.5 PAÑCAPĀṆḌAVALAKṢAṆA

This text contains śloka-s describing the forms of the five Pāṇḍavas and Draupadī. This is slightly similar to the treatment of this topic in IFI. T. 117 pp. 34-43.

Fol. 35a, l.1. ekavaktraṃ dvinayanaṃ dvibhujaṃ raktavarṇakam / . . . . . vyākhyānaṃ dakṣiṇe haste vāmahastena pustakaṃ // yajñopavītasaṃyuktaṃ hārakeyūrabhūṣitam / kirīṭaṃ sthānakaṃ caiva dharmarājaṃ namāmyaham // 1 // bhīmarājaṃ mahāśauryaṃ dvibhujañca dvinetrakam / nīlavarṇaṃ gadā haste kirīṭamakarakuṇḍalam // āsanaṃ sthānakañcaiva yajñasūtrottarīyakam / sarvālaṃkārasaṃyuktaṃ sarvābharaṇabhūṣitam // 2 // arjunaṃ śyāmavarṇañca yā anañca trībhaṅgamam(?) / dakṣiṇe kuñcitaṃ pādaṃ vāmapādañca sto(va)stikam // dakṣiṇe bāṇasaṃyuktaṃ vāme ca badarī tathā / navaratnakirīṭaṃ syāt bhujatūṇisamāyutam / śvetavastrasamāyuktaṃ yajñasūtrottarīyakam // channavīrasamāyuktaṃ makarakuṇḍalaśobhitam / makaratoraṇasaṃyuktaṃ sarvābharaṇabhūṣitam // 3 // nakulaṃ raktavarṇañca aśvavāhanameva ca / khaḍgakheṭakasaṃyuktaṃ kirīṭaṃ makarakuṇḍalam // yajñopavītasaṃyuktaṃ sarvābharaṇabhūṣitam // 4 // dvibhujaṃ raktavarṇañca vīrāsanasamanvitam / khaḍgadakṣiṇahastañca vāmahastena lambanam // hāragrīvasamāyuktaṃ kirīṭaṃ karṇakuṇḍalam / yajñopavītasaṃyuktaṃ sarvābharaṇabhūṣitam // 5 // draupadī – hemavarṇāñca dvibhujāñca tribhaṅgamaṃ(?) / dakṣiṇe prajvalañcaiva vāmahastena lambanaṃ / pītāmbaradharāndevīṃ pādanūpurasaṃyutām / (navaratna)kirīṭaṃ syāt sarvābharaṇabhūṣitām //

140

Dhyānasloka-s

RE 10.777. PL.; 62 fols.; 309 × 23 mms.; 4-6 lines; good condition but some leaves are worm-eaten; Grantha; old; origin: Tirukkōyilūr.

General contents

1. Fols. 42a-48a: Ṣoḍaśavigrahadhyāna; 2. 48a-57a: Pañcaviṃśatimūrtidhyāna; 3. 57a-69b: Ṣaṭtriṃśadvigrahadhyāna; 4. 69b-85b: Aṣṭāṣṭavigrahadhyāna; 5. 86a-91b: Ṣoḍaśagaṇapatidhyāna; 6. 91b-101b: Subrahmaṇyādidhyāna; 7. 101b-103b: Kuṇḍalakṣaṇa; 8. 103b-104a: Vṛṣabhāṣṭavidyeśvara; 9. 104: Gaṇḍikādevyādidhyāna.

Fol. 101b contains a śloka on the fixing of proper time for installation (of deities).

140.1 ṢOḌAŚAVIGRAHADHYĀNA

This text contains dhyānaśloka-s of 16 forms of Śiva starting with Somāskanda. Some of these are dealt with, though in a different order, in IFI. T. 102. Of similar nature is the treatment in IFI. T. 232 pp. 19-24, T. 252 pp. 547-552 and T. 680 pp. 13-17. The three texts (**140.2, 140.3, 140.4**) which follow this are clearly in continuation of it (see initial verse in each text).

Beginning

Fol. 42a, l.1. somāskandeśvaraṃ candraśekharaṃ vṛṣavāhanam / naṭeśvaraṃ tathā gaṅgādharañca tripurāntakam //

End

Fol. 47b, l.4. liṅgodbhavadhyānam / devaṃ garbhagṛhasya mānakalite liṅge jaṭāśekharam / kaṭyāsaktakaraṃ varañca dadhataṃ kṛṣṇaṃ mṛgañcābhayam / savye ṭaṅkamameyapādamakuṭaṃ brahmācyutābhyāṃ yutam / hyūrdhvādhassthitahaṃsakolamamalaṃ liṅgodbhavaṃ bhāvayet // 16 // iti ṣoḍaśavigrahabhedassamāptaḥ //

140.2 PAÑCAVIṂŚATIMŪRTIDHYĀNA

This text contains the dhyānaśloka-s of 25 forms of Śiva starting with Somadhārī. Treatment is the same as in IFI. T. 232 pp. 149-158 and T. 252 pp. 466-474. This differs from the treatment in IFI. T. 680 pp. 116-122 and T. 675 pp. 1-8. IFI. T. 725 pp. 2-12 has a description of the twenty-five forms in Telugu language written in Devanāgari script. Cf. T. 102 pp. 18-23 and T. 288 pp. 330-340. See Triv. Uni. Mss. Library, Ms. n° 8605.

Beginning

Fol. 48a, l.3. likhitaḥ ṣoḍaśānāntu dhyānabhedavidhikramaḥ / pañcaviṃśatimūrtīnāmadhunā dhyānamucyate // prathamaṃ somadhārī syāddvitīyamumayā yutam / tṛtīyantu vṛṣārūḍhañcaturthaṃ nṛttarūpakam //

End

fol. 57a, l.2. vāme nystahṛdañjaliyutakarābjāryacyutenānyutam / evantaddvayasarvagasya hṛdaye bhūṣyantarikṣāvadhi / jyotistambhamayākṛtiṃ tadudare dīptasvarūpaṃ bhaje // 25 // hariḥ oṃ / śubhamastu //

140.3 ṢAṬTRIṂŚADVIGRAHADHYĀṆA

This text contains the dhyānaśloka-s of 36 forms of Śiva starting with Sadāśiva. This is the same as IFI. T. 102 p. 1-10 & T. 252 pp. 475-486 and slightly different from IFI. T. 232 pp. 166-176 and T. 680 pp. 123-135.

Beginning

fol. 57a, l.4. pañcaviṃśatimūrtīnāṃ dhyānamuktantataḥ param / ṣaṭtriṃśadvigrahāṇāñca dhyānabhedo'dhunocyate // sadāśivaṃ pradhānantu liṅgodbhavamataḥ param / candraśekharamākhyātaṃ dakṣiṇāmūrtimeva ca //

End

Fol. 69a, l.3. abhayavaradayuktaṃ ṭaṅkaṅkṛṣṇandadhānam / śaśidharamahipūjyaṃ (bhūṣyaṃ ?)pītavastraṃ triṇetraṃ // sitamasitagalābhaṃ taṃ vṛṣārūḍhamīḍe viṣaharaṇakarūpaṃ chartra(?)piñchśa(?)ḍhyarūpam // 36 // iti ṣaṭtriṃśadvigraha(dhyānabhedas) samāptaḥ //

140.4 AṢṬĀṢṬAVIGRAHADHYĀNA

This text contains the dhyānaśloka-s of 64 forms of Śiva starting with the Liṅga. Same as IFI. T. 187, pp. 12-59, T. 232, pp. 172-189, T. 252, pp. 486-499, T. 288, pp. 318-320 and T. 680, p. 133-147.

Beginning

Fol. 69b, l.1. ṣaṭtriṃśadvigrahāṇāñca dhyānabhedaḥ prakīrtitaḥ / aṣṭāṣṭavigrahāṇāñca samprati dhyānamucyate / liṅgaṃ liṅgodbhavañcaiva mukhaliṅgaṃ sadāśivam // mahāsadāśivañcomāmaheśvaramataḥ param /

End

Fol. 85a, l.6. kundābhaṃ mandahāsaṃ śaśidharamakuṭaṃ kuṇḍalodbhāsigaṇḍam / savyenāsyaṃ pidhāyāparakarakamalaṃ nyasya vakṣasthale ca / ṭaṅkaṃ kṛṣṇandadhānaṃ guruguhapurato yastalenāmramūrtiṃ tadvyākhyāmarthatattvaṃ hasayutagirijaṃ śiṣyabhāve ca (-sa)mīḍe // 64 // ityaṣṭāṣṭavigraham //

140.5 ṢOḌAŚAGAṆAPATIDHYĀNA

This text contains dhyānaśloka-s of various forms of Gaṇapati. The title is Ṣoḍaśagaṇapatidhyāna (dhyāna-s for 16 forms) but there are dhyānaśloka-s for twentyfour forms. Sixteen deities are dealt with in IFI. T. 102 pp. 91-95, T. 288 pp. 294-299 & T. 590 pp. 1-4. IFI. T. 246 (2) contains the names of the sixteen deities in p. 517, twenty four in T. 680 pp. 94-101 and thirty in IFI. T. 105 pp. 1-6 and T. 232 pp. 121-132.

Beginning

Fol. 86a, l.1. prathamaṃ bālavighneśaṃ dvitīyantaruṇaṃ bhavet / tṛtīyaṃ bhaktavighneśaṃ caturthaṃ vīravighnakam //

End

Fol. 91a, l.4. savyetareṣu hasteṣu ṭaṅkabilvaphalantataḥ / kalhāraṃ tilamodañca dadhānañcākhuvāhanam / evaṃ dhyātvā viśeṣeṇa pūjayecca yathāvidhi // oṃ śubhamastu //

140.6 SUBRAHMAṆYĀDIDHYĀNA

This text contains the dhyānaśloka-s of 16 forms of Subrahmaṇya, Devasenā and Vallī. It also contains dhyānaśloka-s of Annaliṅga (fol. 98a), Pādukā, Dvārapāla (fol. 98b), Bhīmarudra, Jvaradeva, Kaliyugacaṇḍeśvara (fol. 99b), Annapūrṇā, Nandikeśvara (fol. 100a), Reṇukādevī, Pīṭhaśakti and Gaurī (fol. 100b). Most of these are dealt with in IFI. T. 102, 105, 187, 232, 252, 288 & 680.

Beginning

Fol. 91b, l.2. śaktiṃ ghaṇṭāṃ dhvajasarasijaiḥ kukkuṭaṃ prāsadaṇḍam / ṭaṅkaṃ bāṇaṃ varadamabhayadaṃ kārmukañcodvahantam // pītaṃ saumyaṃ dvidaśanayanaṃ kekayaṃ saumyamudre / sadbhiḥ pūjyaṃ śaravaṇabhavaṃ ṣaṇmukhaṃ bhāvayāmi //

End

Fol. 101a, l.5. pāśāṅkuśasuyauvanām abhayavaradopetāṃ sarvālaṃkārasaṃyuktāṃ sarvābharaṇabhūṣitām / ṛjvāg(y)atasthitāṃ (?) devīṃ dhyāyedgaurīṃ śivapriyām //

140.7 KUṆḌALAKṢAṆA

The text under reference contains the definition of various fire-pits. The treatment is brief. A śloka at the beginning gives the proper time for installation. Similar to IFI. T. 288 p. 317.

Beginning

Fol. 101b, l.3. kuṇḍalakṣaṇam / prāksūtrantu nyaset pūrvaṃ madhyantaddakṣiṇottaram / kuryāt paścimapūrve tu yāvatkuṇḍasya vism(t ?)ṛtam //

End

Fol. 103b, l.2. ardhacandrakuṇḍalakṣaṇam / navadhā bhājite kṣetre caturaśrasame yathā / dakṣiṇe cottare cāṃśamekaikantu parityajet // saptāṃśasamasūtreṇa bhramaṇādardhacandrakam /

140.8 VṚṢABHĀṢṬAVIDYEŚVARA

This text gives the names of 8 Vidyeśvara-s surrounding Vṛṣabha. See IFI. T. 232 pp. 14-15.

Fol. 103b, l.4. vṛṣabhāṣṭavidyeśvarāḥ / vṛṣabhaṃ madhye'bhyarcya vṛṣāṇīṃ tasya vāmake / abhito'ṣṭaghaṭān nyastvā pūjayedaṣṭapālakān / ukṣañca śṛṅgiṇaṃ nandiṃ vedapādañca gopatim / ugraśṛṅgaṃ vṛṣānāthaṃ vṛṣeśvaramathāṣṭakam // pūrvādīśānaparyantaṃ pūjayet svasvanāmataḥ / sthānasaṅkaṭadhāmeṣu prakārādiviśeṣataḥ / labhyate yatraśetu (?) balintatra prakalpayet // hariḥ oṃ / śubhamastu //

140.9 GAṆḌIKĀDIDHYĀNA

This text contains the dhyānaśloka-s of Gaṇḍikādevī, Vāgīśvarī and others. This text is incomplete.

Beginning

Fol. 104a, l.2. gaṇḍikādevīdhyānaṁ / śyāmāṃ pañcasuyaunnatāṃ triṇayanāṃ sampūrṇacandrānanāṃ vā . . . . gaṇḍikaūrukām

End

Fol. 104b, l.4. vāgīśīṃ puṇḍarīkābhāṃ caturhastāṃ ghanastanīm / prasannavadanāṃ padmapatrābhanayanatrayām // vāgīśīṃ puṇḍarīkābhāṃ vyākhyānapustakābhyāntu kamaṇḍalvakṣadhāriṇīm / tadvadvāgīśvarantatra sambhūta . . .

141

Dhyānaśloka-s & Jātakaśiromaṇi

RE 10.778. PL.; 23 fols.; 356 × 24 mms.; 4-6 lines; bad condition: many leaves are damaged by worms; Grantha; old; origin: Tirukkōyilūr.
Blank folios: 14b & 22b.

General contents

1. Fols. 1a-4b: Ṣoḍaśasubrahmaṇyadhyāna; 2. 5a-6b: Ṣoḍaśagaṇapatidhyāna; 3. 7a-13b: Pañcaviṃśatimaheśarūpabheda; 4. 15a-22a: Jātakaśiromaṇi.

Fol. 14a contains the title "Jātakaśiromaṇi". Fol. 23 is a copy of a promissory note.

141.1 ṢOḌAŚASUBRAHMAṆYADHYĀNA

This text (in 18 śl.) contains dhyānaśloka-s of sixteen forms of Subrahmaṇya (see n° 140.6).

Beginning

Fol. 1 (4)a, l.1. jñānaśaktidharasskando devasenāpatistathā / subrahmaṇyo gajārūḍhaś-śarakānanasambhavaḥ //

End

Fol. 4 (7)b, l.3. sarvalakṣaṇasaṃyuktaṃ kumāraṃ śaṃkarātmajam / mahāvallīdevasenāyuktaṃ suragaṇapriyam / indurūpaṃ yajennityaṃ sarvalokahitāvaham // 18 // subrahmaṇyasahāyam //

141.2 ṢOḌAŚAGAṆAPATIDHYĀNA

Similar to n° **140.5** (dhyānaśloka-s of 16 forms of Gaṇapati)

Beginning

Fol. 5 (2)a, l.1. piṅgalaḥ // 7 // ucchiṣṭagaṇapatiḥ / nīlābjaḍa . . . . kaṃ tarūcchiṣṭantu nāmātmā gaṇeśaḥ pātumeva tu // 8 //

End

Fol. 6 (3)b, l.4. lakṣmīśaśca tato mahāgaṇapatirvighneśanṛttodhvajaḥ / ṣoḍaśagaṇapatirdhyānaṃ samāptam // mahādevaṃ maheśānam aṅkuśaṃ ca caturbhujaṃ / pāśārikuśadharañcaiva mahāde . . .

141.3 PAÑCAVIṂŚATIMAHEŚARŪPABHEDA

Same as n° **140.2.**

Beginning

Fol. 7 (1)a, l.1. prathamaṃ somadhārī syāddvitīyamumayā yutam / tṛtīyantu vṛṣārūḍhaṃ caturthaṃ nṛttarūpakam // vaivāhyaṃ pañcamaṃ vidyāt ṣaṣṭhaṃ bhikṣāṭanaṃ bhavet /

End

Fol. 13 (7)b, l.3. evaṃ taddvayasarvagarvahṛdaye bhūmyantarikṣāvidhijyotisstambhamayākṛtiṃ tadudare dīptasvarūpaṃ bhaje // 25 // iti pañcaviṃśatimaheśarūpabhedassamāptaḥ // devīsahāyam //

141.4 JĀTAKAŚIROMAṆI

See n° **130.1**. The text begins with ch. 13 and breaks off.

Beginning

Fol. 15 (1)a, l.1. lagnādhipo vā jīvo vā śukro vā yadi kendragaḥ / tasya putrasya dīrghāyurdhanavān rājavallabhaḥ //

End

Fol. 22 (8)a, l.2. kalatreśe bahuguṇe tuṅgavaktrādihetubhiḥ / bahubhāryaṃ naraṃ vidyācchatrunīcasthage'nyathā //

142

SŪKṢMĀGAMA

RE 10.779. & 10.780. PL.; 326 (159 + 167) fols.; 415 × 31 mms.; 6-8 lines; condition: not good, many leaves in RE. 10.780 are damaged; Grantha; condition: old; origin: Tirukkōyilūr.

The Ms. RE. 10.780 is in continuation (fols. and chap. numbers) of Ms. RE. 10.779. Missing fol.: 310. Blank fols.: 133b, 158b, 241b, 309b. Two fols. bear the same number 155.

These two Mss. together contain the Sūkṣmāgama, the seventh Mūlāgama. Pratiṣṭhātantra (fol. 14b), and Naimittikakāṇḍa (fol. 15b) are found to be the inner sections of the Kriyāpāda which these Mss. deal with. RE. 10.779 contains 58 paṭalas and 10.780, 71 paṭalas. (Both Mss. are copied in IFI. T. 1003 and T. 1016).

The marking of the paṭala numbers in the colophon is quite irregular. Paṭalas 1-6 are not marked, 7-29 are marked as 9-31, 30-42 are 34-46, and 59 is 62, some paṭalas are not marked on fols. 147b, 152a, 158a, 241a & 309b, some paṭalas have the same number e.g., fol. 127a, 129a, 295a, 295b, 299a, 317a & 318a. Some paṭalas are incomplete e.g., fols. 133a, fol. 309a: Bhaktotsavavidhi (fol. 290b-291b), & Śītakumbhavidhi (fol. 299a-300b), which form part of the Āgama, are not noted in the Ms. Pañcapratyayavidhi is the title on fol. 316b, paṭala 125 which treats Pāṣāṇapratyayavidhi; Pañcapratyayavidhi is the title on fol. 320a, paṭala 127 which is on Satyapratyayavidhi.

Our Library contains several palm leaf manuscripts in which are found more or less important parts of the Sūkṣmāgama of which some are described in this volume (n° **92.33, 116.7 & 22 & 149**) and more than sixty others will be described in order. See also IFI. T. 36, T. 37, T. 38, T. 97, T. 191, T. 955 & T. 967.

(RE 10.779) Contents

1. Fols. 1a-14b: Arcanāvidhi; 2. 15: Pūjāvidhi; 3. 15b-17a: Niśāpūjāvidhi; 4. 17a-19a: Utsavasūcana; 5. 19a-23a: Tīrthakālanirṇaya; 6. 23a-24a: Dīpāvalīvidhi; 7. 24a-28b: Paścimadvārārcanavidhi; 8. 28b-29b: Mahotsavāṅkurārpaṇavidhi; 9. 29b-31b: Dhvajārohaṇavidhi; 10. 32: Bherītāḍanavidhi; 11. 33a-34a: Yāgamaṇḍapalakṣaṇa; 12. 34a-37a: Adhivāsanavidhi; 13. 37a-39a: Kautukotsavavidhi; 14. 39a-40a: Tīrthasaṃgrahavidhi; 15. 40: Cūrṇotsavavidhi; 16. 40b-42b: (Samudra)snānavidhi; 17. 42b-43a: Dhvajārohaṇa(Dhvajāvarohaṇa ?)vidhi; 18. 43: Bhaktotsavavidhi; 19. 43b-44a: Puṣpacūrṇavidhi; 20.

44b-47b: Deśikaprāyaścittavidhi; 21. 47b-53b: Deśikaprāyaścittavidhi; 22. 53b-54a: Sakalasnānavidhi; 23. 54a-56a: Liṅgasthāpanavidhi; 24. 56a-58a: Vārotsavavidhi; 25. 58a-60a: Ācāryalakṣaṇa; 26. 60a-61a: Śiṣyāderlakṣaṇa; 27. 61a-63a: Pratimālakṣaṇa; 28. 63a-64b: Ṣaṇṇavatiprāsāda(lakṣaṇa); 29. 64b-68a: Ghṛtakambalavidhi; 30. 68a-72b: Damanāropaṇavidhi; 31. 72b-78b: Ātmārthapūjāvidhi; 32. 78b-85b: Gaurīsthāpanavidhi; 33. 85b-94b: Devīlakṣaṇa; 34. 94b-98a: Mahābhiṣekavidhi; 35. 98a-103b: Sakalaprokṣaṇavidhi; 36. 103b-106b: Nakṣatrayajanavidhi; 37. 106b-109b: Mahāśāntivrata; 38. 109b-112b: Gaurīsaṃkocavidhi; 39. 112b-120a: Utpātaśāntividhi; 40. 120a-123b: Grāmaprāyaścittavidhi; 41. 123b-125b: Matsyalīlāvidhi; 42. 125b-127a: Mauktikagrahaṇavidhi; 43. 127a-129a: Pūjācakravidhi; 44. 129a-133a: Śaktyutsavavidhi; 45. 134a-136a: Gaurīnityārcanāvidhi; 46. 136a-137b: Samprokṣaṇavidhi; 47. 137b-139b: Nityavidhiprāyaścitta; 48. 139b-140a: Pañcagavyavidhi; 49. 140: Pañcāmṛtasnapanavidhi; 50. 140b-141b: Mṛlliṅgārcanavidhi; 51. 141b-142a: Pādukārādhana; 52. 142a-144b: Rājarakṣāvidhi; 53. 144b-146a: Rakṣādīpavidhi; 54. 146b-147b: Karaṇādhikāra; 55. 147b-149b: Sahasradhārāvidhi; 56. 149b-150a: Nāgalakṣaṇa; 57. 150a-152a: Balipīṭhalakṣaṇa; 58. 152b-158a: Gopuralakṣaṇa.

(RE 10.780)
59. Fols. 159a-160a: Maṇḍapalakṣaṇa; 60. 160a-162b: Maṇḍapapūjāvidhi; 61. 162b-166a: Māsapūjāvidhi; 62. 166a-178a: Kāmakoṣṭhavidhi; 63. 178a-180b: Kalyāṇavidhi; 64. 181a-182b: Gaurībālasthāpanavidhi; 65. 182b-185a: Gaurīsamprokṣaṇavidhi; 66. 185a-186a: Gaurīvrata; 67. 186a-187a: Makuṭavidhi; 68. 187a-192a: Makuṭāropaṇavidhi; 69. 192: Rathārohaṇavidhi; 70. 193: Prabhāmaṇḍalavidhi; 71. 194a-196b: Sakalasthāpanavidhi; 72. 196b-197b: Pacanālayasthāpanavidhi; 73. 197b-199b: Bālaliṅgasthāpanavidhi; 74. 199b-202a: Śivadānavidhi; 75. 202a-203b: Bāṇaliṅgalakṣaṇa; 76. 203b-206b: Prākāravidhi; 77. 206b-209b: Āsanabhedavidhi; 78. 209b-211a: Pradakṣiṇavidhi; 79. 211a-213b: Jalasaṃprokṣaṇavidhi; 80. 213b-216b: Śaktyutsavavidhi; 81. 216b-217b: Prāyaścittavidhi; 82. 217b-218b: Madhūcchiṣṭavidhi; 83. 218b-224a: Pratiṣṭhotsavavidhi; 84. 224a-225b: Ṣaṇṇavatiprāsādavidhi; 85. 225b-229a: Candraśekharapratiṣṭhāvidhi; 86. 229a-234b: Kaṅkālasthāpanavidhi; 87. 234b-237a: Śūlasthāpanavidhi; 88. 237b-239a: Pādukāsthāpanavidhi; 89. 239a-241a: Parivāralakṣaṇa; 90. 242a-243b: Puṇyāhavidhi; 91. 243b-244b: Pañcagavyavidhi; 92. 244b-245a: Pañcāmṛtavidhi; 93. 245a-248a: Arcanāṅgavidhi; 94. 248a-252b: Śivapūjāvidhi; 95. 252b-255b: Mahāgnikāryavidhi; 96. 255b-256a: Līlāvatyagnikāryavidhi; 97. 256a-257a: Nityotsavavidhi; 98. 257: Sāyarakṣāvidhi; 99. 257b-259a: Upacāravidhi; 100. 259a-260b: Vāstupūjāvidhi; 101. 260b-262b: Aṅkurārpaṇavidhi; 102. 262b-280a: Utsavavidhi; 103. 280a-283a: Śraddhotsavavidhi; 104. 283a-286a: Śaktyutsavavidhi; 105. 286a-288b: Pavitrāropaṇavidhi; 106. 288b-290a: Āṣāḍhapūravidhi; 107. 290: Vighneśayajanavidhi; 108. 290b-291b: Bhaktotsavavidhi; 109. 291b-295a: Ārdrāvratavidhi; 110. 295: Aṇḍeśārcanavidhi; 111. 295b-297b: Dīpāropaṇavidhi; 112. 297b-299a: Udyānavasantotsavavidhi; 113. 299a-300b: Śītakumbhavidhi; 114. 300b-303b: Pavitravidhāna; 115. 303b-306b: Snapanakarmavidhi; 116. 306b-309a: Ghaṭasnānakarmavidhi; 117. 309a: Abhiṣekārcanavidhi; 118. 311a-313a: Ghṛtadhārāvidhi; 119. 313a-315a: Mantrodakasnānābhiṣekavidhi; 120. 315: Jaladhārāvidhi; 121. 315b-316a: Ghṛtaśirorpaṇavidhi; 122. 316: Kriyāsamarpaṇavidhi; 123. 316b-318a: Pañcapratyayavidhi (Pāṣāṇapratyayavidhi); 124. 318a-319a: Pañcapratyayavidhi (Paraśupratyayavidhi); 125. 319-

320a: Pañcapratyayavidhi (Satyapratyayavidhi); 126. 320a-321b: Svarṇapuṣpavidhi; 127. 321-326b: Śaktipīṭhārcanavidhi.

(RE 10.779) Beginning

Fol. 1a, l.1. ākhuvāhamakhilasya nāyakaṃ kāraṇāt kaḷabhavaktrasaṃsthitam / prātareva satataṃ namāmyahaṃ pārijātamiva pārvatīsutam // athātaḥ sampra(vakṣ)yāmi śivapūjāvidhikramam / ātmārthañca parārthañca dvividhaṃ yajanaṃ matam / śivavratadvijātīnāmātmārthantu pra(śas)yate / dīpāntañca haviṣyāntandvividho vidhirucyate / āryadeśodbhavasyoktaṃ śivadvijaparārthakam / pradhānaṃ sarvadīkṣāsu śivadīkṣā viśiṣyate / tasmācchivadvijā(ś)cāsmin sarvān devān prapūjayet //

Colophons

1. Fol. 14b: iti sūkṣmatantre śāstre pratiṣṭhātantre arcanavidhipaṭalaḥ / 2. 150a: iti sūkṣmaśāstre nāgalakṣaṇavidhin(r)nāma ekonaṣaṣṭi(ekaṣaṣṭi)paṭalaḥ / 3. Fol. 160a: iti sūkṣmaśāstre maṇḍapalakṣaṇannāma dviṣaṣṭi(catuṣṣaṣṭitama)paṭalaḥ; 4. 326b: iti sūkṣmaśāstre śaktipīṭhārcanannāma śatādhikaekonatriṃśat(triṃśatyadhikaśatatama) paṭalaḥ

End

Fol. 158a, l.2. . . . śikharaṃ vedabhāgantu śeṣam sth(t)ūpyādayaṃ bhavet / manmabhūmīti proktaṃ tithibhaumamatha śṛṇu / ekaviṃśatiśatāntantu / . . . . pañcamānaṃ yugāṃśantu sārdhapakṣāṃśamaṅghrikaṃ / sapādayugamañcoccaṃ vasvaṃśantalipāyatam / yugāṃśa(ṃ) mañcamānantu sārdhasaptāṃśāṅghrikam / tripādāgnyaṃśama . . . śaraṇāyatam / sārdhāgnyaṃśa(ṃ) kapotoccaṃ talipā śardhaṣaṭkakam / sapādātryaṃśakaṃ coccaṃ ṣaḍaṃśantilapāyatam / guṇāṃśaṃ mañcamānantu . . . maṅghrikam / pādonatryaṃśa(ṃ) mañcoccaṃ bhūtāṃśaṃ caraṇāyutam //

(RE 10.780) Beginning

Fol. 159a, l.1. maṇḍapasya vidhiṃ vakṣye sṛṇuddhvantat prabhañjana / prāsādapurato vāpi dakṣiṇe cottare'pi ca / paścime tvīśadeśe vā nairṛte vāyudeśake / udyāne vā sabhāsthāne tīrthatīre'tha vā punaḥ / pañcaprākārabāhye vābhyantare vā vidhīyate / maṇḍapaṃ kārayedvidvān makuṭāropaṇārthakam //

End

Fol. 326a, l.5. . . . . parā(ṅ)mukhārghyandattvātha kavacenaiva bandhayet / ekapuṣpaṃ gṛhītvātha mastakeṣu vinikṣipet / vyāpakaṃ tritayaṃ kuryāt digbandhañcāstramantrataḥ / śaktitrayasamāyuktaṃ śaktiyuktaṃ bimbedbudhaḥ / śuddhāśuddhanna kartavyam . . . sa marddhadvijātikam / vimuktasvasvavarṇā ca kriyāmenāṃ samācaret / evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / pīṭhaśaktyārcanaṃ proktaṃ śrīcakrārādhanaṃ sṛṇu / iti sūkṣmaśāstre śaktipīṭhārcanannāma śatādhikaekonatriṃśatpaṭalaḥ // śrīgurubhyo namaḥ //

143

Rāmāyaṇa, Devīmāhātmya and Vratakalpapūjā

RE 3094. PL.; 166 fols.; 178 × 48 mms.; 11-14 lines; good condition; old; Grantha; origin: Periyacavalai (Dindivanam).

Blank fols.: 137b, 159b, 160a & 166b.

General contents

1. Fol. 1a-137a: Rāmāyaṇa – Sundarakāṇḍa; 2. 138a-141a: Rāmāyaṇa – Bālakāṇḍa (inc.); 3. 141a-144a: Devīkavaca; 4. 144a-148b: Devīmāhātmya (ch. 4, 11); 5.149a-151a: Dakṣiṇāmūrtyaṣṭaka; 6. 153: Varalakṣmīvrata; 7. 154a-155b: Mūladurgāparameśvarīpūjā; 8. 155b: Mahāgaṇapatimahāmantra; 9. 156: Śivavratārghya; 10. 157: Māghasnānādimantra-s; 11. 158a-159a: Mahāsudarśanamahāmantra; 12. 161a-163b: Siddhivināyakaṣoḍaśopacārapūjā; 13. 164a-166a: Durgālakṣmīsarasvatīpūjā.

Fol. 152 contains astrological matter. Fol. 160b contains a prayer to the planets.

143.1 RĀMĀYAṆA
Sundarakāṇḍa

This contains the Sundarakāṇḍa in full.

Beginning

Fol. 1a, l.1. khyātaśrīrāmadūtaḥ pavanatanubhavaḥ piṃ(ṅ)galākṣaḥ śikhāvān sītāśokāpahartā daśamukhavijayī lakṣmaṇaprāṇadātā / ādāne bheṣajānāṃ lavaṇajalanidherlaṃ(ṅ)-ghane vāyuvego vīra(ś)śrīmān hanumān mama varadayituṃ kāryasiddhiṃ vidadhyāt // śrīrāmacandrāya namaḥ / tato rāvaṇanītāyāssītāyāśśatrukarśanaḥ / iyeṣa padamanveṣṭuṃ cāraṇācarite pathi //

End

Fol. 137a, l.3. tato mayā vāgbhiradīnabhāṣiṇī(ā) śivābhira(i)ṣṭābhirabhiprasāditā / jagāma śāntiṃ mama maithilātmajā tavāpi śokena tathāpi pīḍitā // ityārṣe śrīmadrāmāyaṇe śrīvālmīkīye caturviṃśatisāhasrikāyāṃ saṃhitāyāṃ śrīmatsundarakāṇḍe aṣṭaṣaṣṭitamassargaḥ // śrutvā hanumato vākyaṃ yathāvadabhibhāṣitam / rāmaḥ prītisamāyukto vākyamuttaramabravīt // sundarakāṇḍe granthasaṃkhyā 3006 / yadakṣarapadabhraṣṭa(ṃ)mātrāhīnantu yad bhavet / tatsarvaṃ kṣamyatāṃ deva rāmacandra namo'stu te / visargabindumātrāṇi padapādākṣarāṇi ca / nyūnāni cātiriktāni kṣamasva puruṣottama /

143.2 RĀMĀYAṆA
Bālakāṇḍa

This text contains the story of the descent of Gaṅgā as contained in the Bālakāṇḍa (Chapters 43-44 of the Kumbakonam edn.).

Beginning

Fol. 138a, l.1. devadeve gate tasmin so'ṅguṣṭhāgranipīḍitā / kṛtvā vasumatīṃ rāma saṃvatsaram upāsata //

End

Fol. 141 (4)a, l.2. yaśśṛṇoti ca kākutstha sarvān kāmān avāpnuyāt / sarve pāpāḥ praṇaśyanti āyuḥ kīrtiśca vardhate // iti śrīmadbālakāṇḍe catuścatvāriṃśaḥ sargaḥ / śrīrāmāya namaḥ / viśvāmitravacaśśrutvā kathānte raghunandanaḥ / vismayaṃ paramaṃ gatvā viśvāmitramathābravīt //

143.3 DEVĪKAVACAM

This text contains Devīkavaca, stated in the colophon on fol. 143b as composed by Brahmā. GOML. D. 6427 agrees with this at the end and is, according to the colophon, taken from Brahmavaivartapurāṇa. The contents of the text under notice differ from the version in the printed edns. of the Brahmavaivarta (also °kaivarta) purāṇa I (Jīvānanda Vidyāsāgar, Calcutta 1888, ch. 39) and in the Ānandāśrama edn. I ch. 39. GOML. D. 6272-6275 contain the narrations of this kavaca by Brahmā and the Ms. under notice has much in common with these which are called Caṇḍikādevīkavaca. This is identical with the Caṇḍīkavaca (Pub. BR II (1963) 233) said to be part of the Varāhapurāṇa (not found in the printed edn.) except for the beginning portion.

Beginning

Fol. 141 (4)a, l.6. śrīmahādevyai namaḥ / asya śrī devīkavacastotramahāmantrasya mārkaṇḍeyarṣiḥ anuṣṭupchandaḥ madhye virāṭchandaḥ tra(i)ṣṭupjagatīchandaḥ saktitrayasvarūpiṇī durgā devatā / duṃ bījam / svāhā śaktiḥ / mahākāḷīti kīlakaṃ / mahāmāyāprasādasiddhyarthe jape vinī(i)yogaḥ / śambhutejojjvalajvalajvālāmālinī pāvakarociṣe hrāṃ nandajāyai hṛdayāya namaḥ / śambhutejo + . . . ṣe hrīṃ raktidantikāyai śirase svāhā / śambhutejo . . . ṣe hrūṃ śākambharyai śikhāyai vaṣaṭ / śambhutejo . . . ṣe hraiṃ durgāyai kavacāya huṃ / śambhutejo . . . ṣe hrauṃ bhīmāyai netratrayāyai vauṣaṭ / śambhutejo . . . ṣe hraḥ bhrāmaryai h( )(a)strāya phaṭ /

End

Fol. 143 (6)b, l.14. dehānte paramaṃ sthānaṃ yat surairapi durlabham / tatpadaṃ samavāpnoti yāvadābhūtasambhavam // nityatvaṃ samavāpnoti mahāmāyāprasādataḥ / iti śrīhariharasaṃvāde viriñca(i)viracitadevīkavacaṃ sampūrṇam /

143.4 DEVĪMĀHĀTMYA

(Mārkaṇḍeyapurāṇa)

Same as n° 35.2, 50, 60, 61.1. This text contains only the 4th and 11th chapters. The first śloka in ch. 4 occurring in this text is not found in any of the printed edns. (see n° 35.2).

Beginning

Fol. 144 (7)a, l.4. ṛṣiḥ / tatassuragaṇāssarve devyā indrapurogamāḥ // stutimārebhire kartuṃ nihate mahiṣāsure // śakrādaya(s)suragaṇā nihate'tivīrye tasmindurātmani surāribale ca devyā / tāntuṣṭup(v)uḥ praṇata(i)namraśirodharāṃsā vāk(g)bhiḥ prak(h)arṣapulakot(d)gamacārudehāḥ //

End

Fol. 148 (11)b, l.6. itthaṃ yadā yadā bādhā dānavotthā bhaviṣyati / tadā tadāvatīryāhaṃ kariṣyāmyarisaṃkṣayam // iti śrīmārkaṇḍeyapurāṇe sūryasāvarṇike manvantare devīmāhātmye devatāstutirnāma ekādaśo'dhyāyaḥ / śrīmahādevyai namaḥ / hariḥ oṃ / śubhamastu / śrīsādhyara . . . . . śrīsaṅgameśvarasvāmine namaḥ /

143.5 DAKṢINĀMŪRTYAṢṬAKA

of Śaṃkara

Same as n° **11.9**. There are additional śloka-s (see below).

Beginning

Fol. 149b, l.1. viśvaṃ darpaṇadṛśyamānanagarītulyaṃ nijāntargataṃ paśyannātmani māyayā bahirivodbhūtaṃ yathā nidrayā / yaḥ sakṣātkurute prabodhasamaye svātmānamevādvayaṃ tasmai śrīgurumūrtaye nama idaṃ śrīdakṣiṇāmūrtaye /

End

Fol. 150b, l.8. sarvātmatvamiti sphuṭīkṛtamidaṃ yasmādamuṣmin stave tenātmaśravaṇāt tathaiva mananāt dhyānācca saṃkīrtanāt / sarvātmatvamahāvibhūtisahitaṃ syādīśvaratvaṃ svataḥ siddhyet tatpunaraṣṭadhā pariṇataṃ caiśvaryamavyāhatam //

On fol 149a, four śloka-s are noticed; the first reads thus: yatpādapadmamakarandajuṣāṃ narāṇāṃ saṃsāraghorabhujagānubhave sma bhītiḥ / saccidghanaṃ sakalasaukhyalavāmburāśiṃ śrīdakṣiṇābhimukhamūrtim ajaṃ bhaje'ham // The second śloka marks the benedictory stanza in the Tattvasudhā, the commentary on Śaṃkara's Dakṣiṇāmūrtyaṣṭaka by Svayaṃprakāśayati, pupil of Kaivalyānandayogin. The third śloka is from the Dakṣiṇāmūrtistotra: citraṃ vaṭatarormūle vṛddhāḥ śiṣyā gururyuvā / gurostu maunaṃ vyākhyānaṃ śiṣyāste chinnasaṃśayāḥ / The last śloka forms part of Svayaṃprakāśayati's commentary mentioned above:– kaivalyānandayogīndraśuddhānandā(a)yatīśvarau / natvārabhe laghuvyākhyāṃ dakṣiṇāśāmukhastuteḥ // śrīgurubhyo namaḥ / śrīgurubhyo namaḥ / śrī gurubhyo namaḥ // From this, it appears that these śloka-s are intended to be recited before the reading of the Dakṣiṇāmūrtyaṣṭaka is undertaken, although they do not form part of the text.

Towards the end of fol. 150b, l.11, the following śloka is found:– vaṭaviṭapisamīpe bhūmibhāge niṣaṇṇaṃ sakalamunijanānāṃ jñānadātāramārāt / tribhuvanagurumīśaṃ dakṣiṇāmūrtidaivam / jananamaraṇaduḥkhacchedadakṣaṃ namāmi // Fol. 151a, l.2. has the following śloka:– cidghanāya maheśāya gurave buddhisākṣiṇe / oṃkāravācyarūpāya śrīdakṣiṇāmūrtaye namaḥ // śrī gurubhyo namaḥ / hariḥ oṃ / śubhamastu // These two śloka-s are perhaps intended to be recited after the main stotra is read out. The śloka-s are not correctly numbered.

143.6 VARALAKṢMĪVRATA

This text deals with the observance of worship to be offered to Lakṣmī on the Friday immediately preceding Śrāvaṇapūrṇimā. The treatment contained here is incomplete. Pub: Vrataratnākara Part I – Vavilla Press, Madras.

Beginning

Fol. 153a, l.1. śuklāṃ + . . . ye / śubhe + tithau / bhartra(ā)saha / kṣema + rt( )tham / varṣe varṣe prayuktavaralakṣmīmuddiśya varalakṣmīprasādasiddhyarthaṃ varalakṣmīpūjāṃ kariṣye / kalaśasthāpanaṃ kṛtvā varalakṣmī mahādevī bhūmiputrī ca kannikā(lokamātāmahādevīsarvābharaṇabhūṣitā) śaṃ(ṅ)khapūjāṃ kalaśapūjāṃ kṛtvā /

End

Fol. 153b, l.9. padmanetra(e) namastubhyaṃ pītāmbarasamopamau / vastrayugmaṃ samānītaṃ gṛhāṇa harivallabhe / vastraṃ + mi

143.7 MŪLADURGĀPARAMEŚVARĪPŪJĀ

This text deals with the worship of Mūladurgāparameśvarī. The mantra of this deity is dealt with in Tanjore Supp. n° 622. The name Mūlā occurs in Durgāsahasranāma (582). Vide:– RASB. VIII N° 5885 p. 85.

Beginning

Fol. 154a, l.1. śuklāṃ + yet / oṃ bhūḥ + roṃ / ṃamau(o)pāttārtham / mūladurgāparameśvarīpūjāṃ kariṣye / kalaśapūja(āṃ) śaṃ(ṅ)khapūja(ām) ātmapūjāṃ kṛtvā / pīṭhapūjāṃ kṛtvā / yetivajranakhadaṃṣṭrāyudhāya mahāsiṃhāsanāya namaḥ / mahāgaṇapatipūjāṃ kṛtvā

End

Fol. 155 (2)b, l.1. iti kṛtvā yeti udyāpanam / anantaram / oṃ hrīṃ duṃ duṃ durgāyai namaḥ / iti udyāpanam / mā(ṃ) madīyañca asmāt sakalamasmai śrīmūladurgāparameśvarīpūjākhyaṃ karma / oṃ tassa(?) brahmārpaṇaṃ / hariḥ oṃ / bindutrikoṇaṃ ṣaṭkoṇaṃ vṛttamaṣṭadalaṃ tathā / bhūpuradvayasaṃyuktaṃ durgācakraṃ prakīrtitaṃ / śrīmahālakṣmī namaḥ

143.8 MAHĀGAṆAPATIMAHĀMANTRA

This text has agreement with GOML. D. 6876-6885 especially at the end.

Beginning

Fol. 155 (2)b, l.4. asya śrīmahāgaṇapatimahāmantrasya gaṇaka ṛṣiḥ nracat(nicṛt)gāyatrīcchandaḥ / śrīmahāgaṇapati(r)devatā / gāṃ bījaṃ / gīṃ śaktiḥ / gūṃ kīlakaṃ / śrīmahāgaṇapatipra + gaḥ / gāmityādiṣaḍaṃ(ṅ)ganyāsaḥ /

End

Fol. 155 (2)b, 1.10. śrīṃ hrīṃ klīṃ glauṃ gaṃ gaṇapataye varavarada sarvajanaṃ me vaśamānaya svāhā / śubhaṃ

143.9 ŚIVAVRATĀRGHYA

This text deals with the offering of arghya to Śiva on Śivarātri and on Somavāra. The former is treated in fol. 156a-156b and the latter in fol. 156b.

Beginning

Fol. 156a, 1.1. namaśśivāya somāya sarvapāpaharāya ca / śivarātrau mayā dattam idamarghyaṃ gṛhāṇa bho // śivāya namaḥ / idamarghyam / mayā kṛtānyaśeṣāṇi pāpāni nuda śaṃkarā(a) / gṛhāṇārghyam umākānta śivarātrau prasīda me //

End

Fol. 156b, 1.10. somavāravrataṃ bhaktyā kṛtaṃ kalyāṇadāyakam / prasīda pārvatīnātha sāyujyaṃ dehi me prabho // prā(r)thanai(ā)i( )

143.10 MĀGHASNĀNĀDIMANTRA

This text contains mantra-s for taking bath in the month of Māgha, on the day of Rathasaptamī, and Bhīṣmāṣṭamī and for giving arghya on Kṛṣṇāṣṭamī.

Beginning

Fol. 157a, 1.1. māghamāse raṭantyāpaḥ kiñcidabhyudite ravau / brahmaghnaṃ vā surāpaṃ va kaṃ patantaṃ punīmahe // makarasthe ravau māghe govindācyuta mādhava / snānenānena māṃ deva yay(th)oktaphalat(d)o bhava /

End

Fol. 157b, 1.11. kṣīrodārṇavasambhutā(a) atra(i)netrasamut(d)bhava / gṛhāṇārghyaṃ mayā dattaṃ rohiṇyā sahitaḥ prabho //

143.11 MAHĀSUDARŚANAMAHĀMANTRA

Same as n° 23.6. This is similar to GOML. D. 6920.

Beginning

Fol. 158a, 1.1. asya śrī mahāsudarśanamahāmantrasya ahirbudhni( )yo bhagavān ṛṣiḥ anuṣṭupchandaḥ mahāsudarśano viṣṇurdevatā / oṃ naṃ bījaṃ / maṃ śaktiḥ / bhagavateti kīlakaṃ / mahāsudarśanaviṣṇuprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 159a, l.3. mantrayantrauṣadhāstraśastrāṇi saṃhara saṃhara mṛtyormocaya mocaya / onnamo bhagavate mahāsudarśanāya dīptre jvālāparītāya sarvadikkṣobhaṇakarāya huṃ phaṭ / brahmaṇe parañjyotiṣe svāhā /

143.12 SIDDHIVINĀYAKAṢOḌAŚOPACĀRAPŪJĀ

This text deals with worshipping Vināyaka with 16 kinds of upacāra-s on Vināyakacaturthī, a special day for worship of Vināyaka.

Beginning

Fol. 161a, l.3. śuklām . . . . . śubhatithau siddhivināyakadevatāmuddiśya siddhivināyakadevatāprītyarthaṃ kalpoktavidhānena ṣoḍaśopacārabh(p)ūjāṃ kariṣye / kalaśapūja(ā)(ṃ) śaṃ(ṅ)khapūjām ātmapūjāṃ pīṭhapūjāṃ kṛtvā / āvāhanaṃ / dhyāyet gajānanandevaṃ taptakāñcanasannibham / caturbhujaṃ mahākāyaṃ sarvābhara(ṇa)bhūṣitam //

End

Fol. 163b, l.3. vināyaka namastubhyaṃ ś(s)atataṃ moṣ(d)akapriyā(a) / avighnaṃ g(k)uru me deva sarvakāryeṣu sarvadā // iti prārthanai / vāyanadānam / vināyaka(ā)ya dātavyaṃ vāyanaṃ brāhmaṇāya vai / modakāpūpaphalakaiḥ viprahaste dadh(d)āmyaham // iti vāyanadānam / gaṇeśa(ḥ) pratigṛhṇātu gaṇeśañ(ś)ca dadāti ca / gaṇeśatārakobhābhyāṃ gaṇeśāya namo namaḥ / iti prār(th)anai /

143.13 DURGĀLAKṢMĪSARASVATĪPŪJĀ

Similar to No. 88.9.

Beginning

Fol. 164a, l.1. śuklāṃ + oṃ bhūḥ + . . roṃ / tadeva lagnaṃ + navamyāṃ śubhatithau durgālakṣmīsarasvatīpūjāṃ kariṣye śaṃ(ṅ)khapūjāṃ kalaśapūjām ātmapūjāṃ kariṣye / kalaśaśaṃ(ṅ)kha( ) ātmapīṭhapūjāṃ kṛtvā āvāhanaṃ / caturbhujāṃ mahādevīṃ vāṇīṃ sarvāṃ(ṅ)gasundarīm / śvetamālyāmbaradharāṃ śvetavastrānulepanām / gaurī mimāya + vyomanbho(ū)rbha(u)vassuvarom /

End

Fol. 166a, l.7. naivedyaṃ samarpayāmi / tāmbūlaṃ samarpayāmi / pañcavarttisamāyuktaṃ pañcapād(t)akanāśanam / caturmukhapriye nityaṃ prasīda parameśvarī(i) / pañcamukhadīpaṃ samarpayāmi / kal(r)pūradīpaṃ mantrapuṣpaṃ pradakṣiṇaṃ namaskāram /

144

Maṇṭapapūjā

RE 10.781. PL.; 55 fols.; 317 × 28 mms.; 5-6 lines; good condition but some leaves are worm-eaten; Grantha; old; origin: Tirukkōyilūr.
Blank folios: 40b & 55b.

General contents

1. Fols. 1a-35a: Śaktimaṇṭapapūjāvidhi; 2. 36a-55a: Nyāsasaṃgraha.

Fol. 35b contains one and a half śloka-s on Goddess.

144.1 ŚAKTIMAṆṬAPAPŪJĀVIDHI

Similar to nos. **111.21**, **118.6** & **127**. This text describes the rituals to be observed in the yāgaśālā during the installation of Goddess.

Beginning

Fol. 1a, 1.1. gaṇḍasravanmadāsaktabhramarākulitānanaḥ(m) / śivāgamārthasiddhyartham vande'haṃ gaṇanāyakam // atha śaktiyāgapūjāvidhirucyate / maṇṭapakuṇḍaveditoraṇasruksruvataraṅgamuktādāmādibhiḥ kartā śraddhādibhiḥ yāgasadanamalaṃkṛtya . . . . /

End

`Fol. 34b, 1.5. pādyādipuṣpāñjalitrayaṃ dattvā / tadyathā / ātmatattvādhipāyai oṃ hrāṃ śivāyai namaḥ / vidyātattvādhipāyai oṃ hrīṃ śivāyai namaḥ / śivatattvādhipāyai oṃ hrūṃ śivāyai namaḥ / iti puṣpāñjalitrayandattvā anantaraṃ naivedyādisarvopacāraissaṃpūjayet / iti śaktimaṇṭapapūjāvidhissamāptaḥ // hariḥ oṃ //

144.2 NYĀSASAṂGRAHA

This contains the method of doing different kinds of kalānyāsa-s. See n° **19.1**, **76.2**, **118.14**. This is incomplete.

Contents

1. Fols. 36a-40a: Dūtikānyāsa; 2. 41a-42a: Devīśrīkaṇṭhanyāsa; 3. 42b-49a: Devīṣaḍadhvanyāsa; 4. 49a-50b: Tattvatattveśvaranyāsa & Mūrtimūrtīśvaranyāsa; 5. 50b-51b: Daṇḍabhaṅgyādinyāsatraya; 6. 52a-55a: Śrīkaṇṭhamātṛkānyāsa (inc.).

Beginning

Fol. 36a, 1.1. amṛtā vaivasvatā caiva jīvahā prāṇahā tathā / ākṛṣyā grathinī caiva pramādā visphuliṅginī / kṣetrapratiharī caiva prāṇadūtyasamayādikā(?) // hṛdaye // oṃ āṃ hrīṃ kroṃ ya ra la va śa ṣa sa ha ho ha(ṃ) saḥ / yam amṛte dūtikāgacchāgaccha / amuṣya hṛdayaṃ praviśya . . .

End

Fol. 54 (3)b, l.4. dakṣiṇahastadale oṃ śrīṃ hrīṃ aiṃ ghannamaḥ / pañcāṅgakeśamūrtisarvasiddhiśivābhyāṃ namaḥ / dakṣiṇāṅgulyagre oṃ śrīṃ hrīṃ aiṃ dannamaḥ / śivottameśamūrtitrailokyavidyāśaktiśivābhyānnamaḥ / vāmahastabhuje / oṃ śrīṃ hrīṃ aiṃ cannamaḥ / ekarudreśamūrtimantravidyāśaktiśivābhyānnamaḥ / vāmakūrpare / oṃ śrīm hrīṃ aiṃ channamaḥ / kūrmeśamūrtyātmaśaktiśivābhyāṃ namaḥ / vāmamaṇibandhe / oṃ śrīṃ . . .

145

SIDDHĀNTASĀRĀVALI & ŚIVĀGAMĀDIMĀHĀTMYASAṄGRAHA

RE 10.783. PL.; 156 fols.; 490 × 40 mms.; 7-9 lines; good condition but some leaves are slightly damaged by worms; Grantha; old; origin: Tirukkoyilūr.
Blank folios: 80-89. Fol. 113 is numbered as 112.

1. Fols. 1a-162b: Siddhāntasārāvali (savyākhyā); 2. 163a-165b: Śivāgamādimāhātmyasaṅgraha.

145.1 SIDDHĀNTASĀRĀVALI

of Trilocanaśambhu with the commentary of Anantaśambhu

The full text in four pāda-s with the commentary is published in Bull. of the GOML. (Madras), Vols. XVII-XX (see the Introduction in Vol. XVII pp. 29-31 for details on the work). The Grantha edn. (Śivajñānabodha Press, Madras 1901) contains only the work of Trilocanaśiva as does the Kannada edn. (Mysore 1930) which omits the Caryāpāda.

The Ms. under reference contains the Kriyāpāda, Yogapāda and Caryāpāda and does not have Jñānapāda. Though the leaves are numbered from 1, the first śloka in the first section Kriyāpāda is numbered as 28, suggesting that the scribe held this to be in continuation of the Jñānapāda which has 27 śloka-s. The printed text of the Siddhāntasārāvali contains śl. 1-27 in the Jñānapāda, 28-117 in the Kriyāpāda, 118-125 in the Yogapāda and 126-166 in the Caryāpāda.

The Kriyāpāda begins on fol. 1 and breaks off on fol. 31b containing śloka 21 and again begins on fol. 95a containing śloka 22. These two śloka-s are numbered as 40 and 41 respectively but śloka 39 on fol. 18b is wrongly numbered as 33. Thus the correct numbers on fol. 31b and 95a should be 48 and 49, if calculated from the beginning i.e. Jñānapāda which contains 27 śloka-s. This section ends on fol. 162b, the śloka having the number 116. The Yogapāda begins on fol. 32a. The numbering for the śloka-s begins with 118 and 119-125 are the numbers for the succeding seven śloka-s. The Caryāpāda begins on fol. 37a and ends in fol. 94b and the numbers for śloka-s are given correctly as 126-166. 162 leaves are numbered in the Ms. but fols. with nos. 80-89 are wanting which does not however, affect the continuity of the text.

The Ms. under notice does not contain the last śloka found in the printed text (GOML. Vol. XX. p. 71).

The other works of Trilocanaśiva are Prāyaścittasamuccaya, Ratnatrayoddyota, Siddhāntasamuccaya and a commentary upon Somaśambhupaddhati (see IFI. Pub. n° 25.1 p. XLII). Anantaśambhu also known as Anantaśivācārya, wrote, besides this commentary, a work called Tīrthakālādinirṇaya (cf. NCC I p. 183).

Contents

1. Fols. 1a-31b & 98a-162b: Kriyāpāda; 2. 32a-37a: Yogapāda; 3. 37a-94b: Caryāpāda.

Beginning

Fol. 1a, l.1. mūle kālena pakve patati naravare śaktirādyā bhave'smin // dveṣe niśreyasecchā guruvarabhajanantatgateśo'sya hautryā / pāśān saṃchidya śaktyā nayati śivapadaṃ vyañjayanstacchivatvaṃ dīkṣāpūto'ṅgapāśakṣayakarasamayācārameṣo'nutiṣṭhet // itthaṃ jñānapādaviśiṣṭaṃ ṣaṭtriṃśattattvasya rūpaṃ nirūpyedānīṃ kriyāpādamārabhamāṇaḥ tatrāpi dīkṣāsvarūpaṃ vaktukāmaḥ dīkṣāyāśca malaparipākatvena śaktipātapūrvakatvāt prathamaṃ tāvacchaktipātavicāramāha-mūla iti //

End

Fol. 162a, l.6. . . . uktañca / sthānamāmardakannāma śrīdūrvāsaniṣevitam / tasmādvinirgataṃ sthānaṃ raṇabhadrañca goḷakī / tathā puṣpagiriśceti sthānamevañcaturvidham / etat sthānasamudbhūtāśśaivāste ca caturvidhāḥ / brahmacārī gṛhasthaśca vānaprastho yatistviti / svasantānakramamāha / ādyanteṣu caturvidhamaṭhasampradāyeṣūtpannaśaucasamyutān bāhyabhūtamalasnānādikaṃ śaucaṃ samyamaḥ indriyanigrahaḥ (/) saṃyamaśabdena yamaniyamādīnāmupalakṣaṇam (/) etaissahitāt sadgocarāt kāśyapabhāradvājagotrasahitāt ādyāt āmardakamaṭhāt kaliyugaprārambhakāle śrīmadvyāpakaśambhuriti nāmadheyayukto bhuktimuktiprado mahāguru(ru) dyayau jāto'bhūt / evaṃ pūrvaguruyuk pūrvakāle jātagurupāramparyasahitaṃ santānaṃ vaṃśamevaṃ . . .

145.2 ŚIVĀGAMĀDIMĀHĀTMYASAṄGRAHA

This text contains arguments for proving the greatness of the Śaivāgama-s. The author's name is not stated in the text. However, the contents have some kind of agreement with the Śaivāgamādimāhātmya (IFI. T. 1059), described under 136.1 & 4 whose author is Jñānaprakāśa of Śālivāṭi.

Beginning

Fol. 163a, l.1. yadyatpraṇītaṃ vākyaṃ tat sarvaṃ pramāṇam / āgamasyāpi śivapraṇītatvādeva prāmāṇyam / taduktaṃ śrīmatpauṣkare – pakṣapātavinirmukto yathārthagrāhakaśśivaḥ / avyayaḥ paripūrṇaśca svatantraḥ paśupāśahaḥ / pramāṇamekantadvākyaṃ tathyaṃ śreyonidhissatām iti //

End

Fol. 165b, l.4. vṛddhācalamāhātmye ca / etāstu mūrtīḥ parameśvarasya vṛddhācaleśālayamaṇṭapeṣu / sthāneṣu saṃsthāpya cakāra pūjāṃ śivāgamaproktaviśeṣamārgairiti /

punaratrāyaṃ vivekaḥ / bahudhā vedaviruddhārthapratipādakatvameva(vedabāhyatvaṃ na sarvathā /)

146

Śaivāgamapaddhati

RE 10.791. PL.; 59 fols.; 334 × 25 mms.; 3-4 lines; good condition but some leaves are damaged by worms; Grantha; old; origin: Tirukkoyilūr.
Blank folios: 9b, 52b, 58b and 59a.

General contents

1. Fols. 1a-27b: Kriyāpaddhati; 2. 27b-29b: Prāsādaṣaṭślokī; 3. 29b-31b: Śivajñānabodha; 4. 31b-52b: Kriyāpaddhati; 5. 53a-55b: Ambāṣṭaka; 6. 56b-57a: Viśveśvarādistotra; 7. 57b-59b: Vaśyamantrādi.

The back side of the fly-leaf contains portion of the index to the topics of the Ms. and fol. 56a contains the sentence "cintāmaṇirjayati".

146.1 KRIYĀPADDHATI

This text gives the procedure for preparing oneself to do pūjā. After enumerating the names of several forms of Śiva, meditation on them, fruit of liṅga worship, importance of Śivācārya, bath, offering of mudrā-s to Śiva, purification of body by certain methods are treated.

Contents

1. Fols. 1a-2a: Pañcaviṃśatiberanāmakathana; 2. 2a-9a: Naṭarājādimūrtidhyānaśloka; 3. 10a-14a: Śailajādiliṅgapūjanaphala – Liṅgapīṭhādilakṣaṇa; 4. 14a-15a: Ādiśaivaśraiṣṭhya; 5. 15a: Dehaśuddhi; 6. 15a-17b: Bhasmasnānavidhi; 7. 17b-19a: Padmādyāsanavidhi; 8. 19a-21b: Prāṇāyāmavidhi; 9. 21b-27b: Bhūtaśuddhividhi.

Beginning

Fol. 1a, l.1. prathamaṃ somadhārī ca dvitīyamumayā saha / tṛtīyaṃ vṛṣabhārūḍhaṃ caturthaṃ nṛttarūpakam // 1 // vaivāhīyaṃ pañcamaṃ vidyāt ṣaṣṭhaṃ bhikṣāṭanaṃ tathā / kāmārissaptamaṃ vidyāt kālakālamathāṣṭamam // 2 //

End

Fol. 27 (29)b, l.1. manomadhye sthitannāma nāmamadhye sthito dhvaniḥ / dhvanimadhye sthito nādo nādamadhye sthitaśśivaḥ / śivamadhye gataṃ śāntaṃ śāntāditaṃ (śāntyatītam ?) parāt paraṃ / parāt paramidaṃ devamitye /

146.2 PRĀSĀDAṢAṬŚLOKĪ

This contains six śloka-s relating to Prāsādamantra with twelve kalā-s. This prāsādamantra is of many kinds, but here only one kind is explained. Pub. 1. Śaṃkarapaṇḍita, Memorial Sabhā Trust. (Grantha script and Tamil commentary); 2. with commentary, Grantha script CP. IFI. T. 108 has this text with commentary.

Beginning

Fol. 27 (29)b, l.3. mūlātkuṇḍalinī nivāsabhavanāt padmānmarālasvanaḥ / halmātrakṣaṇarocirankuranibho nābhyantamāste śivaḥ // 1 //

End

Fol. 29 (31)a, l.3. ṣaṭkopetaśatārdhapaṅktidaśakadvandvāvaśeṣāṃśikā sūkṣmāṅgī caturaṅgule'dh(th)a samanā pāśānuṣaṅgāvadhiḥ / sā śaktiścaturaṅgule vijayate kāpyunmanākhyā prabhoriṣṭe śaktiścatuṣṭaye hataśivaḥ kalpārdhakoṭidyutiḥ // 6 // prāsādaṣaṭślokī // koṭigrāmeṣu viprāṇāṃ taṭākaśatakoṭibhiḥ / yajñakoṭisahasrāṇām ekabilvaṃ śivārcanam // hariḥ oṃ / śubhamastu /

146.3 ŚIVAJÑĀNABODHA

Same as n° **100.2**.

Beginning

Fol. 29 (31)b, l.3. śrīpunnapuṃsakāditvājjagataḥ kāryadarśanāt / asti kartā sa hṛtvaitat sṛjatyasmātprabhurharaḥ // 1 // anyassan vyāptito'nyaḥ kartā karmānusārataḥ / karoti saṃsṛtiṃ puṃsāmājñayā samavetayā // 2 //

End

Fol. 31 (33)a, l.3. muktai(ḥ) prāpyastatasteṣāṃ bhajed veṣaṃ śivālayam / evaṃ vidyācchivajñānabodhe śaivārthanirṇayam // 12 // oṃ śrīṃ hrīṃ namo bhagavate dakṣiṇāmūrtaye mahyaṃ medhāṃ prajñāṃ prayaccha svāhā // gurave namaḥ //

146.4 KRIYĀPADDHATI

This text deals with rituals according to Śaiva āgama and seems to be in continuation of **146.1**. Two folios have the same number 26 and so the total number of folios for this text must be 23. This text is incomplete.

Contents

1. Fols. 31b-33b: Karasthadevatā / Karanyāsa; 2. 33b-34a: Antaryāga / Ātmaśuddhi; 3. 34a-35a: Sthānaśuddhi / Dravyaśuddhi; 4. 35b-36a: Puṇyāhavidhi; 5. 36a-42a: Pañcagavyavidhi; 6. 42a-43b: Pañcāmṛtavidhi; 7. 43b-47b: Kumbhādilakṣaṇa; 8. 47b-48a: Homavidhi; 9. 48b-52b: Dvārapūjā.

Beginning

Fol. 31 (33)b, l.1. maṇibandhe svayaṃ brahmā aṅguṣṭhantu sadāśivam / tarjanyāmīśvaraṃ proktaṃ madhye mādhavade(ai)vatam / anāmikāyāṃ vighnarājassyāt kaniṣṭhe bhāskaram( )eva ca /

End

Fol. 52 (54)a, l.2. daṇḍinaṃ savyapārśve tu muṇḍinaṃ vāmapārśvake / raktavarṇandvinetraṃ ca nāgayajñopavītinam / bhīmarūpaṃ sadaṃṣṭraṃ vā dvibhujam ekavaktrakam / vijayaṃ hasti(ta)samyutam /

146.5 AMBĀṢṬAKA

This stotra contains 8 śloka-s in praise of Goddess (Rājarājeśvarī), and a śloka, as phalaśruti. Authorship is not known. It is different from the stotra with this name written by Śaṃkara (Minor Works of Śaṅkarācārya, Oriental Book Agency, Poona 1952, pp. 390-391). The text, under notice, is the same as GOML. R. 322 which has variant readings in the first śloka. This is printed under the title Rājarājeśvaryaṣṭaka. See Arcanāprakāśa, Bangalore, 1962 pp. 72-74 and Śrī Lalitāsahasranāmastotram, LIFCO, Madras, 1979, p. 63 (Tamil script).

Beginning

Fol. 53 (1)a, l.1. ambā śāmbhavi(ī) candramaulirabalā padmā umā pārvatī / kālī haimavatī śivā triṇayanā kātyāyanī bhairavī // sāvitrī navayauvanā śubhakarī sāmrājyalakṣmīpradā / cidrūpā paradevatā bhagavatī śrīrājarājeśvarī // 1 //

End

Fol. 55 (3)b, l.1. ambāpālitacittarājasatatam ambāṣṭakaṃ yaḥ paṭhet / ambālolakaṭākṣavīkṣaṇatathā (balāt) aiśvaryamavyāhatam // ambāpāvanamantrarājasahitātakṣaitva ca (mantranāmapaṭhanādadyaiva) mokṣapradā / cidrūpā paradevatā bhagavatī śrīrājarājeśvarī // 9 //

146.6 VIŚVEŚVARĀDISTOTRA

This text contains śloka-s in praise of Viśveśa, etc., and Lokāmbikā. There are many scribal errors.

Beginning

Fol. 56 (4)b, l.1. viśveśo janako umā ca bhaginī gaṅgā ca mātṛṣvasā / duṇḍībhairavadaṇḍapāṇisadṛśo jeṭṭānama(?) bhrātarā / śrīkāśīmaṇikarṇikā ca bhaginī bhārjāmameyaṃ patiṣaṣṭakarmāṇi sutāmiścha(?) vasantaḥ kāśyāṃ kuṭumbaṃ mama //

End

Fol. 57 (5)a, l.3. sāvitri gāyatrīni(?) kamalākṣī ṃama mākurukā(?) bhairavī vande śrīlokāmbikām // 3 //

146.7 VAŚYAMANTRĀDI

This text contains some (vaśya)mantra-s on fol. 57b, Hayagrīvastotra on fol. 58a and a fragmentary rule regarding fire worship on fol. 59b. This is incomplete and is with many scribal errors.

Beginning

Fol. 57 (5)b, l.1. hariḥ oṃ / vaśiyuṃ svāhā / gurubhyo namaḥ / oṃ phaṭ phaṭ śaktivaśyam /

End

Fol. 59b, l.3. jagāmātitaithaḥ (?) apyagraṇī mañcakṛtā(?) jaṣiṇantra(?) . . . .

147

DEVATĀDHYĀNĀDI

RE 10.792. PL.; 95 fols.; 347 × 27 mms.; 5 lines; good condition but worm-eaten at some places; Grantha; old; origin: Tirukkoyilūr.
Blank folios: 4b, 89b, 91b, 92a & 93b.

Similar to n° **92.2, 130.3**. Some of the important deities that have dhyānaśloka-s are Navagraha-s (fols. 1a-3b and 83b-85a), Vighneśvara (fols. 4a-10b), Mahādevādidvādaśavigraha-s (14a-17a), Tāṇḍavamūrtiprabheda (22a-25a), Śivakāmī (25b), Gaṅgāvisarjitamūrti (26a), Varāhaghnamūrti (28a), Dakṣiṇāmūrti (30b-34b), Bhairava (35b-40a), Vīrabhadra (40a-44a) Appar and other three Śaivite saints (67b-68a), Pañcacaṇḍa (68a-70a), Manonmanyādiśakti (70b-79b), Śāstṛ (79b-82a), Aṣṭadikpāla (82a-83b), Meṣādirāśi (85a & b), Aśvatyādinakṣatra (85b-88b) and Vāstupuruṣa (88b).

Fols. 90 contains a list of things for preparing Daśāṅga, fols. 91a-93a Pavitralakṣaṇa, fol. 94b, incomplete list of mantraparibhāṣā (technical names for some mantras, like Ṣaḍakṣara).

Beginning

Fol. 1a, l.1. sūryadhyānam / ādityaṃ yogavaktrañca dvinetraṃ raktavarṇakam / raktāmbaradharañcaiva raktachatradhvajantathā // raktavarṇadharañcaiva saptāśvaṃ raktameva ca / saptarajjuṃ suraktañca dvibhujaṃ raktapadyakam (raktapadmagaṃ ?) ..

End

Fol. 89a, l.3. vāyavye ca hutāśane ca bhujayossaṃsthāpite – k(ū)rpare – kṣipraṃ pakṣisahastayossthalamiti proktaṃ diśi sthāpitam / tasyāṅgeṣu ca devatā vinihitā yat tat pravakṣye sadā //

148

Vighneśvarapratiṣṭhā and Stotra-s

RE 10.793. PL.; 32 fols.; 414 × 26 mms.; 4-5 lines; good condition but some leaves are broken and lost at the edges; Grantha; old; ownership: Vālīsan and Cupparāyan (see the leaf after fol. 20b); origin: Tirukkoyilūr.
Blank folios: 25b, 30a and 31a.

General contents

1. Fols. 1a-2b: Gaṅgāstotra; 2. 3a-20b: Vighneśvarapratiṣṭhāvidhi; 3. 21a-22b: Puṇyāhavācanavidhi; 4. 23a-25a: Śivānandalaharī; 5. 26: Abhiṣekavidhi (Śivapūjā); 6. 27a-29b: Dhvajārohaṇavidhi.

The reverse side of the fly-leaf contains some designs drawn with the stylus. Fols. 30b and 31b contain fragments of Agnikāryavidhi and Aṣṭatriṃśatkalānyāsavidhi respectively.

148.1 GAṄGĀSTOTRA

by Śaṃkara(?)

This contains 13 śloka-s in praise of the goddess Gaṅgā said to have been composed by Śaṃkarācārya. The writing is on three columns. This is similar to the Adyar Ms. Stotras II n° 2733. For the various texts with this name some of which are ascribed to the authorship of Śaṃkara, see NCC. V pp. 218-221. Printed in Kāvyakalāpa I Bombay 1864.

Beginning

Fol. 1a, (col.1), l.1. devi sureśvari bhagavati gaṅge tribhuvanatāriṇi(tarala) taraṅge / śaṃkaramaulivihāriṇi vimale mama matirāstāṃ tava padakamale // 1 //

End

Fol. 2b, (col. 3), l.1. gaṅgāstotramidaṃ bhavaharaṃ vāñchitaphaladaṃ vihitamudāram / paṭhati sa bhaktyā yo vai lokaḥ saṃsāre'smin bhavati viśokaḥ // iti evaṃ śrīmatparamahaṃsaparivrājakācāryaśrīmadbhagavacchaṃkarācāryaviracitaṃ gaṅgāstotraṃ sampūrṇam //

148.2 VIGHNEŚVARAPRATIṢṬHĀVIDHI

Similar to No. **123**. Citations are taken from well-known Āgamas, like the Kāmika and Kāraṇa. IFI. T. 696 has the title Vighneśvarapratiṣṭhā but is different in treatment.

Contents

1. Fols. 3a-9b: Maṇḍapapūjā; 2. 10: Gaṇapatisaptadaśanyāsa; 3. 10b-11b: Ācāryāntaryajanādikriyā; 4. 11b-12b: Sthānaśuddhyādikriyā; 5. 13a-14b: Dikpālādyāvāhana; 6. 15:

Vardhanīsthāpana; 7. 16: Siṃhāsanādikalpana; 8.16b-18b: Mūrtivinyāsa and Daṇḍabhaṅgyādinyāsa; 9. 18 -19a: Vardhanyāṃ Vallabhāvāhana; 10. 19a-20a: Varadamūrtyādyāvāhana; 11. 20b: Agnikārya, Abhiṣecana and Pratiṣṭhā.

Beginning

Fol. 3 (1)a, l.1. kāmike / yāgārthaṃ maṇṭapaṃ kuryāt dhāmno'gre tataḥ pārśvayoḥ / pratīcyāmīśadeśe tu maṇṭapañcaturaśrakam / kāraṇe / dharmarandhrāṣṭahastaṃ vā kalāhastasamanvitaṃ / maṇṭapantu tridhā bhajya madhyabhāge tu vedikā /

End

Fol. 20 (18)b, l.3. bimbasamīpaṃ gatvā gaṇapatisaptadaśanyāsaṃ japitvā gatvā hutvā japitvā iti trayaḥ / paścāt kumbham ālayapradakṣiṇaṃ kṛtvā bimbasamīpaṃ sthāpya aṣṭa (puṣpikayā) saṃpūjya vardhanyāṃ nyasitvā mahāhavirnivedya abhiṣicya pratiṣṭhāṃ kārayet / iti vighneśvarapratiṣṭhāvidhissamāptaḥ // gurubhyo namaḥ / hariḥ oṃ //

148.3 PUṆYĀHAVĀCANAVIDHI

This text contains Vighneśvarapūjāvidhi, Puṇyāhavācanavidhi and Puṇyāhamantra. This is incomplete.

Beginning

Fol. 21 (1 ?)a, l.1. kariṣyamāṇasya karmaṇaḥ nirvighnena parisamāptyartham ādau vighneśvarapūjāṃ kariṣye /

End

Fol. 22 (2)b, l.4. puṇyāhakāle vācyatām / yatpuṇyaṃ nakṣatraṃ tadvatkurvī(ta) . . . . pavyūṣaṃ yadā vai sūrya udayati . . . stha nakṣatrannaitra(?) yāvati tatra sūryo gacchet / yatra jaghanyaṃ paśyeta . . . tāvati . . . .

148.4 ŚIVĀNANDALAHARĪ

by Śaṃkara

Same as n° **32.2**, & **47.14**. This breaks off in śloka 14.

Beginning

Fol. 23 (1)a, l.1. kalābhyāṃ cūḍālaṃkṛtaśaśikalābhyāṃ nijatapaḥphalābhyāṃ bhakteṣu prakaṭitaphalābhyāṃ bhavatu me / śivābhyāmastokatribhuvanaśivābhyāṃ hṛdi punarbhavābhyāṃānandasphuradanubhavābhyāṃ natiriyam // 1 //

End

Fol. 25 (3)a, l.1. asāre saṃsāre nijabhajanadūre jaḍadhiyā bhramantaṃ māmandhaṃ paramakṛpayā pātumucitam / madanyaḥ ko dīnastava kṛpaṇarakṣātinipuṇaḥ tvadanyaḥ ko vā me trijagati śaraṇyaḥ paśupate // 15 // prabhustvaṃ dīnānāṃ khalu paramabandhuḥ paśupate pramukhyo'hanteṣāmapi kimuta bandhutvamanayoḥ / tvayaiva kṣanta . . .

148.5 ABHIṢEKAVIDHI

This text contains the method of giving bath (abhiṣeka) to Śiva during worship. It is incomplete.

Beginning

Fol. 26a, l.1. sugandhatailaśālipiṣṭāmalakarajanijambīrarasamāṣamudgacūrṇanta(?) pañcagavyapañcāmṛta . . .

End

Fol. 26b, l.6. mantrapuṣpavedapārāyaṇastotrapā(a)ṭhananṛttagītavādyapradakṣiṇanamaskārajapanaivedyopacāraparamparā . . .

148.6 DHVAJĀROHAṆAVIDHI

Similar to n° 128.1. The treatment is brief and incomplete.

Beginning

Fol. 27a, l.1. vṛttau yuge candrasūryādidevau / vadanadakṣiṇe sūryamaṇḍalāya namaḥ / vāme somamaṇḍalāya namaḥ / āṃ somamaṇḍalādhipataye viṣṇave namaḥ / . . .

End

Fol. 29b, l.4. vahnimantrān vṛṣabhakumbhe saṃyojya śivaśaktiṃ visṛjya pūrvasthāpitadhvajadaṇḍe vā sadyasthāpitadaṇḍe vā dhvajārohaṇamārabhet / tadvidhiḥ / tato devasahitatriśūlena . . . . .

149

SŪKṢMĀGAMA
Utsavaprāyaścitta

RE 10.796. PL.; 10 fols.; 330 × 30 mms.; 6 lines; good condition; Grantha; recent; origin: Tirukkoyilūr.

Same as n° **116.22**. According to the colophon, it is ch. 33 of the Sūkṣmāgama. The Ms. IFI. T. 733 pp. 102-109 and the text under notice have very close agreement.

Contents

1. Fols. 1a-6a: Utsavakarma & Dhvajapatanaprāyaścitta; 2. 7: Utsavacaryāśaucaprāyaścitta; 3. 7b-8b: Rathādipatanādiprāyaścitta; 4. 8b-9a: Vāhanādihīnaprāyaścitta; 5. 9a-10b: Yāgakriyādihīnaprāyaścitta.

Beginning

Fol. 1a, l.1. ataḥ paraṃ pravakṣyāmi prāyaścittavidhikramam / prāyo vināśa ityukto cittaṃ sandhānamucyate // vināśasya tu sandhānaṃ prāyaścittamiti smṛtam / anujñā cotsave hīnaṃ gajamaśvaṃ vinaśyati // taddoṣaśamanārthāya aghoreṇa śataṃ japet / anujñāṃ kārayet paścāt vāstupūjāvihīnakam // jvaramārīsamutpannaṃ grāmanāśaṃ dhanakṣayam / taddoṣaśamanārthāya mūrtihomaṃ samācaret // vāstupūjāṃ prakartavyaṃ vihīnaṃ mṛtasaṃgraham / vṛṣabhaṃ nāśayecchīghraṃ sarpaṃ dṛṣṭaṃ hataṃ naraḥ //

End

Fol. 9b, l.4. uḍupotsavahīnañca caṇḍayāgavihīnakam / ācāryotsavahīnañca prāyaścittavihīnakam // nāśayet guru(-um) kartā(-raṃ) ca prajānāṃ rogasambhavam / ālayaṃ śūnyamāpnoti sahasradvayamaghorataḥ // japtvā śāntiṃ prakurvīta sarvadoṣanikṛntanam / vidhivat kārayet sarvaṃ sarvakāmaphalapradam // evaṃ yaḥ kurute martyassa puṇyāṃ gatimāpnuyāt / sūkṣme prāyaścittapaṭalastrayastriṃśatiḥ (-triṃśaḥ) // bṛhannāyakīsametagrāmārdhanātheśvarasvāmine namaḥ //

150

SAKALĀGAMASAṂGRAHA

Kriyādīpikā

RE 10.797. PL.; 26 fols.; 365 × 30 – 405 × 26 mms.; 5-8 lines; good condition but some leaves are damaged by worms; Grantha; old; origin: Tirukkoyilūr.

Similar to n° 111.7.

This text is called Kriyādīpikā in the colophons on fol. 9b, 12a and 16a. The colophon has further a qualifying name Sakalāgamasaṃgrahākhye for the title of this work. This text deals with the rituals relating to consecration ceremonies. As it contains quotations from different āgama-s to establish its authority, this is also called Sakalāgamasaṃgraha.

There is a work called Kriyādīpikā by Śivāgrayogīndrajñānaśivācārya (Grantha, Madras, 1930) which is quite different from the work under notice.

The text is incomplete. Several works like the Siddhāntasārāvali, Suprabheda, Cintya, Ajita, Sūkṣma and others are cited.

Contents

1. Fols. 1a-9b: Vāstupūjāvidhi; 2. 10a-12a: Mṛtsaṅgrahaṇavidhi; 3. 12a-16a: Aṅkurārpaṇavidhi; 4. 16b-18b: Bimbaśuddhi and Adhivāsa; 5. 18^a: Agnikārya; 6. 23b: Pañcagavyavidhi; 7. 25b: Yāgaśālānirṇaya (incomplete).

Beginning

Fol. 1a, l.1. atha vakṣye viśeṣeṇa vāstuhomavidhikramam / sthāpane prokṣaṇe caiva garbhanyāse tathaiva ca // dīkṣāyām aṣṭabandhe ca pavitrārohaṇe tathā / maṇḍape ca sabhāsthāne sakalasthāpane'pi ca // ādyopaleṣṭakāsthāne vimānasthāpane'pi vā / sattre ca nṛttaraṅge ca yathāhyāsthānamaṇḍape // prāyaścittādikañcānye sthāpane ca samārabhet / vāstupūjāvidhi(ḥ) proktaṃ(ḥ) sarvasampatsamṛddhidaṃ(ḥ) //vāstupūjāvihīnasyāttadrāṣṭrañca vinaśyati / tasmāt sarvaprayatnena vāstupūjāṃ samācaret // vāstudevabaliṃ kuryāt ahnirvā rātrimeva vā / rātrau balipradānena ahni grāmādivāstuṣu / rātrau vātha divā vātha deveśasthāpanaṃ param /

Colophons

1. Fol. 9b: iti sakalāgamasaṃgrahākhye kriyādīpikāyāṃ vāstupūjāvidhipaṭalaḥ / 2. 12a: iti sakalāgamasaṃgrahākhye kriyādīpikāyāṃ mṛtsaṃgrahaṇavidhipaṭalaḥ; 3. 16: iti sakalāgamasaṃgrahākhye kriyādīpikāyāṃ aṅkurārpaṇavidhipaṭalaḥ //

End

Fol. 25b, l.7. bālānāṃ sukhabodhanāya viduṣonmodāya to(a)nvitā vistharām(?) // 3 // prāsādapūrve pratisoma śam ntu(?) kṛtātavaiśvānaradikpathe yaḥ / gūḍhena ūrdhve prabhayānvitā . . . .

151

ŚIVASAHASRANĀMĀVALI

(based on Ādityapurāṇa and Dīptāgama)

RE 10.799. PL.; 26 fols.; 278 × 28 mms.; 3-7 lines; good condition; Grantha; recent; ownership: Śadāśivagurukkaḷ (see fly-leaf); origin: Tirukkoyilūr.
Blank folio: 25b.

Same as n° 5.8 and **139.1**. There are only 951 names in this Ms. Writing is on 3-5 columns.

Beginning

Fol. 1a, (col. 1), l.1. bhavāya namaḥ / śivāya namaḥ / harāya namaḥ / rudrāya namaḥ / puṣkalāya namaḥ /

End

Fol. 25a, (col. 2), l.1. kṛtāgamāya namaḥ / akampitaguṇagrāhiṇe namaḥ / anekātmane namaḥ /

152

SUBRAHMAṆYASAHASRANĀMĀVALI

RE 10.802. PL.; 34 fols.; 179 × 31 mms.; 5-6 lines; good condition; Grantha; recent; origin: Tirukkoyilūr.

This Ms. contains the Sahasranāmāvali of Subrahmaṇya. This breaks off and therefore, as the number 700 on fol. 34b indicates, is incomplete. This text is different from the well-known Sahasranāmāvali of Subrahmaṇya which is attributed to Skandapurāṇa and is available in print in many editions and scripts. See LIFCO, Madras, 1977, pp. 16-32.

Beginning

Fol. 1a, (col. 1), l.1. mayūravāhanāya namaḥ / māṇikyakuṇḍaladharāya namaḥ / maṇinūpurāya namaḥ / daśāyudhahastāya namaḥ / divyāmbaradharāya namaḥ / nāgaphaṇapādāya namaḥ / kuṅkumacarcitāya namaḥ /

End

Fol. 34b, (col. 1), l.1. artharūpiṇe namaḥ / parakāryaikapaṇḍitāya namaḥ / nīlakaṇṭhāya namaḥ / kṛtāntāya namaḥ / nirvyājāya namaḥ / niṣkalāya namaḥ / sūkṣmāya namaḥ / naikanāthāya namaḥ / naikāntikadine namaḥ /

153

KRIYĀKRAMADYOTIKĀ

Śivamaṇṭapapūjā

RE 10.803. PL.; 31 fols.; 273 × 28 mms.; 5 lines; good condition; Grantha; date: Sādhāraṇa Āṉi, 2. (see fly-leaf) scribe(?): Cuppuṟāyaṉ (see fly-leaf); ownership(?): Sadāsivagurukkaḷ (see fly-leaf); origin: Tirukkoyilūr.
Blank folio: 30b.

This Ms. begins with Dvārapūjā and ends with Kumbhapūjā which is left incomplete. Dvārapūjā, Daśāyudhapūjā and others are undertaken in the pavilion (maṇṭapa). The treatment of these is found here but not the actual worship of the pavilion. This is almost identical with the treatment of this topic in the SIAA. edn. pp. 97-163.

Contents

1. Fols. 1a-14a: Dvārapūjā; 2. 14a-19b: Bhūtaśuddhi; 3. 19b-21a: Antaryāga; 4. 21a: Sthānaśuddhi; 5. 21b: Dravyaśuddhi; 6. 21b-22a: Mantraśuddhi; 7. 22b: Śivahastavidhi; 8. 23: Yāgaśālāsaṃskaraṇa; 9. 24a-27a: Vāstvadhipatidikpālādīnāmāvāhana; 10. 27a-29b: Daśāyudhapūjana; 11. 29b-30a: Pradhānakumbhavardhanīkumbhasthāpanāvāhanādi kriyā (inc.).

Beginning

Fol. 1a, l.1. prāsādāgre tatpramāṇaṃ bhuvantyaktvā kanyasaliṅgatraye tvaṣṭānavadaśahastānītareṣu caturhastādiṣu hastadvayavṛddhyā dvāviṃśatihastāntam / pādādivṛddhiliṅgeṣu tanmānānuguṇaṃ bāṇādiṣu yathālābhaṃ svasāmarthyādeteṣāmanyata(ma)maṇṭapannirmāya tannavadhā vibhajya madhyabhāgeṣṭān

End

Fol. 29b, l.4.oṃ hrūṃ netrebhyo huṃ phaṇṇamaḥ / oṃ sphyaḥ astrāya huṃ phaṇṇamaḥ / ityaṅgaiḥ sakaḷīkṛtya rakṣāvaguṇṭhanāmṛtīkaraṇāni vidhāya tau gandhādibhissāvaraṇau sarvopacāraissampūjya oṃ hauṃ hūṃ śivaśaktibhyāṃ nama iti liṅgamudrayā muṣṭimābaddha . . . .

154

Kriyākramadyotikā

RE 10.804. PL.; 56 fols.; 275 × 29 mms.; 7-8 lines; good condition but some leaves are injured; Grantha; old; origin: Tirukkoyilūr.
Blank folios: 47b, 48b, 50b & 53b.

General contents

1. Fols. 1a-46b: Kriyākramadyotikā – Nityakarmavidhi; 2. 49a-50a: Pratiṣṭhopakaraṇa; 3. 51a-53a: Maṇḍapavedīlakṣaṇa; 4. 54a-55b: Pañcagavyavidhi.

The reverse of the (second) fly-leaf contains two lines written at the top, the first of which is lost partially. This is with reference to some kind of prediction.

Fol. 47a contains a portion of Sarvadānottamavidhi from Uttarakāmika., 98.47-7, SIAA. edn. Fol. 48a, gives the topic of Ācāryanirṇaya.

154.1 KRIYĀKRAMADYOTIKĀ

Nityakarmavidhi

Similar to n° **49.1** & **121.1**. See Chidambaram edn., pp. 1-146.

Beginning

Fol. 1a, l.1. vande viśvādhikaṃ śāntam anādinidhanaṃ śivam / niṣkaḷaṃ niṣkaḷaṅkañca śaktijñānakriyātmikām // gurūn parāt parān natvā guruvaṃśakramāgatān / kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam // prātassamayāt pūrvaṃ pañcanāḍikāvacchede samutthāya śucirvāpyaśucirvā yathāśaktisambhavaśśaucayukto hṛtpadme dvādaśānte vā gurūpadiṣṭaprakāreṇa śivandhyātvā /

End

Fol. 46a, l.3.. . . . .tato bhasmanāṃ sakaḷīkṛtya (p)arikhāmudrāmābaddhya vāmadevaṃ yavatya(?) tāmbūlādinā mukhaṃ śodhayet / anyagṛhabhojane annasya dattasyāgrataḥ śivagāyatrīṃ japtvā pūrvavat bhuñjīta iti bhojanavidhiḥ / śrīmanmataṅgādiśāstreṣu vidyāpādārthasaṃgraham / sarvavidyeśinīṃ nāma nirmame yassaduktibhiḥ / tenākhyātena guruṇā parameśvarasaṃjñayā / kriyākramadyotikāyāṃ nityakarmavidhiḥ kṛtaḥ // iti śrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ nityakarmavidhissamāptaḥ / hariḥ oṃ / śubhamastu / . . . . . yan svahastalikhitam /

154.2 PRATIṢṬHOPAKARAṆA

This text deals with the vessels, instruments and utensils that are required for performing homa in the acts of installation. According to the colophon, on fol. 50a, a few verses are cited from the Niśśvāsakārikā. IFI. T. 17, 127 & 150 do not contain these. The subject matter of this text is treated in ch. 18 of the Kāraṇāgama (Pūrva). This text is in prose with verses cited from standard texts.

Beginning

Fol. 49a, l.1. atha vakṣye viśeṣeṇa pratiṣṭhopakaraṇakramam / . . . . . . ṇaṃ sruksruvaṃ tathā / daśāyudhāṣṭamāṅgalyaṃ vitānadarbhamālikā . . . . . caiva kūrcaṃ vai kūrmamevaca / pālikā ghaṭikā caiva śarāvā kalaśādayaḥ / palāśasamidhādīṃśca gavyājyanavadhānyakāḥ //

End

Fol. 50a, l.4. gobhūbhasmahiraṇyādidaśadānakramantathā / evamādikramaṃ caiva pratiṣṭhopakaraṇakramāt / iti niśśvāsakārikāyām //

154.3 MAṆḌAPAVEDĪLAKṢAṆA

This text gives the features of the pavilion and altar. It contains 17 śloka-s and is incomplete.

Beginning

Fol. 51a, l. triṣūttameṣu liṅgeṣu triṃśordhvastho vidhīyate / viṃśatyā madhyame . . . . anyeṣu daśabhiḥ karaiḥ // 1 // daśāṣṭaṣaṭkarotsedhe jyeṣṭhādīnāmanukramāt / ṣoḍaśastambhasaṃyuktaṃ ṣaṭtriṃśastambhasaṃyutaṃ / catuṣṣaṣṭyaprasaṃyuktaṃ maṇḍapañcādhamādikam // 2 //

End

Fol. 53a, l.6. ekāśītipadeṣu madhyanavake vedī kṛtā tatpare / sañcārārdhapadāni ṣoḍaśabahiḥkuṇḍā prati tatkramāt / dvātriṃśatpadakeṣu dikṣu ca padaṃ dvārārthamekaṃ tyajet // 17 //

154.4 PAÑCAGAVYAVIDHI

Similar to n° 53.5 & 91.52. This is incomplete.

Beginning

Fol. 54a, l.1. navakoṣṭhaṃ . . . . . pañca . . . . grān dakṣiṇāprāgudagra . . . . paristīrya madhye oṃ hāṃ . . . . . . koṣṭhāya namaḥ / pūrve sadāśivatattvakoṣṭhāya namaḥ /

End

Fol. 55b, l.3. surabhi no mukhā karat / prana āyūṃṣi tāriṣat iti dadhimāpūrya dakṣine śukramasi jyotirasi / tejośi ghṛtamāpūrya uttare bhūrbhuvassuvaḥ pracoyadayāt iti . . .

155

ŚANAIŚCARASTOTRA

(Skandapurāṇa)

RE 10.806. PL.; 12 fols.; 209 × 21 mms.; 4 lines; good condition; Grantha; origin: Tirukkoyilūr.

Similar to n° 59.19. Śanikavaca is given as the title on fol. 1a in the margin. Fol. 12 contains a brief account of Sūryapūjā and a fragment of dvārapūjā in parārthapūjā.

Beginning

Fol. 1a, 1.1. asya śrīśanīśvara(śanaiścara)kavacastotramahāmantrasya kāśyaparṣiḥ / anuṣṭupchandaḥ / raviputro mandagatirdevatā / śaṃ bījam / nīṃ śaktiḥ / śrīṃ kīlakaṃ / śanīśvara(śanaiścara)prasādasiddhyarthe jape viniyogaḥ / śanīśvarāya(śanaiścarāya) aṅguṣṭhābhyānnamaḥ / mandagataye tarjanībhyānnamaḥ /

End

Fol. 10b, 1.3. śanīśvara(śanaiścara) mahābāho bhagavā(a)n bhaktavatsala / kiñcitaṃśyolakarmāṇi(cintitāśeṣakarmāṇi)(?) siddhyanti kṛpayā tava // tvameva saumyage saure saumyo bhava śaneśvaraḥ(śanaiścara) / skāndapurāṇe prāsādakhaṇḍe śanīśvara(śanaiścara)stotraṃ sampūrṇam / hariḥ oṃ / mantrarājāya vidmahe sarvarakṣāya dhīmahi / tanno mandaḥ pracodayāt // yantrarājāya vidmahe sarvarakṣāya dhīmahe / tanno yantraḥ(?) pracodayāt // hariḥ oṃ śubhamastu /

156

Śaiva texts (Tamil & Sanskrit)

RE 10.815. PL.; 70 fols.; 374 × 37 mms.; 5-7 lines; fair condition but some leaves are injured; Tamil & Grantha; old; origin: Tirukkoyilūr.

Blank folios: 25b & 30b.

General contents

1. Fols. 1a-18b: Tēvāram; 2. 19a-44a: Civañāṉacittiyārurai; 3. 45a-54b: Kriyākramadyotikā; 4. 55a: Śivadvādaśanāmāni; 5. 55: Śivasahasranāmāvali; 6. 57a-68b: Śabdarūpāvali.

Fol. 44b contains a definition of dīpa. Fol. 56 contains a note on some family transaction: some amount of gold was given to Vaittiyaliṅgapattar to make an ornament on Virodhi, Āṉi, 10. Fol. 56a contains rough sketches of Umākāntamaṇḍala. Fol. 69 contains some cāṭuśloka-s (witty verses).

156.1 TĒVĀRAM

The Tēvāram is a collection of Tamil hymns to Śiva composed by Tiruñāṉacampantar, Tirunāvukkaracar (Appar) and Cuntarar (see IFI. Pub. n° 68). Here we have on the whole 19 decades taken from the Appar's compositions: 10 from the 14th Tirumuṟai, 3 from the 5th and 6 from the 6th; they appear in the following order: 4.1; 6.98; 5.90; 4.2; 4.11; 6.3; 4.10; 4.24; 4.25; 4.26; 4.27; 4.28 (without decades 5 to 9); 4.104 (without decades 7 to 10); 5.53; 5.54; 6.4; 6.5; 6.6; 6.7 (breaks off in 5th decade).

This collection of decades is connected with the story of Appar or with Vīraṭṭāneśvarar (Tripurasaṃhāramūrti) god of Tiruvatikai (South Arcot dt.). Of these 4.1 was sung by Appar to cure his stomach ache, 6.98 is a reply to the Pallava king Mahendravarman at Kāñci, 5,90, 4.2, and 4.11 were appeals to God Śiva to save him from the cruel punishments given by the king at Kānci. The rest are in praise of the Lord at Tiruvatikai. Thus this collection of decades are those sung at Tiruvatikai, or those related to the episodes when Appar stayed there. There is one more decade 6.3 which also was sung at Tiruvatikai but not found in this Ms.

Beginning

Fol. 1a, l.1. kūṟṟāyiṉavāṟu vilakkukilīr koṭumai pala ceytaṉa nāṉaṟiyēṉ . . . . lumpiriyātu vaṉaṅkuvaṉeppoḻutum

End

Fol. 18b, l.6. ceḻunīrppuṉaṟkēṭṭil vīraṭṭamuntiripurāntakantaeṉṉā 2 te vīccarkoḻunīrpuṭai cuḻikkuṅkōṭṭukkāvuṅkuṭamūkkuṅkokāmaṅkōlakkāvuṃ paḻinīrmai . . .

156.2 CIVAÑĀṈACITTIYĀR (Cupakkam)

by Aruḷnanti

Civañāṉacittiyār, written in the 13th c., gives an exposition on the Śaiva doctrine based upon Meykkaṇṭār's sūtra. It has two parts Cupakkam (Svapakṣa) and Parapakkam (Parapakṣa) dealing with prima facie and siddhānta views respectively. Here Cupakkam is given as the title in the margin (fol 19a) and we have the first stanza of the same with a very brief commentary. From fol. 20a to 44a, there is a commentary on the Parapakkam. In the middle of fol. 26a-30a, there is just a repetition of the previous portion. This commentary is not yet published, still there is similarity between it and the notes on Tattvaprakāśar's commentary published in Lakshmi Vilas Press (Madras 1935).

Beginning

Fol. 19 (1)a, l.1. cīvamuṟanamakkumuntittantiṉavattiraṉaiccintittuvamaiyil civaṉopillāvumaikurukulaṅkaṇamaṟṟeṉivā(r ?)kaḷaivaṇaṅkiyiṅpaccivajñānacittikkopanavamuṟumuraiyuraippaṉṉuṉṉurainalaṅkoḷārkkētirumaṟai jñānatēcikar śrīcivakkoḻuntācāriyarivarkaḷ civañānacittikkucceytavuraikaḷ virintapaṭiyinālē

End

Fol. 44a, l.4. parāmukhārghyam ippaṭi intaṉilamaiyai iṭaiviṭāmal darśanam paṇṇi irukkuṟatu . . jñānapūjai yitutā . . . tāṉēvēdiyāgam eṉṟu koṇṭu pirivilātauvāṉapaṭiyiṉālē jñānapūjai neṉṟu coṉṉatu / antaryāgapūjaisāpujya . . . . ṇyeśvaran tuṇai vīṇāvādavidūṣaṇiṇyai namaḥ / vīrahastivināyakaṉ tuṇai /

156.3 KRIYĀKRAMADYOṬIKĀ

Nityakarmavidhi

Same as n° **49.1**, **121.1**, **154.1**. This breaks off in the Sūryapūjā and ends with the words "kavacenāvakuṇṭhya" (SIAA. edn. p. 34).

Beginning

Fol. 45a, l.1. prātassamayātpūrvaṃ pañcanāḍikāvacchede samutthāya śucirvāpyaśucirvā yathāsambhavaṃ śaucayukto hṛtpadme dvādaśānte vā gurūpadiṣṭaprakāreṇa śivandhyātvā yathāśakti japaṃ jatpvā samādhisāmarthyarahitassadāśivādiyathārucitavigrahandhyātvā . . .

End

Fol. 54b, l.1. aṅguṣṭhayostarjanībhyām oṃ aṃ hṛdayāya namaḥ / kaniṣṭhānāmikāmadhyamāsu aṅguṣṭhābhyām oṃ aṃ arkāya śirase namaḥ / oṃ bhūrbhuvassuvaroṃ jvālinīśikhāyai namaḥ / oṃ hrūṃ kavacāya namaḥ / hastatalayormadhyamāṅgulībhyām oṃ bhaṃ bhānunetrābhyānnamaḥ / tarjanyoḥ oṃ raḥ astrāya phaṭ iti vinyasya kavacenāvakuṇṭhya . . .

156.4 ŚIVADVĀDAŚANĀMASTOTRA

This is the same as GOML. D. 9260. This text contains the twelve names of Śiva along with the nāmāvali. This is written in 4-5 columns.

Beginning

Fol. 55 (1)a, l.1. prathamastu mahādevo dvitīyastu maheśvaraḥ / tṛtīyaśśaṃkaraścaiva caturthastu vṛṣabhadhvajaḥ //

End

Fol. 55a, (col. 3), l.1. śrīkaṇṭhāya namaḥ / īśvarāya namaḥ / pārvatīpriyāya namaḥ / rudrāya namaḥ / śivāya namaḥ / śivadvādaśanāma sampūrṇam /

156.5 ŚIVASAHASRANĀMĀVALI

(Ādityapurāṇa)

Same as n° **5.8**, **139.1** and **151**. This text contains 43 names of Śivasahasranāmāvali based on the Śivasahasranāmastotra. 43rd and 44th names are grouped together and given as the 43rd name.

Beginning

Fol. 55 (1)a, (col. 4), l.1. oṃ hāṃ bhavāya namaḥ / oṃ hāṃ śivāya namaḥ / oṃ hāṃ harāya namaḥ / oṃ hāṃ rudrāya namaḥ / oṃ hāṃ puṣkalāya namaḥ / oṃ hāṃ mudgalāya namaḥ / oṃ hāṃ balāya namaḥ /

End

Fol. 55 (1)b, l.1. oṃ dhyānādhārāya namaḥ / aparicchedyāya namaḥ / gaurībhartre namaḥ / gaṇeśvarāya namaḥ / aṣṭamūrtaye namaḥ / viśvamūrtaye namaḥ / trivargasvargasādhanāya namaḥ /

156.6 ŚABDARŪPĀVALI

This text contains the forms of nominal words in their declensional forms on 3-5 columns. Col. 3 on fol. 68b has a few verbs.

Fol. 57 (4)a, (col. 1), l.1. glāve glaubhyāṃ glaubhyaḥ / glāvaḥ glaubhyāṃ glaubhyaḥ / glāvaḥ glāvoḥ glāvāṃ / glāvī glāvoḥ galuṣu / ityajantāḥ pulliṅgāssamāptāḥ /

End

Fol. 68b, (col. 2), l.1. sakārānto napuṃsakaliṅgo adaśśabdaḥ / adaḥ amunī amūni / pra / adaḥ amunī amūni / dvi / śeṣaṃ pulliṅgavat / yaśaśśabdastu – bhedaḥ / yaśasī yaśāṃsi (pra)yaśaḥ yaśasī yaśāṃsi (dvi) / śeṣaṃ pulliṅgavat / napuṃsakaliṅgassamāptaḥ / hariḥ oṃ / tripurasundaryai namaḥ / śubhamastu //

157

Śaiva texts (Tamil & Sanskrit)

RE 10.817. PL.; 117 fols.; 130 × 45 mms.; 6-14 lines; good condition but some leaves are slightly damaged; Tamil and Grantha; date: Sarvajit Āṭi, 21 (see fol. 44b) & Sarvadhārī Paṅkuṉi 17 (see fol. 62b); scribe and ownership: Ataṅkaṉmuṟaittēvārakkaṇapatittēcikappaṭṭārakar, 3rd Street, Vedāraṇyam (see fols. 44b & 62a); origin: Vedāraṇyam.

General contents

1. Fols. 1a-61b: Tēvāram (Tamil); 2. 62b-71a: Maturai Arupattunāṉkutiruviḷaiyāṭaṟpōṟṟikkaliveṇpā (Tamil); 3. 72a-80b: Tēvāram (Tamil); 4. 81: Prāsādavidhi; 5. 82a-83b: Prāsādaṣaṭślokī; 6. 83b-100b: Ajapāgāyatrīmantrajapavidhāna; 7. 101a-104b: Tripurasundaryaṣṭottaraśatanāmaślokāvali; 8. 105a: Devīpañcaviṃśatināmāvali; 9. 106: Aṣṭā-

viṃśatyāgamanāma; 10. 107a-108b: Indrākṣīstotra; 11. 110a-113b: Subrahmaṇyaṣaḍakṣaratriśatīnāmastotra; 12. 114: Vivāhavidhi; 13. 115a & 116a: Vātulaśuddha – Ācāryamaṭhaniyama.

Fol. 62a contains information regarding the publication of the Maturai Aṟupattunāṉ kutiruviḷaiyāṭaṟpōṟṟikkaliveṇpā, fol. 71b, Śivadvādaśanāmaślokāvali (inc.), fol. 79, sins of doing some (12) prohibited things, like going in between the sacred bull and god (Śiva) (Tamil) and a few lines praying to the head of the Āmardamaṭha (in Maṭhapratiṣṭhā ?), fol. 109a an incomplete version of Subrahmaṇyaṣaḍakṣaratriśatīnāmastotra, fol. 109b, some śloka-s on Subrahmaṇya, fol. 115b, a few (Lalitā)triśatīnāma-s & names of Durgā, etc., fol. 116b, names of some weapons like, prāsa (dart or javelin), fol. 117, śloka-s on the greatness of Haranāma and Śivabhakti and fol. 117b, śloka in salutation of Sabhā which is compared to Kalpataru.

157.1 TĒVĀRAM (Notes on-)

This text contains notes on the Tēvāram (see n°156.1). Writing is on 2-3 columns.

Contents

1. Fols. 1a-29b: Talamuṟaivaippu (author, no. of songs, serial no. to the Tirumuṟai and Aṭivaravu); 2. 30a-32b: Paṇmuṟaivaippu (serial no. Tirumuṟai and the names of Paṇs and no. of songs in them and their Aṭivaravu); 3. 34a-41b: List of Tēvāram songs (Aṭivaravu only) according to the Muṟaippatikakkōvai of the Periyapurāṇa; 4. 42a: List of places and number of Tēvāram songs connected with them, as found in the Patikakkōvai; 5. 43a-44a: List of paṇs and their equivalent rāgas with their tālas and kaṭṭaḷai-s (prosodic divisions); 6. 45a-48b: Names of paṇs with their equivalent rāgas , tālas, kālas, etc.; 7. 50a-53b: Some Tēvāra songs of Tiruṉākaikkāroṇam and Tirumaṟaikkāṭu; 8. 54a-57b: Tiruppatikakkōvai; 9. 59a-60b: Tēvāra Aṭivaravu (Paṇmuṟai); 10. 61: Paṇs with their kaṭṭaḷai-s, as found in the Aṭaṅkaṉmuṟai.

Beginning

Fol. 1a, (col. 2), l.1. kāraikkālammai mūtta patikam 2. mēṟpaṭi patikam aṭivaravu cam. 1-m muṟai 2. eṭṭiyilvamikai cam. 1-m muṟai 1. koṅkaitiraṅki.

End

Fol. 61b, (col. 2), l.7. kavucikam – kaṭṭaḷai-2. pañcamam – kaṭṭaḷai-1. ataṅkaṉmuṟ aiyiluḷḷa kaṭṭaḻaiyākiya virutta pētam-102. appar kaṭṭaḷai-12 ½. appar 25 ½ + 58 (?)

157.2 MATURAI ARUPATTUNĀNKUTIRUVIḶAIYĀṬARPŌRRIKKALIVEṆPĀ

This text contains the poem on the 64 episodes of Śiva at Madurai by Parañcōtimuṉivar (16th Century). Pub.: by Nallūr Sadāśivappiḷḷai of Ceylon and printed at the Vidyānupālana Press Madras.

Beginning

Foi. 62 (1)b, l.2. nāṟṟikkum poṟṟu natimaturaiccokkaraiyām pōṟṟikkaliveṇpāppōṟṟiceyaccīṟṟamataṉṟaikkuñcaramukattāṇ cāya viḻittōṉutavu – kaikkuñcaramukattāṉ kāppu.

End

Fol. 70 (9)b, l.8. cāṟṟiyavaṇṇaṅkēṭṭārccittamāmuṉivartaḷ pōṟṟi taṇṇaṅkayaṟkkaṇṇitāḷ pōṟṟi yaṇṇalarul pōṟṟi maturai nakar viṇṇiḻinta poṟkōyil pōṟṟi karuṇaimukappōtu pōṟṟikkaliveṇpā muṟṟiṟṟu.

157.3 TĒVĀRAM

Similar to n° 157.1. This text contains notes on Tēvāram regarding Paṇmuṟaivaippu, etc. Writing is on 2-4 columns. This is incomplete and leaves are not properly arranged.

Beginning

Fol. 72 (5)a, (col. 1), l.1. aravaccaṭai veṅkaḷvi kuṇaṭaikku (?) viḻunīrmaḻu tuñcavaru kurumpaimu puṇṇāva malaiyaru-ā 25.

End

Fol. 80 (4)b, (col. 2), l.6. karaviṉṟi maruvārkuḻa cīraṇitikaḷ paimmāṇā ūrulāvu . . .

157.4 PRĀSĀDAVIDHI

This text contains a fragmentary description of the Prāsādamantra, the main seed mantra (bījākṣara) of Śiva namely "hauṃ", and of darśana etc. of Tripadārtha-s of the three categories (tattva-darśana, ātma darśana and Śiva darśana) in the Daśakārya, i.e. the ten acts to be done by Śaiva-s: Tattvadarśana, Tattvarūpa, Tattvaśuddhi, Ātmadarśana, Ātmarūpa, Ātmaśuddhi, Śivadarśana, Śivarūpa, Śivayoga and Śivabhoga. Sanskrit text is having Tamil explanation here in Maṇipravāla style. This is incomplete. IFI. T. 460, pp. 961-968 contains this, but the text under notice is in agreement with this only in some places.

Beginning

Fol. 81 (8)a, l.1. ghoṣākalākṛti(ḥ) hakāram / mūlādhāraṃ toṭuttu nābhiparyantaṃ 12 aṅgulaṃ vyāpakam / miṉṉaloḷi medhākalai nābhitoṭuttu hṛdayaparyantaṃ vyāpakam-12 aṅgulaṃ mātrai 3. ākṛti aukāram.

End

Fol. 81 (8)b, l.9. sālamba śivayogam(ḥ) / sālambaśambhupakṣaśivaṉukku samabalasākṣātkāramāka aṇupakṣa śivaṇ(ṉ)aikkāṇpatu śivabhogam / kalādhaura . . .

157.5 PRĀSĀDAṢAṬŚLOKĪ

Same as n° **146.2**. The title is written as Ṣaṭślokīmūlam on fol. 82a in the margin.

Beginning

Fol. 82 (1)a, l.1. mūlāt kuṇḍalinī nivāsabhavanāt padmānmarālasvano halmātraḥ kṣaṇarociraṅkuranibho nābhyantamāste śivaḥ /

End

Fol. 83 (2)a, l.10. sā śaktiścaturaṅgule vijayate kāpyunmanākhyā prabhoriṣṭe śakticatuṣṭaye hataśivaḥ kalpārkakoṭidvi(yu)tiḥ // 6 //

157.6 AJAPĀGĀYATRĪMANTRAJAPAVIDHĀNA

Similar to n° **103.3**. This text contains the procedure to recite Ajapāgāyatrīmantra, which is very useful for a person to attain yogic power. IFI. T. 447, pp. 147-155, deals with this topic. The text under notice is in agreement with this only in some places. Fols. 83b-94b contain the treatment of Ajapāgāyatrī. Two leaves are lost in this text which is incomplete. Fols. 95a-100b contain the same treatment which is also incomplete having no beginning and no end and having lost six leaves in the middle.

The word ajapā, in the word ajapāmantra, refers to the repetition of the mantra called Haṃsamantra in an unarticulated way. This is to be done through mere exhalation and inhalation of breath 21600 times beginning from sun's rise on a particular day till sunrise next day. This japa is to be offered to various deities like Gaṇeśa, Viṣṇu, Rudra and others who are to be meditated upon as remaining in the circles called Mūlādhāra, Svādhiṣṭhāna and others. Information on this procedure is available in the printed text of the Śrīvidyānityāhnika (Guhānanda Maṇḍali Series n° 9. Madras, 1955). For Mss. on the matters allied to this, see NCC. I. pp. 78-80. The colophon of the Tanjore Ms. with this name attributes it to the authorship of Śaṃkarācārya. Vide:– Suppl. n° 831.

Beginning

Fol. 83 (2)b, l.4. oṃ asya śrī ajapāgāyatrīmantrasya haṃsa ṛṣiḥ avyaktagāyatrīcchandaḥ śrīmatparamahaṃsaparamātmā devatā / haṃ bījam / saṃ śaktiḥ / jīvo bījam / buddhi(ś) śaktiḥ / udāno bījam / suṣumnānāḍīmadhyamā kuṇḍalinī śaktiḥ / so'haṃ kīlakam / mama bhogamokṣasiddhyarthe jape viniyogaḥ /

End

Fol. 100 (12)b, l.6. hauṃ ūṃ kalāḍhyāya namaḥ / nāsāyāṃ oṃ hūṃ sakaḷāya namaḥ / oṃ hauṃ niṣkaḷāya namaḥ / akṣṇoḥ oṃ hāṃ kṣapaṇakāya namaḥ / oṃ haḥ

157.7 TRIPURASUNDARYAṢṬOTTARAŚATANĀMAŚLOKĀVALI

Same as n° **5.10**, **36.10**. This text contains 30 śloka-s enshrining 108 names of goddess Tripurasundarī: 17 śloka-s contain the names of the goddess, the remaining describing the results obtained by reciting them (phalaśruti). This is in the form of conversation between Śiva and Skanda. Adyar Des. Cat. Stotras Vol. II n° 520 has reference to the work under the caption Devyaṣṭottaraśatanāmāvali.

Beginning

Fol. 101 (14)a, l.1. īśvara uvāca / mamātmaja mahāsena mamātmā deśikottama / nāmnāmaṣṭottaraśataṃ śrīdevyāssatyamuttamam // 1 // tadvadāmi tava snehācchṛṇu ṣaṇmukha bhaktitaḥ / mahāmanonmanī śaktiśśivaśaktiśśivaṅkarī / 2 // icchāśaktikriyāśaktijñānaśaktisvarūpiṇī /

End

Fol. 104 (17)b, l.3. udyatsūryanibhāṃ vande śrīmattripurasundarīm // 30 // iti skandeśvarasaṃvāde śrīmattripurasundarīnāmnāmaṣṭottaraśataṃ sampūrṇam // hariḥ oṃ / śubhamastu / oṃ hrīṃ śrīmātre namaḥ / lalitāmūlamantram //

157.8 DEVĪPAÑCAVIṂŚATINĀMĀVALI

This text contains 25 names of Goddess. Writing is on 2 columns. GOML. D. 9175 has reference to the said names (in śloka-s) under the caption, Lalitāpañcaviṃśatināmastotra.

Beginning

Fol. 105a, (col. 1), l.1. oṃ siṃhāsaneśvaryai namaḥ / oṃ lalitāyai namaḥ / oṃ mahārājñyai namaḥ /

End

Fol. 105a, (col. 2), l.11. oṃ āmnāyanāthāyai namaḥ / oṃ sarvāmnāyanivāsinyai namaḥ / oṃ śṛṅgāranāyikāyai namaḥ // āka 25 //

157.9 AṢṬĀVIṂŚATYĀGAMANĀMĀVALI

The names of the 28 Śaivāgama-s are given in the dative case with the word, namaḥ tagged on. This is a part of daily worship which comes at the end of the daily rite and is called Vidyā-guru-pūjā. Here the word vidyā indicates Āgama-s which are worshipped, because they are the sources of knowledge. By the word guru, the teachers are held to be worshipped. Writing is on 2 columns. A Ms. of this text is available in the Adyar Library Alph. List. p. 10.

Beginning

Fol. 106a, (col. 1), l.1. kāmikāyai namaḥ / yogajāyai namaḥ / cintyāya namaḥ / kāraṇāya namaḥ /

End

Fol. 106b, (col. 1), l.7. santānāya namaḥ / sārvāya namaḥ / pārameśvaryāya namaḥ / kiraṇāya namaḥ / vātulāya namaḥ / āka 28

157.10 INDRĀKṢĪSTOTRA

Same as n° 37.3 & 66.3.

Pub.: 1. BR. (1929) Gujarati Press n° 181, 2. BR. II (1965) n° 298. There are variant readings between the text under notice and the printed work. The text is incomplete.

Beginning

Fol. 107 (3)a, l.1. . . . . . dāhṛtā / gaurīśākhumbharī devī (gaurīśākambharīdevī ?) durgānāmnīti viśrutā // 1 // kātyāyanī mahādevī caṇḍakhaṇḍā mahātapā / sāvitrī sā ca gāyatrī brahmāṇī brahmavādinī // 2 //

End

Fol. 108 (4)b, l.6. sarvajvaravināśañca sannivāda(pāta ?)jvarantathā // 11 // śatamāvartayedyastu mucyate vyādhibandhanāt / āvartaya . . . .

157.11 SUBRAHMAṆYAṢAḌAKṢARATRIŚATĪNĀMASTOTRA

This text contains an incomplete version of the Subrahmaṇyaṣaḍakṣaratriśatīnāmastotra in 68(½) verses. The names of Subrahmaṇya, found in the text under consideration, are formed by 6 letters of Subrahmaṇya (in combination with the letters of Bālāmantra). This text starts on fol. 110a (original number: 1a). As the fols. having 2, 3, 5-9 and 11 (original numbers) are missing, the continuity of the text is affected. This differs from IFI. T. 657 pp. 30-33. SIAA. has published Subrahmaṇyatriśatīnāmāvali (1961), but it is different from the text under notice.

Beginning

Fol. 110 (1)a, l.1. asya śrīṣaḍakṣaratriśatīstotranāma(-nāmastotra ?)mahāmantrasya agastyo bhagavān ṛṣiḥ / devīgāyatrīcchandaḥ / śrīsubrahmaṇyaparameśvaro devatā / śrīṃ hrīṃ klīṃ bījatrayam / bālāmanuprayuktaṣaḍakṣareṇāṅgakaranyāsaḥ / digbandhaḥ / dhyānam / dviṣaḍbhujaṃ ṣaṇmukhamambikāsutaṃ kumāramādityasahasratejasaṃ / vande mayūrāsanamagnisambhavaṃ senānimaddhyāha (senānīamadyāha ?)mabhīṣṭasiddhaye // pañcapūjā / mūlamantradvādaśākṣarīñjapitvā / oṃ śrīṃ sauṃ / oṃ śrīṃ śaum (sauṃ ?) śaravaṇabhavaścaiva śaraccandrāyutaprabhaḥ / śaśāṅkaśekharasutaśśacīmāṅgalyarakṣaṇaḥ // 1 //

End

Fol. 113 (12)b, l.5. vakāravanitānātho vaśyādyaṣṭakriyāpradaḥ / vakāraphalasatsāro vakārājyahutāśanaḥ // 68 // varcasvī vāṅmano'tīto vātāpī . . . . .

157.12 VIVĀHAVIDHI – ANUKRAMAṆĪ

This text contains an index of about 50 rites, to be performed according to Śaivāgama-s in marriage-ceremony. There are a few Tamil words in this text mixed with Sanskrit words. Writing is on 2 columns.

Beginning

Fol. 114 (15)a, (col. 1), l.1. ācāryasaṃkalpaḥ / vighneśvarapūjā / pañcagavyam / aṅkurārpaṇaṃ / rakṣābandhanam / śivakumbhapūjā /

End

Fol. 114 (15)b, (col. 2), l.9. arundhatīdarśanam / lājahomaḥ / pūrṇāhutiḥ / agninamaskāraḥ / rakṣābandhanavisarjanam / āka 4 . . .

157.13 VĀTULAŚUDDHA

Ācāryamaṭhaniyama

This text contains some fragments of the description of gotra (pedigree), gocara (divine origin ?), etc. of the maṭha-s, like Āmarda, and of their pratiṣṭhā, as found in the Vātulaśuddha, one of the 12 upāgamas of the 28th mūlāgama: Vātulāgama. This text also contains reference to the founder-heads of the said maṭha-s. IFI. T. 953 (1), pp. 39-43, contains all the portions as found in the text under consideration. This is not found in the printed edns. of Vātulaśuddha (see n° **161**).

Beginning

Fol. 115a, l.1. kailāsaśikhare śambho ālayasya bahissthale / uttare dakṣiṇe vāpi paścime vā viśeṣataḥ // prāgādidvāradevānāṃ purataḥ parikalpitaḥ / caturmaṭhā caturdikṣu aiśāne pañcamo maṭhaḥ / vaktavyāni dvādaśa syuḥ maṭhaṃ prati maṭhaṃ prati /

End

Fol. 116 (13)a, l.8. dvijendramapare cūḍā parārthe nādhikāriṇaḥ / ātmārthamaparaṃ karma yogyañcaiva śivā . . . .

158

KRIYĀKRAMADYOTIKĀ

Antyeṣṭividhi

RE 10.820. PL.; 18 fols.; 355 × 32 mms.; 7-8 lines; good but slightly injured; Grantha; old; origin: Vedāraṇyam.
Missing folios: 1a-8b. Blank folios: 25b & 26b.

Same as n° **129.1** & **131**.

This Ms. has an abrupt beginning of the Maṇḍapapūjānantarakaraṇīyavidhi (Chidambaram, Grantha edn. with commentary, p. 395) and breaks off at the beginning of Nirvāṇāntyeṣṭividhi (Vide:– ibid. p. 414). SIAA. contains the entire treatment of this topic (pp. 62-70) as in the Ms. under notice.

The eight folios, which are missing here, should have contained the beginning of

Antyeṣṭividhi. Fol. 26a contains the names of 21 kinds of leaves, like bilva, which are offered to deities.

Beginning

Fol. 9a, l.1. phaṇassarpaḥ puruṣaḥ pucchasaṃyutaḥ / oṃ pāśāya namaḥ / khaḍgañca puruṣaśśyāmaśarīraḥ kruddhalocanaḥ / oṃ khaḍgāya namaḥ / daṇḍo pha(ca ?) puruṣaḥ kṛṣṇavapurlohitalocanaḥ /

End

Fol. 24b, l.5. oṃ hlīṃ pratiṣṭhākalāyai huṃ phaḍiti nābhyadhassantāḍya tatpūrakeṇa tasya dehe praviśya / saṃhāramudrayā tāṃ gṛhītvā / namo'ntena pratiṣṭhākalāmantreṇa sūtrapratiṣṭhākalāsthāne saṃyojyābhyarcyāvakuṇṭhya tenaiva mantreṇa sannidhānāhutitrayandadyāt / . . . .

159

KRIYĀKRAMADYOTIKĀ

Antyeṣṭividhi

RE 10.822. PL.; 152 fols.; 115 × 20 mms.; 5 lines; good condition but slightly damaged by worms; Grantha and Tamil; date: Plavaṅga Puraṭṭāci, 30 and Śubhakṛt Āvaṇi, 18 (see the first fly-leaf); ownership (?); Aruṇācalam and ce. A. Gaṇapati Bhaṭṭārakar, 3rd Street, Vedāraṇyam (see the first fly-leaf); origin: Vedāraṇyam (?).

Same as n° **129.1, 131** & **158**. This begins with Cūrṇotsavavidhi and ends with Viśeṣāntyeṣṭividhi; it does not contain Nirvāṇāntyeṣṭividhi. The text agrees with SIAA. edn. (p. 2-86).

The second and the third fly-leaves contain anujñā for performing a rite (funeral ?). This is with Tamil meaning. The reverse side of the third fly-leaf contains a fragment of Antyeṣṭi rite. Three more leaves numbered as 1, 2 & 3 following the said fly-leaves contain Samayāntyeṣṭi and Viśeṣāntyeṣṭi saṃkalpa-s. Fols. 26a-33a contain the Tirukkāḷatti Tiruttāṇṭakam of Appar for recitation at the end of the Cūrṇotsava (of Antyeṣṭi). Fols. 36a-37a contain a copy of the matter of fols. 1b-2a of the main text. Fol. 146 contains a list of the names of 37 tattva-s like, Pṛthivī (each of which receive three fire oblation) total being 111 oblations. Sañcayana, is written on the margin of the fol. 146a, which means collection of bones after burning the body – on 2nd, 3rd or 4th day – and this fire ritual is to be performed on that day.

Beginning

Fol. 1a, l.1. ajñānatimirāndhasya jñānāñjanaśalākayā / cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ / atha antyeṣṭividhiḥ / ācāryasya sādhakaputrāṇām antyeṣṭiḥ adhvaśuddhiyutā kartavyā samayinastadvivarjitāḥ / samayino'pi nirvāṇadīkṣārthino guruśuśrūṣaṇaparasya prāptadīkṣitasya mṛtasya adhvaraśuddhisahitā vidheyā / atha parāśuṃ śivayoginaṃ saṃsnāpya cūrṇotsavamaṇḍape śāvyālaṃkārairalaṃkṛtya taddvārasannidhau prabh-(p)āṃ vidhāya

End

Fol. 145a, l.2. oṃ hāṃ śuddhātman skando bhava svadhā / oṃ hāṃ śuddhātman caṇḍo bhava svadhā / oṃ hāṃ śuddhātman gaṇādhīśo bhava svadhā / iti punassnātvā prāyaścittārthaṃ japeyuḥ / iti viśeṣāntyeṣṭividhissamāptaḥ // hariḥ oṃ //

160

Śaiva Texts (Sanskrit & Tamil)

RE 10.827. PL.; 160 fols.; 268 × 39 mms.; 7-9 lines; bad condition; Grantha & Tamil; old; origin: Vedāraṇyam.
Missing folio: 1. Blank fols.: 86b & 112b.

General contents

1. Fols. 2a-66b: Kriyākramadyotikā – Dīkṣāvidhi; 2. 67a-112a: Kālacaranūl; 3. 113a-141b: Mantiracāttiram; 4. 142a-161b: Puṟuṭalatcaṇam.

160.1 KRIYĀKRAMADYOTIKĀ

Dīkṣāvidhi

Same as n° **2**, **49.1**, **49.2** & **91.1**. This begins with Maṇḍapaśānti and ends with the Nivṛttikalāsamyojana of the Nirvāṇadīkṣā (SIAA. end. pp. 160-326); there is however much difference in the readings with the printed text.

Contents

1. Fols. 2a-11b: Aṅkurārpaṇavidhi; 2. 11b-12a: Rakṣābandhanavidhi; 3. 12b-44b: Samayadīkṣāvidhi; 4. 44b-66b: Viśeṣadīkṣā.

Beginning

Fol. 2a, l.1. . . . tataḥ kṣetramaṣṭadhā vibhajya catuṣṣaṣṭikoṣṭhān kṛtvā aiśānādinairṛtyantamūrdhvāṃśamāgneyādivāyavyāntantiryagvaśaṃ kṛtvā, dvipadaṃ ṣaṭpadaṃ rajvaṣṭakamaṣṭāśrañca vidhāya / . . . .

Colophons

Fol. 47b: iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ samayasaṃskāravidhissamāptaḥ /

End

Fol. 66b, l.6. iti jānusūtre saṃyojyābhyarcya veṣṭya svāhāntaṃ sannihitānāhutitrayandadyāt / evaṃ kalānāmavalokanatāḍanagrahaṇasaṃyojanāni kuryāt / sabījadīkṣāyāṃ vartamānaśarīrārambhakadharmān sānuṣaṅgikadharmān samayācārapāśāccā . . .

160.2 KĀLACARANŪL

This text which is in Tamil treats the yogic aspect of controlling the nāḍi-s. It is in the form of a dialogue between Pārvatī and Śiva. This agrees with n° 591 (a) of the Tanjore Library at the beginning and concluding portion. See also GOML. R. 512.

Beginning

Fol. 67 (1)a, l.1. umaiyāḷukkīcaṉuraitta caranūlamaiya cayam (?) poruḷaiyaṟivippakkamaiyāppuvi maṭantai pūmaṭantai poramaṭantattaiyi (?)

End

Fol. 112 (46)a, l.2. maṉitarcaragurumukattālē caranūliṉitaivayariyavēṇumeṉṟavāṟu 51. kālacaranūl muṭintatu muṟṟum śubhamastu / hariḥ oṃ //

160.3 MANTIRACĀTTIRAM

This text deals with mantraśāstra (in Tamil) and is incomplete.

Beginning

Fol. 113 (1)a, l.1. ātiyām pārpāṉaṟiya pra . . . . tiṭu muṉivartammil nīticocalliyattai nīlattil (?)

End

Fol. 141 (29)b, l.7. ātikkoḷiḷukkuruntavartalaiccutti eṉṟatumauṉāṉakkoṭiyaiya (&)

160.4 PURUṬALATCAṆAM

This text (in Tamil) contains the description of auspicious and inauspicious marks found on the body of man. This is incomplete.

Beginning

Fol. 142 (1)a, l.1. ellāpuruṭaṉukkuṃ muppatirentuletcaṇamutalāka aṟaivanantaletcaṇamuṇṭu atil cilatu collukirōmeṉṟu kumāravēlcuvāmi akattiyamāmunikkuttiruvilampatuvār.

End

Fol. 161 (20)b, l.9. tamarukamiruntāl coṟcilavuṇṭu / kūḻaliruntāl palamuṇṭu / mattaḷamiruntāl kīrtiyuṇṭu / vaḷiruntāl . . . .

161

VĀTULAŚUDDHA

RE 10.829. PL.; 71 fols.; 191 × 35 mms.; 6-9 lines; good condition but some leaves are damaged by worms; Grantha; date: Piṅgala, Dhanus, pañcadaśa (or) Subhānu, Citrā, 8 (see fol. 134a); ownership: Satyajñāni; origin: Tiruvaiyāṟu (see fol. 134b).

This Ms. contains the ten chapters of the Jñānapāda of the Vātulaśuddha, which is one among the twelve upāgama-s of the Vātulāgama, the 28th Mūlāgama. The other eleven upāgama-s are Vāṭula, Vātulottara, Kālajñāna, Prarohita, Sarva, Dharmātmaka, Nitya, Śreṣṭha, Mahānana, Viśva and Viśvātmaka. The Mūlāgama is not available in full e.g., IFI. RE 20067 (a), 24082 (c), 24107 (i), 29365 (d), 29368 (b), & 39986 and T. 339. It is not definitely known whether these form part of the upāgama Vātula. Among the upāgama-s, Vātulottara (IFI. T. 624), Kālajñāna (Vide:– NCC. IV p. 20) and Vātulaśuddha alone are available.

The Vātulaśuddha is available in print: 1. Grantha edn. of text with commentary (CP. Madras). 2: under the title Āgamarahasya – Vātulaśuddhākhya (Manonmanī Granthamālā 6, Bangalore 1958). 3: Vātula (Yogatantragranthamālā, Kaśī Sanskrit University, Varanasi). & 4: Vātulatantra (ORI, Mysore). The colophons of the Madras and Bangalore edns. give the title as Vātulottara Śuddhākhya; in Madras and Varanasi edns. as well as in the Ms. under notice the title Vātulabheda is also found. All these editions contain ten chapters.

The Madras and Mysore edns. refer to the extent of the text as one thousand grantha-s (grantha = 32 syllables). Madras edn. contains 782 śl., Varanasi edn. 669 ½, Bangalore edn. 809. IFI. T. 349, 477 and 632 have respectively 540, 605 and 800 śl. The Ms. under notice has about 980 śl. (IFI. T. 264, 339 and 997 are incomplete).

The Madras edn. and the Mss. IFI. RE. 20058, RE. 24111 and T. 488 contain a commentary of unknown authorship.

Fol. 134a gives the date of the Ms.:– Piṅgalasaṃvatsara Dhanurmāsa pañcadaśadina. Fol. 134b mentions Subhānu Cittirai, 8th day, Saturday, Āśḷeṣānakṣatra and Tiruvaiyaru as the place.

The first fol. is numbered as 64. This shows that 63 folios of this bundle must contain the treatment of some other topic.

Beginning

Fol. 64a, 1.1. kailāsaśikhare ramye nānāratnopaśobhite / nānādrumalatākīrṇe nānāpuṣpaśobhite // tatra siṃhāsanāsīnaṃ śrīkaṇṭhantridaśeśvaram / praṇamya caraṇau tasya skando vacanamabravīt / devadeva jagannātha sarvajña tripurāntaka / sthityutpattilayeśāna praṇatārtihara prabho // sarvalokahitārthāya yogināṃ rakṣaṇāya ca / mantraṃ tantraṃ purā deva tvayā proktantu vistarāt // puṃsāmanugrahārthāya jñānināṃ muktikāraṇam / śivajñānaṃ paraṃ guhyaṃ saṃkṣepād vada me prabho // īśvara uvāca / athātassampravakṣyāmi yattvayā paricoditam / tatsarvaṃ hi samāsena śrūyatāmapi ṣaṇmukha // sādhakānāṃ hitārthāya bhuktimuktipradāya ca / vātulākhye mahātantre dadhnā ghṛtamivoddhṛtam // sārātsāraṃ samuddhṛtya śuddhākhyantantramuttamam / sahasragranthasaṃyuktaṃ sarvajñānasamuccayam //

Colophons

1 Fol. 77b: iti vātulabhede śuddhākhye sādāśivaṣaṇmukhasaṃvāde tattvabhede(daḥ ?) prathamapaṭalaḥ // etc. 2. 134a: iti vātulaśuddhākhyamahātantre sadāśivaṣaṇmukhasaṃvāde sahasrasaṃhitāyāṃ mantrakīlapaṭalo nāma daśamaḥ /

End

Fol. 133b, l.6. dehaṃ prāṇena saṃsthāpya prāṇaṃ liṅgena nikṣipet / prāṇena nikṣipelliṅgaṃ pṛthagbhāganna kārayet // vīraśaivakramaḥ proktaḥ sarvaprāṇihitāvahaḥ / tatsarvaṃ hi tattvādi mantrakīlāntapaṭalānāṃ daśa kramāt // iti vātulaśuddhākhye mahātantre sadāśivaṣaṇmukhasaṃvāde sahasrasaṃhitāyāṃ mantrakīlapaṭalo nāma daśamaḥ / piṅgalasaṃvatsaradhanurmāsapañcadaśadinam / śubhamastu / satyajñāni / subhānu varu. cittirai mn. 8. śaṇikkiḻamai 18. āyilya . . . ku / tiruvaiyāṟu //

162

Śaiva Texts (Sankrit & Tamil)
(Stotra, Vrata, Pūjā & Dīkṣā)

RE 10.831. PL.; 271 fols.; 197 × 42 mms.; 7-10 lines; good condition but many leaves are damaged by worms; Grantha and Tamil; date: Tāraṇa Āṭi 3 – Kara Āṭi, 20 (see fols. 22b, 58b, 67b, 121b & 147a); scribe: ce. Gaṇapatipaṭṭārakar (see fol. 22b) and Cuppiramaṇiyapillai (see fols. 266b); ownership: Gaṇapatibhaṭṭar of Vedāraṇyam (see fols. 58b, 67b, 121b & 147a); origin: Vedāraṇyam.

Missing folios: 3 (between 131-132) and one between 133-134.

Blank folios: 74b, 147b, 156b, 196b, 218b, 267b, 268b & 271b.

General contents

1. Fols. 1a-22b: Śivasahasranāmāvali; 2. 23a-58b: Lalitāsahasranāmāvali; 3. 59a-67b:
Lalitātriśatīnāmāvali; 4. 69a-70a: Cidambarakalpa – Cidambarāṣṭottaraśatanāmastotra;
5. 71a-74a: Cidambarāṣṭottaraśatanāmāvali; 6. 75a-77a: Vighneśvarāṣṭottaraśatanāma-
ślokāvali; 7. 77b: Vighneśvaraṣoḍaśanāmaśloka; 8. 78a-81a: Subrahmaṇyāṣṭottaraśatanā-
maślokāvali; 9. 81: Subrahmaṇyaṣoḍaśanāmaśloka; 10. 82a: Śivadvādaśanāmaślokāvali;
11. 82b-84b: Bhaviṣyottarapurāṇa – Śivāṣṭottaraśatadivyanāmastotra; 12. 85a-91a: Lali-
tātriśatīnāmastotra; 13. 91b: Devīpañcaviṃśatināmastotra; 14. 92a-94a: Indrākṣīstotra;
15. 95a-115b: Vedasāraśivasahasranāmastotra; 16. 115b-117b: Cidambarakalpa – Cidam-
barāṣṭottaraśatanāmastotra; 17. 118a-121b: Akṣaramālikā; 18. 122a-129b: Sarvajñānot-
tara – Svātmasākṣātkāropadeśaprakaraṇa; 19. 131a-136b: Śivaliṅgapratiṣṭhāvidhi – Pañ-
cāvaraṇapūjādhyāna; 20. 137a-147a: Āgamasāratriśatīnāmāvali; 21. 148a-150a: Mṛtyuñ-
jayamālāmantra; 22. 150: Dhvanimantra (Mṛtyuñjayamālāmantra ?); 23. 151a-155b:

Mṛtyuñjayakalpa; 24. 157: Mṛtyuñjayanyāsa; 25. 158a-161b: Aghorāstrakaranyāsādi; 26. 162a-163b: Cintyaviśva – Saptaviṣuva; 27. 164a-174a: Pañcāvaraṇapūjādhyāna; 28. 175a-176b: Dvādaśanāmadhyāna; 29. 177a-179b: Dvādaśanāmadhyāna; 30. 180a-182b: Śivapañcākṣarīstotra; 31. 183a-188b: Pañcākṣaramahāmantrāṣṭottaraśatanāmāvali; 32. 189a-192b: Śivāṣṭottaraśatanāmāvali; 33. 193a-196a: Śāstraṣṭottaraśatanāmāvali; 34. 197: Guruvandana; 35. 198a-200b: Nityakarmavidhi & Samayadīkṣākriyānukramaṇikā; 36. 201: Vināyakaṣaṣṭhīvratakriyānukramaṇikā; 37. 202a-203a: Vighneśvarapūjāvidhi; 38. 204: Kṛttikānakṣatravratodyāpanānukramaṇī; 39. 205: Ūñcal, etc. (Tamil); 40. 206a-215b: Somavārādivratodyāpanānukramaṇī; 41. 216a-218a: Sūryāṣṭottaraśatanāmāvali; 42. 219a-222a: Śītalāpūjā; 43. 223a-226b: Vivāhādyanukramaṇī; 44. 228a-231a: Nityakarmānukramaṇī; 45. 232a-240a: Samayādidīkṣānukramaṇī; 46. 241a-249b: Antyeṣṭyanukramaṇikā; 47. 250a-266b: Civañāṇapāṣya – arumpatapporuḷ (Tamil); 48. 267a-271a: Saṃkīrṇaviṣaya.

Fol. 68: Saṃkalpa and Dhyāna of the Lalitāsahasranāma; 70b: Subhāṣitaśloka and statement regarding the importance of sesame and darbha in Pitṛkarma; 94: Śloka-s on Jvaradevatā; 117b: dhyānaśloka on Tāṇḍavamūrti; 130: four śloka-s (as dhyāna) on Śiva and Manonmaṇī; 156a: diagram of Jvarotpattiyantra & Jvarotpattimantra; 171a: definition of the word mantra; 171: fragment of Aghorāstramantra and a song in Tamil in praise of Tirumāḷikaittēvar; 203b: definition of the Prāsādamantra, and Dhanurmāsa(Uṣaḥkāla)pūjāmahimā; 210b: names of Mahāgaṇapati, etc.; 211a: Śūrasaṃhāramūrtidhyāna; 211b: note on some domestic account (Tamil); 213b: some statements regarding Ātmārthapūjā, etc.; 222b: Bhārata and Bhāgavataśloka-s; 227: Ṛtuśāntyanukramaṇī (Śaiva); 231b: a Tamil song in praise of the Lord of Kumbhaghoṇa; 238: anujñā for performing śrāddha (Śaiva), and a list of rites in Cūrṇotsava; 240b: songs in Tamil regarding Śivapūjā; 266b: note on the number of viruttas (poems) in the Civañāṇacitticupakkam (Tamil).

162.1 ŚIVASAHASRANĀMĀVALI

This text contains 1008 names of Śiva. This has an abrupt beginning. This appears to be a rare text, not traceable to any known source. Writing is on three columns.

Beginning

Fol. 1a, (col. 1), l.1. oṃ parāya namaḥ / oṃ devāya namaḥ / oṃ śaṃkarāya namaḥ / oṃ mahātmane namaḥ / oṃ kāmine namaḥ / oṃ nīlakaṇṭhāya namaḥ /

End

Fol. 22b, (col. 2), l.1. oṃ sarvātmajyotiṣe namaḥ / oṃ svayambhuve namaḥ / oṃ kamaleśāya namaḥ / oṃ kṣarākṣarāya namaḥ / oṃ śrīṃ sāmbabrahmaṇe namaḥ 1008 // iti samāptaḥ / Kara vr. 'Āṭi' māsam / 20 dt. ce. gaṇapatipaṭṭārakar svahastalikhitam //

162.2 LALITĀSAHASRANĀMĀVALI

Same as n° 27.1, 47.7, 107 & 114. Writing is on two columns.

Beginning

Fol. 23 (1)a, l.1. oṃ śrīmātre namaḥ / śrīmahārājñyai namaḥ / śrīmatsiṃhāsaneśvaryai namaḥ / cidagnikuṇḍasambhūtāyai namaḥ / devakāryasamudyatāyai namaḥ / udyadbhānusahasrābhāyai namaḥ / caturbāhusamanvitāyai namaḥ /

End

Fol. 58 (36)b, (col. 1), l.1. ābālagopaviditāyai namaḥ / sarvānullaṅghyaśāsanāyai namaḥ / śrīcakrarājanilayāyai namaḥ / śrīmattripurasundaryai namaḥ / śrīśivāyai namaḥ / śivaśaktisvarūpāyai namaḥ / śrīlalitāmbikāyai namaḥ / lalitāsahasranāmaṃ saṃpūrnam // hariḥ oṃ / vedāraṇyaṃ aṭaṅkaṇmuṟai tēvāragaṇapatipaṭṭārakar svahastalikhitapustakam / Pārttipa varu. Āṭi mon. 17 dt.

162.3 LALITĀTRIŚATĪNĀMĀVALI

Same as n° 27.2, 61.3 & 107.2. Title is given as Devīnāmāvalitriśatī in the colophon. Writing is on 2 columns.

Beginning

Fol. 59 (1)a, (col. 1), l.1. oṃ kakārarūpāyai namaḥ / oṃ kalyāṇyai namaḥ / kalyāṇaguṇaśālinyai namaḥ / kalyāṇaśailanilayāyai namaḥ / kamanīyāyai namaḥ / kalāvatyai namaḥ / kamalākṣyai namaḥ / kalmaṣaghnyai namaḥ / karuṇāmṛtasāgarāyai namaḥ /

End

Fol. 67 (9)b, (col. 1), l.1. oṃ hrīṃkārārṇavakaustubhāyai namaḥ / hrīṃkāramantrasarvasvāyai namaḥ / hrīṃkāraparasaukhyadāyai namaḥ / hariḥ oṃ / śubhamastu / gurubhyo namaḥ / paradevatāyai namaḥ / rājarājeśvaryai namaḥ / vedāraṇyam carukilaiccōlaṉ teṟkuvītiyākiya mūṇānteru tyāgarājapaṭṭārakar kumārar aṭaṅkaṇmuṟaittēvārakkaṇapatipaṭṭārakar tēvināmāvalitriśatī eḻuti niṟaivēttappaṭṭatu / Tāru(a)ṇa vr. Āṭi mon. 3 dt.

162.4 CIDAMBARAKALPA

Cidambarāṣṭottaraśatanāmastotra

This text contains 108 names of Śiva Naṭarāja of Cidambaram. According to the colophon on fol. 70a, this forms part of Cidambarakalpa.

Beginning

Fol. 69 (1)a, l.1. aṣṭottaraśataṃ vakṣye śṛṇu viṣṇo samāhitaḥ / sadāśivarṣiḥ chando virāṭ cidambareśvaro devo naṭeśvaraḥ // 1 // pañcākṣareṇa tannyāsantadvacca dhyānamācaret / cidambareśvaro hemasabheśaścitsabheśvaraḥ // 2 // cidambarasabhānāthaścidambarasabhāpatiḥ / cidambarapurādhīśaścidambarasabhānaṭaḥ // 3 //

End

Fol. 70 (2)a, l.8. nāmnāmaṣṭottaraśataṃ strīpulliṅgakrameṇa tu / sampūjya devīdeveśau bhajet sarvārthasiddhidau / iti cidambarakalpe aṣṭottaraśatanāmaślokāvaliḥ / 138 /

162.5 CIDAMBARĀṢṬOTTARAŚATANĀMĀVALI

Writing is in two columns.

Beginning

Fol. 71 (1)a, (col 1), l.1. oṃ cidambareśvarāya namaḥ / oṃ hemasabheśāya namaḥ / oṃ citsabheśvarāya namaḥ / oṃ cidambarasabhānāthāya namaḥ / oṃ cidambarasabhāpa(taye) namaḥ / oṃ cidambarapurādhīśāya namaḥ / oṃ cidambarasabhānā(thāya) namaḥ / oṃ sabheśvarāya namaḥ /

End

Fol. 74 (4)a, (col. 1), l.1. oṃ sadyojātāya namaḥ / oṃ sadāśivāya namaḥ / oṃ bhuvaneśāya namaḥ / oṃ viśvanāthāya namaḥ / oṃ śivanāthāya namaḥ /

162.6 VIGHNEŚVARĀṢṬOTTARAŚATANĀMAŚLOKĀVALI

This text contains the 16 names of Vighneśvara and his 108 names. Same as GOML. D. 8801 (with a different end). The Ṣoḍaśanāmastotra is printed (BK. I p. 4); see also GOML. D. 8810 & 8811.

Beginning

Fol. 75 (1)a, l.1. sumukhaścaikadantaśca kapilo gajakarṇi(a)kaḥ / lambodaraśca vikaṭo vighnarājo vināyakaḥ // 1 // dhūmaketurgaṇādhyakṣo bhālacandro gajānanaḥ / vakradanta(tuṇḍa ?)śśūrpakarṇa(o)herambaskandapūrvajaḥ // 2 // ṣoḍaśaitāni nāmāni yaḥ paṭhet śṛṇuyādapi / vidyārambhe vivāhe ca praveśe nirgame tathā // 3 // saṅgrāme sarvakāryeṣu vighnastasya na jāyate // 3 ½ // atha vakṣyāmi deveśa nāmnāmaṣṭottaraṃ śatam / sarvavighnavināśāya śṛṇu sampatpradāyakam // vighneśvarasya nāmnāntu ṛṣirgaṇaka ucyate / gāyatrīcchanda ityukto devatā ca gaṇādhipaḥ // gaṃ bījamāhutiśśaktiśśāntyarthe viniyujyate / gajavadanamacintyaṃ tīkṣṇadantaṃ triṇetraṃ bṛhadudaramaśeṣaṃ bhūtarūpaṃ purāṇam / amaravarasupūjyaṃ raktavarṇaṃ sureśaṃ paśupatisutamīśaṃ vighnarājannamāmi // oṃ gaṇapatyambikāsūnurvighneśo dviradānanaḥ / vināyakaśśambhuputrasskandapūrvaja ityapi // 1 //

End

Fol. 77 (3)a, l.2. gaurīputraścеśasūnuryogihṛtpadmasaṃsthitaḥ // 16 // itīdaṃ te mayā proktaṃ nāmnāmaṣṭottaraṃ śatam / sarvapāpakṣayakaraṃ sarvavighnanivāraṇam // 17 // sarvamṛtyupraśamanaṃ sarvāpadbhañjanaṃ śubham / tava snehānmayā proktaṃ punarvakṣyāmi te'mbike // 18 // ityaṣṭottaraśatanāmaślokāvaliḥ samāptā //

162.7 VIGHNEŚVARAṢOḌAŚANĀMĀVALI

Same as n° 162.6 (2nd part).

Fol. 77b, l.1. atha ṣoḍaśanāmāni vakṣye vighneśvarasya ca / sarvarakṣākaraṃ puṇyaṃ sarvavighnavināśanam / sumukhaścaikadantaśca kapilo gajakarṇakaḥ / lambodaraśca vikaṭo vighnarājo vināyakaḥ // dhūmaketurgaṇādhyakṣaḥ phālacandro gajānanaḥ / vakratuṇḍaśśūrpakarṇo herambasskandapūrvajaḥ // ṣoḍaśaitāni nāmāni trisandhyaṃ yaḥ paṭhennaraḥ / tasya vighnabhayannāsti vighneśasya kṛpāvaśāt // iti vaināyakaviṣaye vighneśvaraṣoḍaśanāma sampūrṇam / hariḥ oṃ //

162.8 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMAŚLOKĀVALI

Same as No. 11.13. This is similar to GOML. D. 9336 except for the ending portion.

Beginning

Fol. 78 (4)a, l.1. oṃ asya śrīsubrahmaṇyāṣṭottaraśatadivyanāmastotramantrasya kārkoṭaka ṛṣiḥ / anuṣṭupchandaḥ / subrahmaṇyo devatā / śrīṃ bījam / klīṃ śaktiḥ / svāhā kīlakam / subrahmaṇyaprasādasiddhyarthe jape viniyogaḥ / dhyānam / dviṣaḍbhujaṃ ṣaṇmukhamambikāsutaṃ kumāramādityaṣamānatejasam / vande mayūrāsanamagnisambhavaṃ senānyamadyāhamabhīṣṭasiddhaye // iti dhyātvā / oṃ skando guhaṣṣaṇmukhaśca phālanetrasutaḥ prabhuḥ / piṅgaḷaḥ kṛttikāsūnuśśikhivāho dviṣaḍbhujaḥ // 1 //

End

Fol. 80 (6)b, l.6. rasānāmamṛtaṃ yadvat gaṅgā sarvanadīṣu ca / vasantakālaḥ kālānāṃ tapatāntapano yathā // 24 // tadvannāmāṣṭaśatakamucyate tanmune śṛṇu / yaddeyaṃ yasya kasyāpi deyā guhyaṃ gurūṣpaha(?) (kuruṣva ha) // 25 // etajjapasya satataṃ skandabhaktisamanvitaḥ / suprītastava sānnidhyaṃ karoti śivanandanaḥ // 26 // subrahmaṇyāṣṭottaraśataślokāvalī sampūrṇā // hariḥ oṃ //

162.9 SUBRAHMAṆYAṢOḌAŚANĀMAŚLOKA

This text contains the 16 names of Subrahmaṇya. Pub: BK. I. p. 28. This is identical with IFI. T. 657 pp. 9-10; see Adyar Stotra-s II n° 91.

Fol. 81a, l.5. subrahmaṇyaṃ praṇamyāhaṃ sarvajñaṃ sarvadaṃ param / abhīṣṭaphalasiddhyarthe pravikṣo(?) japaṣoḍaśaḥ / indra uvāca / prathamo jñānaśaktyātmā dvitīyasskanda eva ca / agnigarbhastṛtīyastu bāhuleyaścaturthathā(kaḥ ?) // 1 // gāṅgeyaḥ pañcamaḥ prokta(ṣ)ṣaṣṭhaśśaravaṇodbhavaḥ / saptamaḥ kārttikeyassyāt kumārasyāṣṭamaṃ tathā // 2 // navamaṣṣaṇmukhaḥ (praptā tārkāretaderdaśa ?) / senānyekādaśaścaiva guho dvādaśa eva ca // 3 // trayodaśo brahmacārī śivatejaścaturdaśa / pañcadaśaḥ krauñcadārī ṣoḍaśaśśikhivāhanaḥ // 4 //

162.10 ŚIVADVĀDAŚANĀMAŚLOKĀVALI

This text contains the 12 names of Śiva. This is the same as GOML. D. 9260.

Fol. 82 (1)a, l.1. prathamantu mahādevo dvitīyañca maheśvaraḥ / tṛtīyaṃ śaṃkaraścaiva caturthaṃ vṛṣabhadhvajaḥ // 1 // pañcamaṃ śūlapāṇiśca ṣaṣṭhaṃ kāmāṅganāśanaḥ / saptamaṃ devadeveśaḥ śrīkaṇṭhaścāṣṭamaṃ bhavet // 2 // īśvaro navamañcaiva daśamaṃ pārvatīpriyaḥ / rudramekādaśañcaiva dvādaśaṃ śivamucyate // 3 // dvādaśaitāni nāmāni trisandhyaṃ yaḥ paṭhennaraḥ / goghnaścaiva kṛtaghnaśca bhrūṇahā gurutalpagaḥ // 4 // strībālaghātakaścaiva surāpo vṛṣalīpatiḥ / mucyate sarvapāpebhyo rudralokaṃ sa gacchati // 5 // iti dvādaśanāma sampūrṇam //

162.11 ŚIVĀṢṬOTTARAŚATADIVYANĀMASTOTRA

(Bhaviṣyottarapurāṇa)

This text contains 108 names of Śiva. This is said to form part of the Bhaviṣyottarapurāṇa in Śivarahasya. Nārāyaṇa tells these names to Gaurī. The name of the stotra is given as Sadāśivāṣṭottaraśatadivyanāmastotramahāmantra in the saṃkalpa at the beginning. Pub: 1. BK. I. pp. 209-210; 2. BR. I. (1963) n° 219.

This is same as IFI. T. 657 pp. 3-4 & T. 664 pp. 22-23, Adyar Ms. Stotra-s II n° 1340; GOML. R. 610 (d); Trivandrum Palace Library n° 1240 C.

Beginning

Fol. 82 (1)b, l.1. śrīnārāyaṇa uvāca / asti guhyataraṃ gauri nāmnāmaṣṭottaraṃ śatam / śambhoraṇaṃ(nāma) pravakṣyāmi paṭhitaṃ śīghrakāmadam // asya śrīsadāśivāṣṭottaraśatadivyanāmastotramahāmantrasya nārāyaṇa ṛṣiḥ / anuṣṭupchandaḥ / śrīsadāśivo devatā / dhavalavapuṣamindormaṇḍale sanniṣaṇṇaṃ bhujagavalayahāraṃ bhasmadīptāṅgamīśam / hariṇi(a)paraśupāṇiñcārucandrārdhamauliṃ hṛdayakamalamadhye santatañcintayāmi // oṃ śivo maheśvaro śambhuḥ pinākī śaśiśekharaḥ / vāmadevo virūpākṣaḥ kapardī nīlalohitaḥ // 1 //

End

Fol. 84 (3)a, l.4. bilvapatraiḥ praśastairvā puṣpaiśca tulasīdalaiḥ / tilākṣataiḥ yajeddevaṃ jīvanmukto na saṃśayaḥ // 15 // avāpya vai śarīrārdhaṃ prasādāt śūlapāṇinaḥ / śaṃkarasya priyā devī japtvā trailokyamanvaham // 16 // coditā padmanābhena varṣamekaṃ prayatnataḥ // 16 ½ // iti bhaviṣyottarapurāṇe gaurīnārāyaṇasaṃvāde śivarahasye śivāṣṭottaraśatadivyanāmastotraṃ sampūrṇam // śrīvaṭavṛkṣavāsine namaḥ // śivamayam / hariḥ oṃ //

162.12 LALITĀTRIŚATĪNĀMASTOTRA

Same as n° 47.5 etc. This does not have the introductory and concluding portions (Pūrvapīṭhikā and Uttarapīṭhikā). The name of the work is given as Triśatīnāmaślokāvali in the margin of fol. 85a.

Beginning

Fol. 85 (4)a, l.1. asya śrīlalitātriśatīstotramahāmantrasya bhagavān hayagrīva ṛṣiḥ anuṣṭup chandaḥ śrīlalitāmaheśvarī devatā / aiṃ bījam / sauḥ śaktiḥ / klīṃ kīlakam / mama caturvidhaphalapuruṣārthasiddhyarthe jape viniyogaḥ /

End

Fol. 91 (10)a, l.2. hrīṃkārahimavadgaṅgā hrīṃkārārṇavakaustubhā / hrīṃkāramantrasarvasvā hrīṃkāraparasaukhyadā // 59 // hayagrīvaḥ / itīdante mayākhyātaṃ divyanāmnāṃ śatatrayam / rahasyātirahasyatvādgopanīyaṃ mahāmune // 60 //

162.13 DEVĪPAÑCAVIṂŚATINĀMASTOTRA

GOML. D. 9175 is different from this, though it bears the same title. The name of this work is given as Devipañcaviṃśatināmāvali on fol. 91b in the margin.

Beginning

Fol. 91b, l.1. siṃhāsaneśi śrī laḷitā mahārājñī parāṅkuśā / cāpinī tripurā caiva mahātripurasundarī /

End

Fol. 91b, l.5. kulanāthāmnāyanāthā sarvāmnāyanivāsinī / sṛṅgāranāyikā ceti pañcaviṃśatināmabhiḥ // 4 //

162.14 INDRĀKṢĪSTOTRA

Same as n° 37.3, 66.3 & 157.10.

Beginning

Fol. 92 (11)a, l.1. oṃ asya śrī indrākṣīstotramahāmantrasya śacīpurandara ṛṣiḥ / anuṣṭupchandaḥ / indrākṣī devatā / mahālakṣmī bījam / bhuvaneśvarī śaktiḥ / māheśvarī kīlakam / indrākṣīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 94 (13)a, l.5. sarvamaṅgalamāṅgalye śive sarvārthasādhake / śaraṇye tryambike devi nārāyaṇi namo'stu te // 14 //

162.15 VEDASĀRAŚIVASAHASRANĀMASTOTRA

(Padmapurāṇa)

Same as n° 25.1. The title on the margin of fol. 95a is "Śrīśivasahasranāmam ślokāvali". See Adyar Des.Cat.Stotra-s II No. 1297.

Beginning

Fol. 95 (1)a, l.1. asya śrīvedasāraparadivyasahasranāmastotramahāmantrasya īśvara ṛṣiḥ /

anuṣṭup chandaḥ / paramātmā devatā / naṃ bījam / śivāyeti śaktiḥ / caitanyamiti kīlakam / mama sarvābhīṣṭasiddhyarthe jape viniyogaḥ / namaśśambhave ca anguṣṭhābhyānnamaḥ ... maheśaṃ param / oṃ namaḥ parāya devāya śaṃkarāya mahātmane /

End

Fol. 115 (21)a, l.4. piśācasya vināśāya japtavyamidamuttamam / nāmnāṃ sahasreṇānena samaṃ kiñcinna vidyate // 210 // iti pādme purāṇe pañcapañcāśatsahasrasaṃjñikāyāṃ saṃhitāyām uttarabhāge bilvakeśvaraśrīkṛṣṇamārkaṇḍeyavyāsādisaṃvāde vedasārasahasranāma ekonanavatitamo'dhyāyaḥ // saccidānandamayajyotirliṅgākārabhaktābhīṣṭaphalapradavīṇāvādavidūṣiṇīsametaśrīvedāṭavīpatiḥ māṃ rakṣatu //

162.16 CIDAMBARAKALPA

Cidambarāṣṭottaraśatanāmastotra

Similar to n° **162.4**. The title on the margin of fol. 115b is Cidambarāṣṭottaraśata.

Beginning

Fol. 115 (21)b, l.3. aṣṭottaraśataṃ vakṣye śṛṇu viṣṇo samāhitam / sadāśivarṣiḥ chando virāṭ devo naṭeśvaraḥ // 1 //

End

Fol. 117 (23)a, l.6. īśānapuruṣāghoravāmasadyaḥ sadāśivaḥ / bhuvaneśo viśvanāthaḥ śivastripurasundaraḥ // 18 // nāmnāmaṣṭottaraśataṃ strīpulliṅgakrameṇa tu / sampūjya devadeveśaṃ bhajet sarvārthasiddhidau // 19 // iti cidambarakalpe aṣṭottaraśatanāmaślokāvaliḥ // 38 ½ // pādau nūpurakiṅkiṇī kaṭitaṭe vyāghrājinālaṅkṛtaṃ haste śūlakapālaṭaṅkaḍamaruṃ kaṇṭhe tu hālāhalam / karṇau pannagabhūṣaṇantrinayanaṃ phāle lasatpāvakam evantāṇḍavamambikāpatimahaṃ saṃbhāvaye'haṃ śivam //

162.17 AKṢARAMĀLIKĀ

Same as n° **65.6**. The date of the Ms. is Sarvajit, Vaikāci, 8, Somavāra.

Beginning

Fol. 118 (1)a, l.1. adbhutavigraha amarādhīśvara agaṇitaguṇagaṇa amita śiva hara / sāmba sadāśiva sāmba sadāśiva sāmba śiva // 1 //

End

Fol. 121 (4)a, l.9. lāḷitabhaktajaneśvara kāḷīśārpitanijanaṭaneśa śiva hara sāmba° // 50 // akṣaramālādipriya sundara sākṣātkāra nijeśa śiva hara sāmba° // 51 // śaṃkara nārāyaṇatīrthapriya gaṅgāsāgara kāśīsiva hara sāmba sadāśiva sāmba sadāśiva sāmba sadāśiva sāmba śiva // 52 // akṣaramālikā samāptā // sarvacittu varu. 'vaikāci' māsam 8 dt. somavāratinattil vedāraṇyaṃ mūṇānteruvilirukkum cellattiyākarācapaṭṭārakar piḷḷai aṭaṅkaṇmuṟai tēvārakkaṇapatippaṭṭārakar svahastalikhita akṣaramālikā //

162.18

SARVAJÑĀNOTTARA

Svātmasākṣātkāropadeśaprakaraṇa

The Sarvajñānottara is mentioned as an upāgama in the introduction of the edition of its vidyāpāda (pub. with a Tamil commentary by the Śaivāgamasiddhāntaparipālanasaṅgha, Devakottai 1925). However, the mūlāgama, to which it belongs, is not mentioned there. This work is not mentioned in the Tantrāvatārapaṭala of any Mūlāgama text; it is found included among the sixty four tantras. Vide:– Lakṣmīdhara's commentary on Saundaryalaharī (śl. 31), ORI. Mysore 1969.

Appayadīkṣita (c. 1600 A.D.) speaks of it as Vaidikaśivāgama, (i.e.) a Śaivāgama deriving support from the Vedic tradition (Vide: – vāyusaṃhitaikārthe sarvajñānottarākhye vaidikaśaivāgame tato'nyatrāpi kvacitkvacidāgame śivasya upādānatvam api pratipāditam // Śivārkamaṇidīpikā on Śrīkaṇṭhabhāṣya (2-2-38), N.S. Press, Bombay, 1918.

The Sarvajñānottara, which is in the form of a discourse delivered by Śiva to Ṣaṇmukha (Skanda), contains all the four pāda-s. There are respectively one, seven and twenty-five chapters in the yoga-, vidyā- and kriyāpāda (see IFI. T. 334, T. 760). For the caryāpāda, see GOML. D. 5550 (where it is called "uttarapāda").

Apart from the Ms. under notice, parts of the Sarvajñānottara are found in IFI. T. 496, RE. 10871, Adyar Alph. List. p. 140, etc...

The Ms. contains the second chapter of the vidyāpāda which presents the instructions given by Śiva to Skanda on the means of intuiting one's own self. As a preliminary step, three entities, ātman, Śiva and paramātman are mentioned for meditation and the aspirant will realise that all these are one and the same. This Ms. contains 63 śloka-s, while IFI. T. n° 760 and 334 have two more śloka-s at the end.

Beginning

Fol. 122a, l.1. athānyaṃ sampravakṣyāmi upāyantat(tt)vato guha / agrāhyasyāpi sūkṣmasya sarvagasya tu niṣkaḷam / 1 / yena vijñāyate saṃyag yaṃ jñātvā tu śivo bhavet / na kasyacinmayākhyātantadvijñānaṃ śṛṇuṣva me // 2 // guruparamparāyātamadṛṣṭaṃ sarvavādibhiḥ / bhavabandhavimokṣārthaṃ paramaṃ sarvatomukham // 3 //

End

Fol. 129b, l.1. . . . .. ataḥ paratarannāsti vijñeyaṃ kutracit guha // 62 // vimalayati sarvabhāvān vimalātmā vimalabuddhiramūḍhadhīḥ / sarvaṃ vimalaṃ paśyati vimalo vimalena bhāvena // 63 // śrīmatsarvajñānottare jñānapāde svātmasākṣātkārannāma prakaraṇandvitīyam / hariḥ oṃ /

162.19

ŚIVALIṄGAPRATIṢṬHĀVIDHI

by Īśānaśivācārya

Pañcāvaraṇapūjādhyāna

This text contains the śloka-s which are to be meditated upon while performing worship to every one of the five enclosures (āvaraṇa). The word āvaraṇa means enclosure encircling a deity, here Śiva, with the aṅga-s such as hṛdaya and others, Vidyeśvara-s, Lokapāla-s and the weapons of the Lokapāla-s. Vide:– Mṛgendrāgama – Kriyāpāda and Caryāpāda (IFI. Pub: n° 23, 1962) p. 293. See also Rauravāgama Vol. I (IFI. Pub: n° 18.1), p. 44.

This text forms part of the Śivaliṅgapratiṣṭhāvidhi of Īśānaśivācārya, of the Mattamayūra line of Āmardamaṭha, who preceded Bhoja (C. 1000 A.D.). Vide:– NCC. II. p. 265. The matter, which is dealt with in the text under notice,is contained in pp. 351-358 of the printed edition of the Śivaliṅgapratiṣṭhāvidhi, (Tiruvaiyaru, 1924).

This text contains the dhyānaśloka-s of each enclosure. The printed text calls this as Pañcāvaraṇapūjā. Fols. 5-7 and 10 (original numbers) are missing. The treatment of no enclosure is complete. The text breaks off in the treatment of the fifth āvaraṇa. This is different from n° **76.10**.

Beginning

Fol. 131 (4)a, l.1. sphaṭikābhañjagaddhetuntriṇetrañcandramaulinam / saumyaṃ prasannamīśānaṃ triśūlābhayapāṇikam // oṃ hom īśānamūrdhāya namaḥ / pītāmbaropavītañca naraṃ kanakasannibham / mātulaṅgākṣasūtre ca dadhānañcandramaulinam // oṃ heṃ tatpuruṣavaktrāya namaḥ /

End

Fol. 136 (13)b, l.1. triśūlaṃ puruṣākāraṃ nabhaśyāmakalebaram / triśūlaśirasā yuktaṃ namasteśānadikpatim // oṃ hāṃ śūlāya namaḥ // 8 // śaṅkhābhaṃ padmakośāṅgamūrdhānaṃ puruṣākṛtim / naumi divyaviriñcāstraṃ śuklāṅgaṃ śubhalocanam // oṃ hāṃ padmāya namaḥ // 9 // cakraṃ śatāra . . .

162.20 ĀGAMASĀRATRIŚATĪNĀMĀVALI

This text contains three hundred names of Śiva based on the Āgamas. Ref. NCC. II. p. 15. This is the same as GOML. D. 9214 with the title Āgamatriśatīnāmāvali; GOML. D. 5426 with the title Āgamasāraśatakatrayam does not contain the names of Śiva but deals with the doctrines of the Vīraśaivas (cf. IFI. T. N° 329). At the end, 328 is mentioned as the number perhaps, of the names. Writing is on 2 columns.

Beginning

Fol. 137 (1)a, (col. 1), l.1. oṃ śivāya namaḥ / oṃ turīyacaitanyāya namaḥ / oṃ kūṭasthacaitanyāya namaḥ / oṃ praṇavārthāya namaḥ / oṃ sarvaśrutyarthāya namaḥ / oṃ tatpadalakṣyārthāya namaḥ / oṃ ahaṃpadalakṣyāya namaḥ /

End

Fol. 147 (11)a, (col. 1), l.1. oṃ viṣṇukandharapātanāya namaḥ / oṃ matsyākṣibhṛte namaḥ / oṃ kroḍaśṛṅgadharāya namaḥ / oṃ narasiṃhacarmāmbarāya namaḥ / oṃ trivikramāsthigaṇḍāya namaḥ / oṃ haṃsamayasarvāṅgāya namaḥ / oṃ śrīmatparamaśivapādāravindābhyānnamaḥ / ityāgamasāratriśatī samāptā / āka 328 // viya varu. kṛttikā māsaṃ 18 dt. vedāraṇyam mūṇānteruttēvāra aṭaṅkaṇmuṟai gaṇapatipaṭṭārakar svahastalikhitaṃ pustakam //

162.21 MṚTYUÑJAYAMĀLĀMANTRA

This text contains the Mālāmantra of Śiva in his Mṛtyuñjaya form which would ward off death. This is a rare text not available elsewhere. For details relating to this mantra, see Śrīmṛtyuñjaya ayūḷ oma śānti paddhati, Cudalur, 1971.

Beginning

Fol. 148 (1)a, l.1. oṃ namo bhagavate mahāmṛtyuñjayāya mahāpraḷayakālabhayaṅkarāya mahāśūladharāya mahābhayanivāraṇāya mahābhūtasaṃhāraṇāya mahākālāya kālasaṃharaṇāya oṃ huṃ saḥ prakampaya ghātaya māraya pūraya jvāraya śoṣaya . . . .

End

Fol. 149 (2)b, l.3. ugradaṃṣṭrāya uragamaṇibhūṣaṇāya paramantraparayantraparatantrān cchedanāya ātmamantrātmayantrātmatantrasthāpanāya māṃ rakṣa rakṣa kheṃ kheṃ raṃ raṃ mama śatrūn nāśaya saṃhāraya huṃ phaṭ svāhā //

162.22 MAHĀMṚTYUÑJAYAMĀLĀMANTRA

Dhvanimantra is the title in the margin on fol. 150a, but one finds the mālāmantra of Mṛtyuñjaya described here. IFI. T. 472 has this mantra, which, however, is different from this.

Beginning

Fol. 150 (3)a, l.3. oṃ namo bhagavate mṛtyuñjayāya kālāntakāya kapardine śūlaṭaṅkadharāya . . . .

End

Fol. 150 (3)b, l.3. cirañjīvaya mamāriṣṭaṃ kṣipraṃ naśyatu namaḥ / oṃ juṃ saḥ saḥ juṃ oṃ śrīṃ ṭhaṃ vaṃ mahāmṛtamṛtyuñjayāya namassvāhā //

162.23 MṚTYUÑJAYAKALPA

This text prescribes the worship of Mṛtyuñjaya to get rid off premature death. This is different from GOML. D. 8032.

Beginning

Fol. 151 (4)a, l.1. vighneśvarapūjā / puṇyāhavācanaṃ / saṃkalpam(ḥ) / mṛtyuñjayakumbhaṃ(ḥ) kātyāyanīkumbhaṃ(ḥ) indrādilokapālakumbhaṃ(ḥ) / agnivāyusūryabrahmā(a)ṇāṃ kumbhāḥ saṃsthāpya /

End

Fol. 155 (8)b, l.2. nityābhānusahasradīptikaru(a)ṇaiḥ kālāgnirudrāpadam / tatsaṃhārakarannamāmi satataṃ pātāḷaṣaṣṭhaṃ mukham //

162.24 MṚTYUÑJAYANYĀSA

This deals with nyāsa for Mṛtyuñjayamantra.

Beginning

Fol. 157a, l.1. asya śrīmṛtyuñjayamahāmantrasya kak(h)oḷa ṛṣiḥ anuṣṭup chandaḥ mṛtyuñjayo devatā / oṃ bījaṃ juṃ śaktiḥ saḥ kīlakam / mama mṛtyuñjayarudraprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 157b, l.3. oṃ jauṃ sauṃ netratrayāya vauṣaṭ / oṃ jaḥ saḥ astrāya phaṭ //

162.25 AGHORĀSTRA

This text contains Aghorāstranyāsa and other topics. Treatment of Aghorāstra is repeated at the end of the text. Aṅganyāsa, dhyāna and others of this mantra are treated here.

Contents

1. Fol. 158: Aghorāstrāṅgakaranyāsa; 2. 159a: Aghorāstradhyāna; 3. 159b: Aghorayantra (in Tamil); 4. 160a-161b: Aghorāstra.

Beginning

Fol. 158a, l.1. asya śrī aghoramahāmantrasya aghora ṛṣiḥ / anuṣṭup chandaḥ / aghorarudro devatā / hrīṃ bījaṃ / aiṃ śaktiḥ / mama sarvābhīṣṭasiddhyarthe jape viniyogaḥ / hrīṃ sphura sphura aṅguṣṭhābhyāṃ namaḥ /

End

Fol. 161b, l.3. ūrū – ghātaya ghātaya namaḥ / jaṅghe – huṃ phaṭ namaḥ / pādau – evaṃ nyasitvā //

162.26 CINTYAVIŚVA

Saptaviṣuva

The Cintyaviśva (or Acintyaviśva) is an upāgama of the Cintyāgama but this name, as it is, is not noted in the list of six upāgama-s of this mūlagama. Most probably, this is the same as Sucintya a name found in that list. Manuscripts of this text are available under the title Acintyaviśvasādākhya or Cintyaviśva, and in the colophon, it is mentioned that it is an upāgama (Cintyopabheda) of Cintyāgama (see IFI. T. 7, 8, 100, 152).

The text, under notice describes the seven viṣuva-s and, according to Dīkṣādarśa, it forms part of the Cintyaviśva (see IFI. T. 76 p. 301). The word viṣuva means dissolution (laya) according to this text. The seven viṣuva-s are prāṇa, mantra, nāḍī, praśānta, śakti, kāla and layatattva. The last one is read as, tattvaviṣuva in the Dīkṣādarśa text. For further details, see Svacchanda (KSTS. edn.) 4. 331b-335, Sārdhatriśatīkālottara (IFI.

Pub. n° 61) 8. 27b-28a, Somaśambhupaddhati (IFI. Pub. n° 25 Part III), pp. 359-360 and Śaivāgamaparibhāṣāmañjarī, (IFI. Pub. n° 60) pp. 277-283. For Mss., see Adyar Desc. Cat. Vol. VIII, n° 119 which is identical with the text under notice and which is treated as a work on yoga.

Beginning

Fol. 162 (6)a, l.1. prathamaṃ prāṇaviṣuvaṃ mantrasya viṣuvaṃ tathā / nāḍikāviṣuvaṃ paścāt praśāntaviṣuvaṃ tathā // 1 // pañcamaṃ śaktiviṣuvaṃ kālākhyaviṣuvaṃ tathā / saptamaṃ śivacaitanyaṃ layākhyaṃ viṣuvaṃ viduḥ // 2 // prāṇaviṣuvaṃ hṛdayaṃ mantraviṣuvaṃ brahmarandhrakam / nāḍyantandvādaśāntantu praśāntaṃ kuṇḍalī tathā // 3 //

End

Fol. 163 (7)a, l.6. itthaṃ saptavidhaṃ jñātvā viṣuvaṃ deśikottamaḥ / tadūrdhve cidghanānante nitye sarvaguṇānvite // nama(mana ?)stattve karaṇātīte punarāvṛttivarjite / ātmānaṃ vilayannītvā śanaiḥ pūrṇāṃ nipātayet // iti saptaviṣuvaṃ samāptam //

162.27 PAÑCĀVARAṆAPŪJĀDHYĀNA

Same as n° **162.19**. There are two copies of Pañcāvaraṇadhyāna (1) Fol. 164-171 and (2) 172-174. In the first copy, all the five āvaraṇa-s are found but as one folio is missing after folio 168, the dhyāna for four lokapāla-s namely Varuṇa, Vāyu, Kubera and Īśāna are missing. The second copy is incomplete from dhyāna of Sadyojāta in the first āvarana to that of Śikhaṇḍin in the 2nd āvaraṇa.

(I) Beginning

Fol. 164 (4)a, l.1. sphaṭikābhañjagaddhetuṃ triṇetrañcandramaulinam / saumyaṃ prasannamīśānaṃ triśūlābhayapāṇikam // oṃ hoṃ īśānamūrdhāya namaḥ // 1 //

(I) End

Fol. 171 (7 ? – 10 ?)a, l.1. oṃ hāṃ cakrāya namaḥ / vande mahāgaṇapatiṃ madanārisūnuṃ vāmorususthavanitābhujaveṣṭitāṅgam / vallīśapūrvajamabhīṣṭadamāśritānāṃ vāṇīpatipramukhadevagaṇārcitāṅghrim //

(II) Beginning

Fol. 172a, (5), vastrāḍhyaṃ bālākāraṃ trilocanam / sadyojātaṃ śaśidhṛtaṃ varadābhayapāṇinam / oṃ haṃ sadyojātamūrtaye namaḥ /

(II) End

Fol. 174b, (7), śikhaṇḍinaṃ sitaṃ tryakṣaṃ jaṭāyuktaṃ karāñjalim . . .

162.28 DVĀDAŚANĀMADHYĀNA

This contains the way of meditating upon the twelve names of Śiva. Each name is glorified in a śloka. This is similar to GOML. D. 9259-9261 which are called Śivadvādaśanāmastotra. The treatment is incomplete.

Beginning

Fol. 175 (1)a, l.1. triṇetravaradaṃ śāntañjaṭāmakuṭadhāriṇam / caturbhujasamāyuktaṃ mahādevamidaṃ bhavet // oṃ hāṃ mahādevāya namaḥ // 1 // candracūḍasamāyuktaṃ caturbhujasamanvitam / arkakoṭisamandehaṃ maheśvaramiti smṛtam // oṃ hāṃ maheśvarāya namaḥ // 2 //

End

Fol. 176 (2)b, l.3. caturbhujasamāyuktaṃ vṛṣabhavāhanabhūṣitam / jagadādhipasamāyuktaṃ jagadīśvaramitam bhajet / oṃ raṃ īśvarāya namaḥ / śānta . . . .

162.29 DVĀDAŚANĀMADHYĀNA

Similar to n° **162.28**, but complete.

Beginning

Fol. 177 (1)a, l.1. triṇetravaradaṃ śāntaṃ jaṭāmakuṭadhāriṇam / catuḥ(r)bhujasamāyuktaṃ mahādevamidaṃ bhavet // 1 // oṃ hāṃ mahādevāya namaḥ // candracūḍasamāyuktaṃ caturbhujasamanvitaṃ / arkakoṭisamandehaṃ maheśvaramiti smṛtam // 2 // oṃ hāṃ maheśvarāya namaḥ /

End

Fol. 179 (3)b, l.3. manonmanīmahāśaktimahāmantramahāśiva / śuddhasphaṭikasaṅkāśaṃ akṣamālākarāmbudha(jam) // makuṭābharaṇopetā sustanī ca suyauvanā //

162.30 ŚIVAPAÑCĀKṢARĪSTOTRA

This text contains ten śloka-s in praise of Śiva. The first 6 śloka-s begin with the letters forming the Pañcākṣaramantra. The seventh śloka is in praise of Śiva as the god protecting others from the poison Hālāhala. Śloka-s 8-10 contain phalaśruti of reading this stotra. This is different from n° **59.18** which is ascribed to Śaṃkara. BR. I. (1960), n° 12 contains this stotra under the caption "Śivaṣaḍakṣarastotra", and it agrees with the text under notice only in a few places. The source, according to the colophon found in the BR, is, the Rudrayāmala. GOML. D. 11054 agrees with this text only for the beginning portion.

Beginning

Fol. 180 (1)a, l.1. atha śivapañcākṣarīstotraprārambhaḥ / oṃ – oṃkāraṃ bindusaṃyuktaṃ nityaṃ dhyāyanti yoginaḥ / kāmadaṃ mokṣadaṃ tasmādoṃkārāya namo namaḥ // 1 // oṃ naṃ namanti munayassarve namantyapsarasāṃ gaṇāḥ / narāṇāmādidevāya nakārāya namo namaḥ // 2 //

End

Fol. 182 (3)a, l.2. śiva śiveti śiveti śiveti vā bhava bhaveti bhaveti bhaveti vā / hara hareti hareti hareti vā bhaja manaśśivameva nirantaram // 10 // iti śrīmatparamahaṃsaparivrājakācāryaśrīmacchaṃkarabhagavatpādapūjyakṛtaṃ śivapañcākṣarīstotraṃ sampūrṇam //

162.31 PAÑCĀKṢARAMAHĀMANTRĀṢṬOTTARAŚATANĀMĀVALI

Though the title indicates 108 names, this text contains the 125 names of Śiva using one or more syllables constituting Pañcākṣara. This is identical with IFI. T. 657, pp. 26-30, same as GOML. D. 9227 which has lost the beginning portion. GOML. D. 9228 called Praṇavāṣṭāviṃśatināmāvali has an identical beginning with the text under notice. Writing is on 2 columns.

Beginning

Fol. 183 (1)a, l.1. oṃ oṃkārarūpiṇe namaḥ / oṃ oṃkāranilayāya namaḥ / oṃ oṃkārabījapataye namaḥ / oṃ oṃkārasarohaṃsāya namaḥ / oṃ oṃkārapadamadhyagāya namaḥ /

End

Fol. 188 (6)b, l.1. oṃ yatheṣṭaphaladāya namaḥ / oṃ yavāṇnaprītacetase namaḥ / oṃ yathārthaparameśvarāya namaḥ / mantrapuṣpāṇi samarpayāmi / 20 / āka / 25 pañcākṣaramahāmantrāṣṭottaraśataṃ samarpayāmi //

162.32 ŚIVĀṢṬOTTARAŚATANĀMĀVALI

Though the title of the text is "Śivāṣṭottaraśatanāmāvali" it contains 102 names only. This is different from n° 5.7. This seems to be a rare text. Writing is on 2 columns.

Beginning

Fol. 189 (1)a, (col. 1), l.1. oṃ akhaṇḍāya namaḥ / oṃ akartre namaḥ / oṃ akāmāya namaḥ / oṃ akāraṇāya namaḥ / oṃ akeyāya(?) namaḥ / oṃ akrodhāya namaḥ / oṃ aśaṅkāya namaḥ /

End

Fol. 192 (4)b, (col. 2), l.1. oṃ pratyakṣasvarūpāya namaḥ / oṃ pratyakṣāya namaḥ / oṃ brahmaṇe namaḥ / oṃ budhāya namaḥ / 100 / oṃ purātaṇāya namaḥ / oṃ mahate namaḥ /

162.33 ŚĀSTRAṢṬOTTARAŚATANĀMĀVALI

This contains 75 names only, though the colophon mentions the work as complete. This is different from nos. 5.5, 6.2 & 29.3. Writing is on 2 columns.

Beginning

Fol. 193 (1)a, (col. 1), l.1. oṃ śāstāya (śāstre) namaḥ / oṃ putralābhāya namaḥ / oṃ śatrunāśāya namaḥ / oṃ madagajavāhanāya namaḥ / oṃ pūrṇāpuṣkalāya namaḥ / oṃ haridhanvine namaḥ /

End

Fol. 196 (4)a, l.1. oṃ samastajagadādhārāya namaḥ / oṃ vandyamānapadāmbujāya namaḥ / oṃ pūrṇapuṣkalāsametahariharaputrāya namaḥ / mahāśāstāṣṭottaraśataṃ saṃpūrṇam // hariḥ oṃ //

162.34 GURUVANDANA

This text contains the śloka-s used in saluting one's Guru, and also the names of important gurus, like Sadyojyoti and Bṛhaspati (see Mataṅgapārameśvara, Vol. I, p. 1) and others who are indicated in the marginal title as Śivabhaktāḷ.

Beginning

Fol. 197a, l.1. ajñānatimirāndhasya jñānāñjanaśalākayā / cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ //

End

Fol. 197b, l.3. yābhyāṃ prakāśitaṃ vartma siddhānte siddhabhāvataḥ / gurūṇāmapi tadvandyau saḍyojyotibṛhaspatī // nandīśvarācyutamṛkaṇḍujakumbhajanmadūrvāsasobahudadhīcapuḷindakaṇvāḥ / caṇḍeśabāṇaupamanyuviriñcapārthapuṇyānimān paramapāśupatān smarāmi //

162.35 NITYAKARMAVIDHI
and
SAMAYADĪKṢĀKRIYĀNUKRAMAṆIKĀ

This text which is incomplete contains an out-line of the daily pūjā (Nityakarma) starting from placing Śiva for worship, and anukramaṇī for Samayadīkṣā. This seems to be based on the Kriyākramadyotikā of Aghoraśivācārya.

Beginning

Fol. 198 (2)a, l.1. śivamūrtiniveśanam / oṃ hāṃ haṃ śivamūrtaye namaḥ / iti mūrtiṃ tejo . . . / aṣṭatriṃśatkalānyāsaḥ /

End

Fol. 200 (4)b, l.5. daśāyudhāvaraṇapūjā / vajraḥ syāt / agnikāryam agnikāryārthamadhyeṣya / kuṇḍasaṃskāra(ḥ) / tatrānāmikāṅguṣṭhābhyānnyastamūlena cakṣuṣā kuṇḍasya nirīkṣaṇam / śivamantreṇa . . . .

162.36 VINĀYAKAṢAṢṬHĪVRATĀNUKRAMAṆĪ

This text as indicated in the marginal title: Vināyakaṣaṣṭhīvratodyāpanam anukramaṇī contains the names of things required for worshipping Vināyaka. This also contains the arghyamantra.

There are 60 vrata-s to be performed in a year (see Kalpataru of Lakṣmīdhara, Vratakāṇḍa, pp. 435-451) and Vaināyakavrata is the 40th. This vrata is to be performed on every caturthī for one full year.

Writing is on 2-3 columns.

Beginning

Fol. 201a, (col. 1), l.1. svarṇaṃ niṣkamātreṇa gaṇeśaṃ parikalpya ekaviṃśatipatram / oṃ sumukhāya ekadantāya kapilāya gajakarṇakaḥ(. āya) /

End

Fol. 201b, (col. 2). l.1. arghyam – vināyaka namastubhyaṃ satataṃ modakapriya / avighnaṃ kuru me deva sarvakāryeṣu sarvadā //

162.37 VIGHNEŚVARAPŪJĀVIDHI

This text prescribes briefly the worship of Vighneśvara (at home).

Beginning

Fol. 202 (ka)a, l.1. vighneśvarakalpaḥ / bhasmadarpaṇachatracāmaratālabṛndāni sarvopacāraiḥ sampūjya stotraisstoṣayet /

End

Fol. 203 (kha)a, l.3. prātaḥ punaḥ pūjādikaṃ kṛtvā iṣṭakāmyāni prārthya parāṅmukhārghyandattvā udvāsya vighneśaṃ śibikādīnām āropya grāmapradakṣiṇaṃ (kṛtvā) puṇyatīrthe vinikṣipet / ācāryapūjādikaṃ kṛtvā santoṣya samāpayet / vighneśvarapūjāvidhissamāptaḥ //

162.38 KṚTTIKĀNAKṢATRAVRATODYĀPANĀNUKRAMAṆĪ

This text contains in 2 columns the names of things required for worshipping Skanda on Kṛttikānakṣatra-day. For other Mss. of this kind, see NCC. IV, pp. 272-273.

Beginning

Fol. 204a, (col. 1), l.1. prathamayāmasyābhiṣekaḥ / bilvodakam / sitavastram / śvetārkam /

End

Fol. 204b, (col. 2), l.5. aṣṭanāmārcanā / aṣṭottaraśatahomaḥ / pradakṣiṇanamaskārādayaḥ //

162.39 ŪÑCAL, etc.

This text contains songs in Tamil which are sung when marriage festival (Kalyāṇotsava) is performed to Śiva and Pārvatī and to Subrahmaṇya and Vaḷḷī. During the said ceremony, the deities are placed on a swing, and songs appropriate to the occasion are sung. Writing is on 3-4 columns.

Beginning

Fol. 205a, (col. 1), l.1. Ūñcal teṉkuḷakai / cākkiramuku / vinti yamā / cantiracūriyar

End

Fol. 205b, (col. 3), l.6. (maṅkaḷam)cṟuṭṭi / tripuṭai kuṟamakaḷ tēvā kōmakaḷuṭaṉ kūṭikulaviyakumarā maṅkaḷam / maṅkaḷam //

162.40 SOMAVĀRĀDIVRATODYĀPANĀNUKRAMAṆĪ

The text contains lists of things, mantra-s, etc. required for observing the following vrata-s: 1. Fols. 206: Somavāravratānukramaṇī; 2. 207: Somavāravratārghyaśloka, Pradoṣārghyaśloka, etc.; 3. 208a-209a: Śukravāravratodyāpanānukramaṇī; 4. 209: Skandaṣaṣṭhīvratodyāpanānukramaṇī (inc.); 5. 210: Kṛttikānakṣatravratārghyaśloka, etc.; 6. 212a-213a, 214a-215b: Subrahmaṇyapratiṣṭhāviṣaya (inc.).

Writing on fols. 206, 208, 209, 211b & 215 are in 2-3 columns. The text is incomplete.

Beginning

Fol. 206a, (col. 1), l.1. prathamayāmasya bilvodakābhiṣekaḥ / śvetavastram / candanam /

End

Fol. 215 (1)b, (col. 2), l.8. oṃ skandāsanāya namaḥ / oṃ skandamūrtaye namaḥ / iti dhyānapurassaramūrtimāvāhya (saum ?) netrebhyo namaḥ / netrandattvā prāṇapratiṣṭhāṃ kṛtvā / yathā . . . .

162.41 SŪRYĀṢṬOTTARAŚATANĀMĀVALI

The text contains only 102 names of Sūrya, though the writing on the margin is "Sūryāṣṭottaraśatam". This is different from n° 5.11 and from all such Mss. in GOML., Adyar and Tanjore. Writing is on 2-3 columns.

Beginning

Fol. 216 (1)a, (col. 1), l.1. oṃ ādityāya namaḥ / divākarāya namaḥ / āryāya namaḥ / paramātmane namaḥ / dvādaśarāśyadhipāya namaḥ /

End

Fol. 218 (3)a, (col. 1), l.7. ṛgyajussāmarūpāya namaḥ / jvāline namaḥ / chāyādevīuṣādevīsametaśrīśivasūryāya namaḥ / sarvopacārān samarpayāmi //

162.42 ŚĪTALĀPŪJĀ

This text gives the procedure for worshipping Śītalā, who is identified with Māriyamman, a goddess believed to control small-pox and its dreadful effects. Vide:– 1. vande'haṃ śītalāṃ devīṃ sarvarogabhayāpahām / yāmāsādya nivarteta visphoṭakabhayaṃ mahat // Śītalāstotra śl. 2 (Bṛhatstotraratnahāra, Gujarti printing Press, 1925, p. 381.) 2. "mahāmārīṃ prakartavyām" fol. 219b, l.5., of the text under notice. Writing is on 2 columns.

Beginning

Fol. 219 (2)a, (col. 1), l.1. puṇyāhaṃ vācayitvā / sāmānyārghyamādāya / dvāramastreṇa saṃprokṣya / dvārapūjāṃ vidhāya / prāṇāyāmaṃ kṛtvā / bhūtaśuddhimantaryajanaṃ kṛtvā ātmānamiṣṭvā mantraśuddhiṃ vidhāya /

End

Fol. 222 (4)a, (col. 2), l.1. oṃ vaiṣṇavīśītalāyai namaḥ / dhyānam / aruṇakiraṇamaṅgamagnikeśaṃ karaṇḍam / ḍamarukadharaśūlaṃ khaḍgahaste kapālam // analanayananāgaṃ vīrasiṃhāsanastha(ā)m akhilabhuvanamātaraṃ śītalādevīmīḍe // mūlamantraḥ / oṃ hāṃ hrīṃ klīṃ śītalāyai namaḥ /

162.43 VIVĀHĀDYANUKRAMAṆĪ

This text contains the lists of rites observed in marriage ceremony and in Ṛtuśānti ceremony based on Āgamic procedure. Writing is on 2-3 columns.

Beginning

Fol. 223 (1)a, (col. 1), l.1. ācāryasaṃkalpaḥ /vighneśvarapūjā / pañcagavyam / aṅkurārpaṇapūjā / rakṣābandhanapūjā /

End

Fol. 226 (4)b, (col. 1), l.4. ājyasammiśritakṣīreṇa ṛtustrīṃ hṛdayamantreṇa triḥ prāśayet / lājahomam / pūrṇāhutiḥ / agnipradakṣiṇam / namaskāraḥ / āśīrvādaḥ / "ālatti" / gṛhapraveśanam /

162.44 NITYAKARMĀNUKRAMAṆĪ

This text in Tamil contains a list of rites to be observed in daily routine starting from Bhūtaśuddhi and ending with the worship of vidyāpīṭha, etc. The text seems to be based on Aghoraśivācārya's Kriyākramadyotikā. Writing is on 2 columns.

Beginning

Fol. 228 (1)a, (col. 1), l.1. 1. Pūtacutti, 2. Calacutti, 3. Kaṇapatikuruvantaṉam, 4. nirīkṣaṇapuroṭcaṇatāṭaṉāpyukṣaṇacōṭikamuttirai avakunṭaṉam /

End

Fol. 231 (4)a, (col. 2), l.3. 45. kiramappaṭi 2-ṅkālam – 3-ṃ kālapūcai, 46. aṭṭapuṭpam, 47. vittiyāpīṭam yokapīṭam civakuru ivarkaḷai pūcittal, 48. cakalaraiyum muṟaippaṭi oṭukkutal.

162.45 SAMAYĀDIDĪKṢĀNUKRAMAṆĪ

This text contains lists of rites, mostly based on Aghoraśivācārya's Dīkṣāvidhi, to be observed in Samayadīkṣā (fols. 232a, 234b) and Viśeṣadīkṣā (fols. 234b, 238a and 239a, 240a). Writing in fols. 232, 240a is on 2-3 columns.

Beginning

Fol. 232 (1)a, (col. 1), l.1. maṇḍapapūjā / dvārapūjā / bhūtaśuddhiḥ / antaryāgaḥ / arghyakaraṇam /

End

Fol. 240a, (col. 2), l.6. so'pi śivādīn prasādya pratigṛhṇīyāt / agnisthaṃ santarpya namya (?) kaṭukaṃ hutvādi pūrvavat //

162.46 ANTYEṢṬYANUKRAMAṆIKĀ

This contains the sequence in which the antyeṣṭi is to be performed. It begins with cūrṇotsavasaṅkalpa and ends with pañcagavyaprāśana. This includes viśeṣāntyeṣṭi. Writing is on 2-4 columns in fols. 242-247 & 249a.

Beginning

Fol. 241 (7 ?)a, l.1. aśeṣe he pariṣat bhavatpādamūle mayā samarpitāṃ imāṃ dakṣiṇām /

End

Fol. 249a, (col. 2), l.9. sapiṇḍīkaraṇaśrāddhaṃ / piṇḍam / śvetakumbham (sodakumbham ?) / pañcagavya prāśanam /

162.47 CIVAÑĀṈAPĀṢYA ARUMPATAPPORUḶ

This text in Tamil contains meaning of rare words found in the Śivajñānabhāṣya. Writing is on 2-4 columns. The scribe was one Cuppiramaṇiyappiḷḷai (of Maturai Tiruñāṉacampantacuvāmikaḷ maṭam).

Beginning

Fol. 250 (1)a, (col. 1), l.1. kuṭilai – cuttamāyai / cakaḷaṃ uruvam / niṭkaḷam – aruvam //

End

Fol. 266 (17)b, l.1. tēvaṉatuṭaimai / taivameṉpatu vaṭamoḻi / maturai tiruñāṉacampantacuvāmikaḷ maṭam / iṅṅaṉam cuppiramaṇiyapiḷḷai //

162.48 SAṄKĪRṆAVIṢAYA

This text contains miscellaneous matters: Fol. 267a contains the names of Gaṇapati, etc., fol. 268a, some domestic matter, fol. 269a, description of the weapon cakra and Śūrasaṃhāramūrti, fol. 269b, statement regarding ūnamāsika, etc., and fol. 270a, a śloka enumerating the names of places like Ayodhyā, which help men to get salvation. It also contains the procedure for performing Sarvāriṣṭaśānti rite. Fol. 271a contains 24 names of Śiva. Writing on fol. 267a is on 2 columns, and on fol. 271a, 3 columns.

Beginning

Fol. 267a, (col. 1), l.1. oṃ hlāṃ gauṃ mahāgaṇapataye namaḥ / oṃ śrīṃ gurubhyo namaḥ / oṃ duṃ durgāyai namaḥ / oṃ maṃ mahālakṣmyai namaḥ /

End

Fol. 271 (3)a, (col. 2), l.3. oṃ avyaktāya namaḥ / oṃ anantarūpāya namaḥ / oṃ akhaṇḍabodhāya namaḥ / oṃ advayāya namaḥ / oṃ acintyaśaktaye namaḥ /

163

Kallāṭa and Svacchanda

RE 10.832. PL.; 167 fols.; 192 × 33 mms.; 6-9 lines; Tamil and Grantha; good condition, but some leaves are worm-eaten; date: Manmatha Āṭi, 18 (date of copying the Kallāṭa) (see fol. 123b); scribe: Nāgaliṅga (see fol. 123a); origin: Koṟkai Tirunelveli. Blank folios: 125a and 130b.

General contents

1. Fols. 1a-123b: Kallāṭa (Tamil); 2. 125b-161b: Svacchandalalitabhairava (Abhiṣeka, Samayācāra, Kālabheda & Dīkṣāvidhi).

Fol. 124 contains mantra-s in Tamil to drive away evil spirits, etc. and to reduce the bad effect of poison.

163.1 KALLĀṬA

This text is the Kallāṭa, a poetic piece of Tamil literature explaining the rules of Tamil grammar. The author was Kallāṭa who lived in the first half of the 8th century. This begins with a verse on Kallāṭa and contains the whole work (Pub.: Madras 1923).

Beginning

Fol. 1a, l.1. kallāṭar ceya paṉuval kallāṭanūṟu nūlvallār caṅkattilavatinakaruḷiccollāyu māmaturai yīcaṉ maṉamuvantu kēṭṭu muṭi tāmacaittār . . . . . tām // 1 //

End

Fol. 123a, l.6. neṭuṃ pukaḻaṭuvēvoyē / 102 / vētaṉukallāṭam yeḻutiṉaṉmaikkikkoṟukkai ṉakaliṅkam nīṭūḻi vāḻka / maṉmata āṭi mo. 18 dt. kallāṭakaṃ eḻutimukintatu //

163.2 SVACCHANDALALITABHAIRAVA

Svacchandatantra is one of the prominent Tantra-s of the right hand school (Dakṣiṇācāra). This Tantra adopts the monistic (Advaita) system of the Śaiva philosophy. It is in the form of a dialogue between Devī and Bhairava. The word 'lalita' occurs in the title prefixed to the word bhairava in this text & IFI. T. 507, while it is left out in the title in the printed edn. (KSTS n° 31, 44, 48, 51, 56).

The text under notice deals with Ācāryābhiṣeka and Sādhakābhiṣeka (paṭ. IV. see KSTS Vol. II pp. 297-316), Samayācāra (paṭ. IV, KSTS Vol. II, pp. 38-43), Kālabhedavidhi (paṭ. VII, KSTS Vol. III, pp. 167-352) and Dīkṣāvidhi (paṭ. X, KSTS Vol. V-A, pp. 141-169). It does not contain the entire passages of the printed edn. (or of IFI. T. 570) except for the Kālabhedavidhi.

Contents

1. Fol.. 125b: Ācāryābhiṣeka; 2. 126a-129b: Sādhakābhiṣeka; 3. 129b-130a: Samayācāra; 4. 131a-160a: Kālabhedavidhi; 5. 161a-167b: Dīkṣāvidhi.

Beginning

Fol. 125 (175)b, l.1. labdhādhikāro hṛṣṭātmā dṛṣṭādṛṣṭaphalānvitaḥ / sa guruśśivatulyastu śivadhāmaphalapradaḥ // śāntyante bhūtidīkṣā ca sadāśivapadātmikā / śivadharmiṇyasau jñeyā lokadharmiṇyato'nyathā // śivadharmiṇyasau yeṣāṃ sādhakānāṃ prakīrtitāḥ / teṣāṃ kṛtvābhiṣekañca sādhakatve niyojayet //

Colophon

Fol. 160b: iti svacchandalalitabhairave mahāyogatantre kālabhedavidhissaptamapaṭalaḥ /

End

Fol. 167 (218)b, l.4. ebhissaha vijānīyāt saṃskāraikonatriṃśakaḥ / agniṣṭometyagniṣṭomokthyaṣṣoḍaśakastathā / vājapeyo'tirātrastu āptoryāmastu saptamaḥ //

164

Subrahmaṇyakalpa

RE 10.834. PL.; 39 fols.; 311 × 33 mms.; 5-8 lines; good condition but some leaves are injured; Grantha and Tamil; old; origin: Tirunelveli.

General contents

1. Fols. 1a: Subrahmaṇyadvādaśanāmāvali; 2. 1a: Subrahmaṇyaṣoḍaśanāmāvali; 3. 1b-

2a: Subrahmaṇyaikapañcāśannāmāvali; 4. 2b-4b: Subrahmaṇyāṣṭottaraśatanāmāvali; 5. 5a-25b: Subrahmaṇyasahasranāmāvali; 6. 26a-27a: Subrahmaṇyapañcadaśākṣarīmantrāṅganyāsādi; 7. 27b: Subrahmaṇyāvaraṇapūjā; 8. 28: Āśīrvacana; 9. 29: Vāstvādipada.

Fol. 25b also contains a śloka stating the exploits of Subrahmaṇya from his birth to the killing of Śūra. Fol. 28a also contains a fragment of some Subrahmaṇyamantra-s, fol. 29b contains the way of expiation for a break in sandhyāvandana; fol. 30 gives an enumeration of the kinds of festivals. Fols. 31a-39b enumerate the names of yoga, year, months, ṛtus, tithis etc. and the Śaivāgama-s.

164.1 SUBRAHMAṆYADVĀDAŚANĀMĀVALI

This text contains the 12 names of Subrahmaṇya. Writing is on 2 columns.

Fol. 1a, (col. 1), l.1. oṃ jñānaśaktyātmane namaḥ / oṃ skandāya namaḥ / oṃ agnibhuve namaḥ / oṃ bāhuleyāya namaḥ / oṃ gāṅgeyāya namaḥ / oṃ śaravaṇodbhavāya namaḥ / oṃ kārttikeyāya namaḥ / oṃ kumārāya namaḥ / oṃ ṣaṇmukhāya namaḥ / oṃ tārakāraye namaḥ / oṃ brahmaśāstre namaḥ / oṃ guhāya namaḥ / āka 12 // hariḥ oṃ dvādaśanāma //

164.2 SUBRAHMAṆYAṢOḌAŚANĀṂĀVALI

This text contains 16 names of Subrahmaṇya. This is based on the text n° **162.9** & **172.8** (Vide:– GOML. D. 17006). Writing is on 3 columns.

Fol. 1a, (col. 3), l.1. oṃ jñānaśaktyātmane namaḥ / oṃ skandāya namaḥ / oṃ agnibhuve namaḥ / oṃ bāhuleyāya namaḥ / oṃ gāṅgeyāya namaḥ / oṃ śaravaṇodbhavāya namaḥ / oṃ kārttikeyāya namaḥ / oṃ kumārāya namaḥ / oṃ ṣaṇmukhāya namaḥ / oṃ tārakāraye namaḥ / oṃ senānye namaḥ / oṃ guhāya namaḥ / oṃ brahmacāriṇe namaḥ / oṃ śivopadeśāya namaḥ / oṃ krauñcadāriṇe namaḥ / oṃ śikhivāhanāya namaḥ / hariḥ oṃ / iti ṣoḍaśanāma //

164.3 SUBRAHMAṆYAIKAPAÑCĀŚANNĀMĀVALI

This text contains the 51 names of Subrahmaṇya. Writing is on 4 columns.

Beginning

Fol. 1b, (col. 1), l.1. oṃ amareśāya namaḥ / oṃ kukkuṭadhvajāya namaḥ / oṃ indrapurogāya namaḥ / oṃ īśaprītāya namaḥ / oṃ umāputrāya namaḥ / oṃ ūrdhvaretase namaḥ / oṃ ṛṣipriyāya namaḥ /

End

Fol. 2a, (col. 4), l.1. oṃ ṣaṇmukhāya namaḥ / oṃ sarvalokeśāya namaḥ / oṃ harātmajāya namaḥ / oṃ lakṣmaṇatejase namaḥ / oṃ kṣamākṣetrāya namaḥ / āka – 51 / oṃ gajavallīmahāvallīsametaśrīsubrahmaṇyasya ekapañcāśannāma / hariḥ oṃ //

164.4 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

Same as n° **5.4** & **109.6**. Writing is on 3-4 columns. Pub: LIFCO, Madras, 1977.

Beginning

Fol. 2b, (col. 1), l.1. oṃ skandāya namaḥ / oṃ guhāya namaḥ / oṃ ṣaṇmukhāya namaḥ / oṃ phālanetrasutāya namaḥ / oṃ prabhave namaḥ / oṃ piṅgalāya namaḥ / oṃ kṛttikāsūnaye namaḥ /

End

Fol. 4b, (col. 1), l.1. oṃ lokagurave namaḥ / oṃ asurānīkamardanāya namaḥ / āka 108 / oṃ gajavallīvanavallīsametaśrīsubrahmaṇyāya namaḥ / hariḥ om ityaṣṭottaraśatanāma // prathamayāma – aṣṭottaraśatanāma / dvitīyayāma – sahasranāma / tṛtīyayāma ṣoḍaśanāma / caturthayāma – aṣṭanāma //

164.5 SUBRAHMAṆYASAHASRANĀMĀVALI

Same as n°s. **5.6, 28.4**. Writing is on 4 columns. Pub: LIFCO, Madras, 1977.

Beginning

Fol. 5 (11)a, (col. 1), l.1. oṃ acintyaśaktaye namaḥ / oṃ anaghāya namaḥ / oṃ akṣobhyāya namaḥ / oṃ aparājitāya namaḥ / oṃ anāthavatsalāya namaḥ / oṃ amoghāya namaḥ / oṃ aśokāya namaḥ /

End

Fol. 25 (30)b, (col. 3), l.1. oṃ kṣīṇasaṃrakṣaṇāya namaḥ / oṃ kṣamāya namaḥ / oṃ śrīṃ sauṃ gajavallīmahāvallīsametaśrīsubrahmaṇyāya namaḥ / oṃ / āka 1000 /

164.6 SUBRAHMAṆYAPAÑCADAŚĀKṢARĪMANTRĀṄGANYĀSĀDI

This text includes dhyānaśloka-s of Subrahmaṇya, Vallī and Devasenā. IFI. T. 666 pp. 1 & 2 and IFI. T. 166 pp. 47-48 have slight agreement with the text under notice.

Beginning

Fol. 26 (1)a, l.1. oṃ asya śrīsubrahmaṇyapañcadaśākṣarīmahāmantrasya amṛtākarṣaṇadakṣiṇāmūrtir ṛṣiḥ / gāyatrī chandaḥ / prasannaskando devatā / sauṃ bījam / hrīṃ śaktiḥ / klīṃ kīlakaṃ / mama skandaprasādasiddhyarthe jape viniyogaḥ / oṃ śrīṃ śaṃ śaravaṇabhava kārttikeyāya aṅguṣṭhābhyāṃ namaḥ /

End

Fol. 27 (2 ?)a, l.2. pītāmutpaladhāriṇīṃ śacisutāṃ divyābharā(mbarā)laṃkṛtāṃ vāme lambakarāṃ mahendratanayāṃ mandāramālyādharām / devairarcitapādukāṃ śaśimukhāṃ senānīvāme sthitāṃ senāndivyavibhūṣaṇāntriṇayanāndevīntribhaṅgīṃ bhajet // gajavallīvanavallībhyāṃ pādyācamanārghyandattvā muṉ vanavallī piṉ gajavallī navakhaṇḍayantrapūjāvidhānam //

164.7 ĀVARAṆAPŪJĀ

This text contains the mantra for worshipping Subrahmaṇya and his attending deities in the enclosures. Writing is on 5 columns.

Beginning

Fol. 27 (2 ?)b, (col. 1), l.1. āvaraṇapūjā prathamā° / pūrve / oṃ jagadbhuve namaḥ / oṃ vacabhuve namaḥ / oṃ viśabhuve namaḥ / oṃ rudrabhuve namaḥ / oṃ brahmabhuve namaḥ / oṃ bhuvarbhuve namaḥ / itu bhogāṅgapūjai /

End

Fol. 27 (2 ?)b, (col. 5), l.1. oṃ sarasvatyai namaḥ / oṃ sindhave namaḥ / oṃ godāvaryai namaḥ / oṃ kumāryai namaḥ / oṃ triveṇībandhāyai śoṇāyai namaḥ / oṃ tāmraparṇyai namaḥ / oṃ vegavatyai namaḥ /

164.8 ĀŚĪRVACANA

This text contains āśīrvacana to be recited at Subrahmaṇya temple when functions like Mahotsava, are celebrated. There is a name Gaṇapatiyā puḷḷai in the margin. (fol. 28b).

Beginning

Fol. 28a, l.3. . . . . sya viśākhānakṣatre tulārāśau jātasya mahāvallīgajavallīsametasubrahmaṇyamaṭhālaye nityotsavapakṣotsava . . . tsavavarṣotsava . . . . n pratidinānāṃ bhūyāsthāditi(?)bhavanto mahānto'nugṛhṇantu /

End

Fol. 28b, l.8. śrotrādisarveṣāṃ mahājanānāṃ subrahmaṇyapūrṇakṛpākaṭākṣaphalasi . . . vanityamaṅgaḷāni bhavantu / sarve janāssūkhino bhavantu / samastamaṅgaḷāni bhavantu // 6 //

164.9 VĀSTVĀDIPADA

This text contains the description of maṇḍala-s to be drawn on occasions like Vāstupūjā, and Aṅkurārpaṇa.

Beginning

Fol. 29 (120 ?)a, l.1. hastamātraṃ ghane tiryak ūrdhvamekhalayā saha / hastamātraṃ ghanodghātaṃ sarvakuṇḍe svayaṃ viti (?) paramaśāyipade nava madhyame nalina(ṃ) (vi)likhya vidhātu(?) samarcaye /

End

Fol. 29 (120 or 3)b, l.1. saptapadamaṣṭaśaśirāvṛtamathāṣṭau dvārapadamekabahi trīṇipadamadhye / dikṣu dvipālikacatuḥ catuśarāvaṃ nyasya ca vidikṣu ghaṭikānalina uktam /

165

Ātmārthapūjāvidhi

RE 10.835. PL.; 147 fols.; 123 × 31 mms.; 7-8 lines; Tamil and Grantha; date: Vṛṣa Āṭi 3 (fly-leaf), Raudri Tai 28 (fol. 41) and Vikrama Vaikāsi 1 (fol. 83b); scribe (and owner): Gaṇapatibhaṭṭāraka (see fly-leaf) (fol. 41b); owner: Cellayya (see fol. 83b); origin: Vedāraṇyam (see fly-leaf, fols. 41b & 83b).
Blank folios: 52b & 58b.

General contents

1. Fols. 1a-2b: Bhūtaśuddhividhikrama; 2. 3a-12b: Sūryapūjā (Tamil); 3. 13a-41b: Śivapūjai aṭṭavaṇai (Tamil); 4. 42a-43a: Pañcāvaraṇapūjā; 5. 44a-52a: Śivapūjākramānukramaṇī; 6. 53a-57a: Sarasvatīpūjākalpa; 7. 60a-83b: Anuṣṭhānavidhi; 8. 84a-121b: Nityakarmādi – aṭṭavaṇai; 9. 122a-130a: Subrahmaṇyaṣaḍakṣaramālikāṣṭottaranāmārcana; 10. 130b-137a: Vallyaṣṭottaraśatanāmāvali; 11. 137b-146b: Devasenāṣṭottaraśatanāmāvali.

Fly-leaf – a – contains a note on the contents of the Ms. Fol. 43b describes the greatness of worshipping Śiva in the month of Cāpa (December-January), fols. 57b and 58a have a list of names of Purāṇa-s, like the Matsya and a śloka telling the fruit of performing Śivapūjā, respectively. Fol. 59 contains a fragment of a śloka on Śiva.

165.1 BHŪTAŚUDDHIVIDHIKRAMA

This text contains the procedure to purify the body for making it fit to worship gods. This is in Maṇipravāla form with Sanskrit and Tamil words.

Beginning

Fol. 1a, l.1. karanyāsaṃ paṇṇikkoṇṭu pāvaṉaipaṇṇukuṟatu / ireṇṭukāl peruviralilē niṉṟum mūlātāraṃ maṭṭuṃ ireṇṭu rūpamāy.

End

Fol. 2b, l.6. brahmādikāraṇa(e)śvara tyāgattiṉālē bhogikarmopabhogārthimā dvādaśāntattilē yirukkuṟa śivaṉiṭattilē ātmāvai yocikkakkaṭavaṉ //

165.2 SŪRYAPŪJĀ

The text under reference contains the procedure for the sun-worship, which is a part of Ātmārthapūjā. This is also in Maṇipravāla form having Sanskrit and Tamil words.

Beginning

Fol. 3 (1)a, 1.1. dakṣiṇahastattiṉālē vāmahastattilē oṃ raḥ astrāya phaṭ / yeṉṟu iraṇṭuti(a)raṃ vāmahastattinālē uḷḷuṃ pi(u)ṟamuṃ oṃ raḥ astrāya phaṭ yiṉṉu iraṇṭu ti(a)raṃ piṉpu khaṃ khaṣolkāya vauṣaṭ yeṉṟu . . .

End

Fol. 12 (10)b, 1.4. hastaśubhanayanayugaśśambhussūryo'vatānnaḥ / yippaṭi stotrādikaṃ paṭhitvā devannamaskṛtya sūryapūjai / śubhamastu / hariḥ oṃ /

165.3 ŚIVAPŪJAI AṬṬAVAṆAI

The text under description contains the chronological treatment of the items of Śivapūjā. Though the caption is Śivapūjai Aṭṭavaṇai i.e. the table of contents of Śivapūjā, the text contains the complete version of the procedure, written in both Sanskrit and Tamil.

Beginning

Fol. 13 (11)a, 1.1. sampūjya śivapūjānte visṛjya piṉpu ācamanaṃ pādaprakṣāḷyaṃ paṇṇikkoṇṭu vibhūti pūcikkoṇṭu sakalīkaraṇaṃ paṇṇikkoṇṭu . . . .

End

Fol. 41 (39)a, 1.4. oṃ hum aghorāya namaḥ / eṉṟu yirupattōru yirupattañcu cepikkavum / śubhamastu / hariḥ oṃ / śivapūjā aṭṭavaṇai samāptaḥ / raudrīvarṣaṃ tai ma. 28 dt., śukravāramuṃ uttirāṭa naksetramuṃ kūṭiya ṉa cupatiṉattil vētāraṇyaṃ mūṇānteruviliru-kkuntiyākarācapaṇṭārattiṉpiḷḷai kaṇapatipaṇṭāraṃ svahastalikhitaṃ kaiyeḻuttu / hariḥ oṃ //

165.4 PAÑCĀVARAṆAPŪJĀ

Similar to **76.10**. This is brief.

Beginning

Fol. 42 (40)a, 1.1. pañcāvaraṇapūjai / oṃ hām anantāya namaḥ / oṃ hāṃ sūkṣmāya namaḥ / oṃ hāṃ śivottamāya namaḥ /

End

Fol. 43 (41)a, 1.5. oṃ hāṃ gat(d)āya namaḥ / oṃ hāṃ śūlāya namaḥ / ityabhyarcya / arghyayitvā / bhogāṅgaṃ / prathamāvaraṇam / pañcāvaraṇam //

165.5 ŚIVAPŪJĀKRAMĀNUKRAMAṆĪ

This text contains the list of rites to be observed while performing Śivapūjā. There are some Tamil words in this text. Writing is on 2 columns.

Beginning

Fol. 44 (42)a, (col. 1), l.1. karanyāsaḥ / aṅganyāsaḥ / darśanārghyam / mūlamantraḥ /

End

Fol. 52 (50)a, (col. 1), l.5. aghorajapaḥ-21 / sakalīkaraṇam / ācamanam / toṭumiṭam / prokṣaṇam / bhasmadhāraṇam //

165.6 SARASVATĪPŪJĀKALPA

This contains the procedure of worshipping Durgā, Lakṣmī and Sarasvatī on Sarasvatīpūjā day (see n° **88.9**, **143.13**).

Contents

1. Fol. 53a-54b: Durgāpūjā; 2. 54b-56a: Mahālakṣmīpūjā; 3. 56a-57a: Sarasvatīpūjā.

Beginning

Fol. 53a, l.1. durgā dhyānam / mātarhe madhu kaiṭabhag(h)nimahiṣaprāṇāpahārodyame / līlānirmitadhūmralocanavadhe he caṇḍamuṇḍāpahe / niśśeṣīkṛtaraktabījadanuje nitye nis(ś)umbhāpahe s(ś)umbhadhvaṃsini saṃbh(h)arāśu duritaṃ devyai namaste ambike /

End

Fol. 57a, l.5. mukhaṃ – oṃ śāradāyai namaḥ / śiraṃ(ḥ) oṃ śrīṃ sarasvatyai namaḥ / sarvāṅgaṃ pūjayāmi / sarasvatīkalpam samāptam /

165.7 ANUṢṬHĀNAVIDHI

This text gives a brief account of the routine (nityakarma) of a Śaiva. It is in Tamil with the use of Sanskrit words here and there. Sakalīkaraṇa, Aṅganyāsa, Antaryāga and others are treated. Tamil versions of the Sanskrit mantra-s like those of Sakalīkaraṇa are also given here.

Beginning

Fol. 60 (1)a, l.1. snāṉañceytu īrantuvāṭṭik kuṭumiyai muṭittut tōyttula(r) nta vasttiramuṅ kaupīnamun tarittu kaikalaikkaḻuvi vellaiyiṭappaṭṭa anuṣṭānapāttirattai iraṇṭutaram asttiramantirattāṟkaḻuvic cutticeytu

End

Fol. 83 (24)a, l.1. oṃ nivṛttikalāyai namā, oṃ piratiṣṭhākalāyai namā, oṃ vittiyākalāyai namā, oṃ cāntīkalāyai namā, oṃ cāntiyatītakalāyai namā // 5 // ivai vikirama varu. vaikāci mn. 1 dt. putaṉkiḻamai vētāraṇyam mūṇānteruvilirukkum cellappaṭṭārakarkumārar aṭaṅkaṉmuṟai keṇapatippaṭṭāra -do- anuṭṭānaviti eḻuti niṟaivēṟiṉatu -do- yāṟ kaiyeḻuttu ēṭu civamayam / -d- yār kumārar kaṟpūrakkaṉakavacantattiyākarāca ayyā yeṉṉum cellayyāvukku uṭaiyatu //

165.8 NITYAKARMĀDI – AṬṬAVAṆAI

This text contains an index of items of worship which include, in some cases, the method of worship. For instance, Sūryapūjā, Śivapūjā, Bhūtaśuddhi, and others are treated here. Mantra-s are also given in Sanskrit, while the directions, in Tamil; Caṇḍapūjā and Bhojanavidhi are treated at the end. Writing is on two columns (in one column in some fols. at the end).

Beginning

Fol. 84 (42)a, l.1. kuṭṭikkuṟatu kum(piṭu)kuṟatu, nirīkṣaṇam bāti, astiraprokṣaṇam, arghyam, 3 japam, 10 arghyam, 1 ācamanam, 3 toṭumiṭam, karaśuddhi, vibhūti, prokṣaṇam

End

Fol. 121 (79)b, (col. 1), l.1. oṃ nāgakūrmakṛkaradevadattadhanañjayavāyubhyaḥ upaprāṇavāyubhyassvāhā / amṛtopastaraṇamasi, amṛtāpidhānamasi //

165.9 SUBRAHMAṆYAṢAḌAKṢARAMĀLIKĀṢṬOTTARANĀMĀRCANA

This text contains 108 names of Subrahmaṇya, each beginning with one or the other letter of Subrahmaṇya mantra namely "Śaravaṇabhava". This is the same as IFI. T. 657, pp. 30-33. Pub: BK. I pp. 58-59.

Beginning

Fol. 122 (1)a, l.1. oṃ śaraṇyāya namaḥ / oṃ śarvatanayāya namaḥ / oṃ śarvāṇīpriyanandanāya namaḥ /

End

Fol. 130 (9)a, l.2. oṃ vacotītacaritrakāya namaḥ / oṃ varadāya namaḥ / oṃ vaśyaphaladāya namaḥ / oṃ vallīdevīmanoharāya namaḥ // āka nāma 108 //

165.10 VALLYAṢṬOTTARAŚATANĀMĀVALI

This text contains only 97 names of Vallī, the consort of Subrahmaṇya. Pub: Subrahmaṇyasahasranāmastotra (LIFCO) pp. 33-34 (Tamil).

Beginning

Fol. 130 (9)b, l.1. oṃ mahāval(l)yai namaḥ / oṃ gajaval(l)yai namaḥ / oṃ śyāmatanave namaḥ / oṃ sarvābharaṇabhūṣitāyai namaḥ /

End

Fol. 137 (17)a, l.2. oṃ padmākṣyai namaḥ / oṃ guṇatrayāyai namaḥ / oṃ ṣaṭkoṇavṛttavāsinyai namaḥ / oṃ śaraṇāgatarakṣaṇāyai namaḥ / oṃ mahāval(l)yai namaḥ / 100 (97 ?)

165.11 DEVASENĀṢṬOTTARAŚATANĀMA

116 names of Devasenā, the consort of Subrahmaṇya are given in this text, though the caption is Devasenāṣṭottaraśatanāmāni. Pub: Sri Subrahmaṇyasahasranāmastotra (LIFCO pp. 34-35 Tamil).

Beginning

Fol. 137 (17)a, l.1. oṃ devasenāyai namaḥ / oṃ pītāmbarāyai namaḥ / oṃ utpaladhāriṇyai namaḥ /

End

Fol. 146 (25)b, l.1. oṃ śaraṇāgatarakṣaṇāyai namaḥ / oṃ devasenānyai namaḥ / oṃ paradevatāyai namaḥ / 109 (116 ?) / iti val(l)yaṣṭottaraśatanāmadevasenāṣṭottaraśatanāmāvaliś(s)samāptā //

166

SAKALĀGAMASAṂGRAHA

RE 10.836. PL.; 61 fols.; 172 × 29 mms.; 6-7 lines; Grantha and Tamil; good condition but some leaves are broken and worm-eaten; old; ownership: Vedāraṇyam Ka. Cokkanātaṉ (see fly-leaf); origin: Vedāraṇyam.
Blank folio: 60b.

Fly-leaf contains the residential address of the owner of the Ms.

This Ms. contains the Sakalāgamasaṃgraha with Tamil meaning. The first section deals with Tattvajñāna and the remaining portion with Dīkṣā in 106 divisions which could be called as verses or paragraphs. Several topics are dealt with in the latter. Definitions of darbha, sruk, sruva, varieties of dīpa, daśāyudha and others get explanation in Tamil with a few passages in Sanskrit. The Ms. appears to contain explanations of many items of the rituals in Tamil. The colophon on fol. 6a, l.3 reads, "iti cakalākamacaṅgraha – mutaṟ prakaraṇam muṟṟum".

Beginning

Fol. 1a, l.1. ḍenaśśivena . . . . . tripadārthāḥ(ś)catuṣpādā . . . . . trisādhanaḥ etu mūlāḥ ma . . . . śrīkaṃṇḍa parameśvaranāma . . maiyampikaiyiṉporuṭṭuñcol . . . yaṭukaḷeṉṟummaikoṭuttamaiyā .. .

End

Fol. 60a, l.1. phalatrayaṃ kuṅkumaṃ, kurocaṉai, kastūri, puṉukucaṭṭam, candaṇam, vilāmiccavēr, lokam, cāmpiṟaṇi, cattuyeṉṟavāṟu / 106 /

167

Śaiva Texts (Tamil & Sanskrit)

RE 10.837. PL.; 66 fols.; 189 (194) × 34 mms.; 6-10 lines; Tamil and Grantha; good condition; origin: Vedāraṇyam.
Missing fols.: 3, 6, 8, 11, 16, 17 (numbers as written in the margin).

General contents

1. Fol. 1a-15b: Mūvar Tevāra Mutar pāṭṭiṉ Aṭṭavaṇai; 2. 17a-26b: Civapūcaittiraṭṭu; 3. 27a-45b: Civañāṉatīpam; 4. 46a-58b: Śivajñānabodha with Tamil gloss; 5. 60a-66b: Nālāyiradivyaprabandha.

Fol. 16 contains the units of measurement. Fol. 59 contains certain Āśīrvādaśloka-s in praise of Śiva. Fol. 46 has the same contents as fol. 47. No. 13 is given to 2 fols.

167.1 MŪVAR TĒVĀRA MUTAR PĀṬṬIN AṬṬAVAṆAI

This text contains an index of the verses in the Tēvāram of Tiruñāṉacampantar, Tirunāvukkaracar and Cuntarar. It begins with Tiruñāṉacampantar Tēvāram 1. Tirumuṟai 1, & 3 on Koyil. This is followed by Tirunāvukkaracar's Tēvāram 1 – Tirumuṟai 5 on Koyil. It ends with Tirunāvukkaracar's Tēvāram Tiruvātiraittiruppatikam Tirumuṟai 10 and is followed by Cuntarar's Tēvāram, patikam 39-1- to 10. Writing is on two columns.

Beginning

Fol. 1a, (col. 2), l.1. kaṟṟuṅkeri, ātināynaṟu, aṉṉampāli, paṉaikkaimu, ceñcaṭai, pattaṇāyppāṭa, pāḷaiyuṭai, karunaṭṭakaṉ, ariyāṉaiya, maṅkulmati

End

Fol. 15b, (col. 1), l.1. kuṟṟamuṭai, tillaivāḻnta, ilaimalintave, mumaiyālu, tiruniṉṟa ce, vampaṟāvariva, vārkoṇṭa, payyaṭi, kaṟaikkaṇṭa, kaṭalcūḻnta, pattarāyppa, manniyacīr.

167.2 CIVAPŪCAITTIRAṬṬU

This text gives the items included in the worship of Śiva. Writing is mostly on 2 columns and in leaves 25 and 26 on 5 to 9 columns.

Beginning

Fol. 17 (1)a, (col. 1), l.1. civamayaṃ tirucciṟṟampalam / civapūcaittiraṭṭu mutarkuṟippu

. . campantar – tiruvalivalam paṉ viyāḻakkuṟiñci

End

Fol. 26b, (col. 9) kollā, ṉīṟatta, ṉallāye, aiyunto, naṉṉāri, añceruḷai, ā 131.

167.3 CIVAÑĀṈATĪPAM

This text contains an account of the tattva-s of Śaiva doctrine. This text is incomplete. Cidambaram Revaṇasiddha (16th Century A.D.) is the author according to Tanjore Mss. n° 587. Vol. II Des. Cat. Tamil – p. 80. Cf. GOML. D. 1269. This text contains 5 pāyiram-s breaking off in the 5th. The 6th pāyiram is lost with the fol. 2 (between 28 &29) missing. It begins with the last quarter of verse 2 in Potu Iyalpu and breaks off in 24th verse in the next section Uṇmai Iyalpu ... This is printed by Tiruvāṭutuṟai Ātīṉam 1962.

Beginning

Fol. 27 (1)a, 1.1. viṉāyakakaṭavuḷ vaṇakkam / viraimaruvunkamalamalar viriñcaṉ vaḻavuṃ viṇṇavarkonarumpatamumikkōr vāḻvuntiraimaṟuvuntimatiyiṟṟiruvinkeḻvan celvamāṉātaperuñcittiyāvum / paraiyutavuṅkarimukavaṉcempoṟpātaṃ paṟṟākattaṃpotappaṟṟunīṅki varaivaṟu maṉpiṉiṟṟeḻumeyyaṭiyār pātaṃ vaṇaṅkumatiyāratiyārmatittiṭāre //

End

Fol. 45 (29)b, 1.5. melamaruñcuttavittaiyīcarcatācivamumevariyacatticivaṃ vitittiṭumaivakaiyuṅkoliyamelālavat . .

167.4 ŚIVAJÑĀNABODHA

Sanskrit Text and Tamil gloss

This text contains the Sanskrit śloka-s of the Śivajñānabodha, (see n° **98.2**), along with a word for word meaning and explanation in Tamil. This text is wanting in the last śloka which is found in GOML. D. 5109.

Beginning

Fol. 46 (1)a, 1.1. civamayam / vaṭamoḻiccivañāṉapōtam – mūlamum tamiḻuṟaiyum / innūl nantiperumāṉukkukkāmikaṃ ṃutaliya irupatteṭṭākamaṅkaḷin poruḷorumai uṇarttutarkku eḻunta ṉūlākaliṉ avvākamaṅkaḷiṉ cāramāyuḷḷatām paṉṉiraṇṭu cūttiramuṭayatu itiṟkuṟ appaṭuṃ poruḷ pati pacu pācaṃ ennuṃ tiripatārttaṅkaḷām / avaṟṟuḷ mutaṟcūttiraṃ pati uṇmaikkuṃ piramāṇam kūṟukiṉṟatu / strīpunnapuṃsakāditvājjagataḥ kāryadarśanāt / asti kartā sa hṛtvaitat sṛjasmātprabhurharaḥ //

End

Fol. 58 (13)b, 1.2. uyir oruviṭayattai aṟiyumpaṭi iṟaivan ataṉotoṟṟittu ṉiṉṟu ataṟku avviṭayattaikkāṭṭi upakarittaṉmattiraiyaṉṟikkaṇṭuṃ upakarippaṉ. iṅṅaṉam upakarikkuntanmaiyai maṟavāmaipporuṭṭu avaṉai vaḻipatuka enpatām //

167.5 NĀLĀYIRADIVYAPRABANDHA

This text contains select hymns taken from the Nālāyiradivyaprabandha. Tiruvāymoḻi is the title written on fol. 60a in the margin.

Contents

1. Fol. 60a-62b: Perumāḷ Tirumoḻi, 10 (last hymn is wanting); 2. 63: Periya Tirumoḻi, 2, 9, 7 & 10; 3. 64: 3 Periya Tirumoḻi 6.5.4, 10; 4. 65: Periya Tirumoḻi 3.1.1, 10; 5. 66: Periya Tirumoḻi 8.8.1, & 10

Beginning

Fol. 60 (26)a, l.1. aṅkaṇeṭumatiḷpuṭaicūḻayottiyeṉṉamaṇinakarattulakanaittuṃ viḷaṅkuñcoti, veṅkatiroṉkulattukkorviḷakkāyttoṉṟi viṇmuḻurumayakkoṇṭavīraṉtaṉṉai . . .

End

Fol. 66b, l.1. āṉāṉaṉṟaṉṉaikkaṇṇapurattaṭiyaṉ kaliyaṉoliceyta teṉāriṉoṟṟamiḻmālai ceppappāvaṃ nillāve //

168

Śaiva Texts (Tamil & Sanskrit)

RE 10.838. PL.; 68 fols.; 170 × 36 – 194 × 32 mms.; 6-11 lines; Tamil and Grantha; good condition; date: Prabhava, Āni 15 (Tamil portion see fol. 32a) ; scribe and ownership: Vedāraṇyam Gaṇapti paṇṭāra, son of Cellappaṇṭāra (Tamil portion, see fol. 32a); origin: Vedāraṇyam.

Missing fols.: 15, 17 & 18 (as found in the fols.). Blank folios: 32b & 62b.

General contents

1. Fol. 1a-12a: Kayilāyaulā; 2. 13a-16b: Kāraikkālammaiyār Iraṭṭaimaṇimālai; 3. 17a-32a: Poṉvaṇṇattantāti; 4. 33a-61b: Pauṣkara – Jñānapāda; 5. 63a-68b: Padmapurāṇa – Śanaiścarakavacastotra.

Fol. 12b contains a list of six qualities of Śiva and a note on the parentage of the St. Sambandhamūrti. Fols. 62a contains a list of Grantha (number of words in eight Paṭalas of Pauṣkara – Jñānapāda).

168.1 KAYILĀYAULĀ

Ulā is a kind of poem in Tamil conveying one's passionate longing for a person or object. Kayilāya = Kailāsa. The poem thus depicts the passionate longing of a devotee for the Kailāsa mountain, abode of Śiva. Pub.: Padiṉōrāntirumuṟai, Tiruppaṉantāḷ, 1950, pp. 25-93.

Beginning

Fol. 1a, l.1. nittaṉumaipākaṉīṅkakkayilaiyemmāṉuttam mēru jñāṉavulākkāppāñcittitarutārakappiramantāṉā kumānaiyuruvāṉatai tāṉuvantu / kāppumuṟṟiyatu //

End

Fol. 12 (13)a, l.6. peruntōḷiṇaikkāṇamiṉṉuṉṉīrumēlkalai yumuppaṭumiṉteṇṇīrmai kārēṟ ukaṇaṭattālkāpālikaṭṭaṅkaṉulēṟipōntāṉulā // pēriḷampeṇmuṟṟum // kayilāyavulā muṟṟum // kalaṟittaṟivār tiruvaṭiyē tuṇai // śivāya namavāḻka //

168.2 · KĀRAIKKĀLAMMAIYĀR IRAṬṬAIMAṆIMĀLAI

This text contains the poems in Tamil composed in the Iraṭṭaimaṇimālai form (a combination of veṇpā and viruttam) by Kāraikkālammaiyār in praise of Śiva. This agrees with the printed edn. (IFI. Pub. n° 1) and Tiruppaṉantal, 1950, pp. 7-11).

Beginning

Fol. 13 (1)a, l.1. kiḷarntuntu ventuyarvantaṭumpōtañci neñcameṉpāy taḷarntinkiruttaṟ(ṟ)aviratikaṇṭāytaḷarātu vanti

End

Fol. 16 (4)b, uttamarāyvāḻātulāntakkāluṟṟārkal cellā māmaṭukkittīyāmuṇ (utta)mattanāy nīḷāḻi nañcuṇta neyyāṭi taṉkaḻale keḷāḻi neñce kiḷarutu // 20 // yiraṭṭaimaṇimālai nuṟṟum

168.3 POṈVAṆṆATTANTĀTI

This is a poem in Tamil describing Śiva. The author is Ceramāṉ Perumāl (9th Century A.D.). Leaves are lost and the work is thus incomplete. Pub: Tiruppaṉantāl, 1950, pp. 32-61.

The date of the text as per the colophon on fol. 33a (19a), is Prabhava Āṉi 15.

Beginning

Fol. 17 (1)a, l.1. poṉvaṇṇamevvaṇṇamavvaṇṇameṉippolintilaṅkumiṉvaṇṇamevvaṇamavvaṇṇam vīḻcaṭai veḷḷikkuṟaiṉṟantaṉ vaṇṇamē.

End

Fol. 32 (19)a, l.4. kaṉakamalaiyarukē pōyiṉakākkaiyumaṉṟē paṭaittatu poṉvaṇṇamē // 100 // poṉvaṇṇattantāti muṟṟum // tiruccirrampalam / piṟapava varuḷam āṉi m. 15 dt. kuruvāraṇāḷ vētāraṇiya mūṇānterucellappaṇṭārattiṉ piḷḷai kaṇapatippaṇṭāraṅ kai yeluttēṭu // hariḥ oṃ//

168.4 PAUṢKARA

Jñānapāda

The text under notice contains paṭala 1 (patipaṭala) and 2 (bindupaṭala) and breaks off from the śl. 17 of the paṭala 3. See n° **179.1** for edns.

Beginning

Fol. 33 (1)a, l.1. śrīkaṇṭhagurubhyo namaḥ / ṛṣaya ūcuḥ / bhagavan devadeveśa brahmaviṣṇvindranāyaka / āpiṅgalajaṭācūḍāropitārdhenduśekhara // vyāghracarmaparīdhāna tadūrdhvaṃ vyālabandhana / nityaṃ śatrumṛgānīkasevyamāna dayānidhe // lalāṭanetrasaptārci(r)dagdhatripuramanmatha / ambhodhimathanodbhūtaviṣanīlitakandhara //

Colophons

1. Fol. 48 (16)b, l.4: iti pauṣkare jñānapāde patipadārthanirṇayaḥ prathamapatipaṭalaḥ //
2. Fol. 59 (27)a, l.2: bindupaṭalaḥ dvitīyassamāptaḥ //

End

Fol. 61 (29)a, l.4. na tāvajjñānaghaṭayoryogastādātmyalakṣaṇaḥ / jñānasyābhyantaratvena ghaṭaścābhyantaro bhavet // notpādyotpādakātmāpi svapne'pyarthastu sambhavet / evaṃ prapañcāvastutve vastumāyā kathaṃ bhavet //

168.5 ŚANAIŚCARAKAVACASTOTRA

(Padmapurāṇa)

This is similar to n° **59.10** and agrees to some extent with the printed text BK. II pp. 333-334.

Beginning

Fol. 63 (1)a, l.1. oṃ asya śrīśanaiścarakavacastotra mahāmantrasya kāśyaparṣiḥ / anuṣṭupchandaḥ / śanaiścaro devatā / śaṃ bījam / miṃ śaktiḥ / maṃ kīlakam / sakalapīḍāparihārārthaṃ sauriprasādasiddhyarthe jape viniyogaḥ // śanaiścarāya hṛdayāya namaḥ / mandagataye śirase svāhā / adhokṣajāya śikhāyai vauṣat /

End

Fol. 68 (7)b, l.2. śanaiścarakṛtā pīḍā na kadācit bhaviṣyati / iti śanaiścarakavacastotrañca sampūrṇam // hariḥ oṃ //

169

SIDDHĀNTAPRAKĀŚIKĀ

by Sarvātmaśambhu

RE 10.840. PL.; 23 fols.; 236 × 33 mms.; 7-9 lines; Grantha and Tamil; bad condition; old; origin: Vedāranyam.

Fly-leaf contains salutation to Mahāgaṇapati, etc. A leaf numbered 25 at the end of the Ms. contains a fragment of a treatise in Tamil on Śaiva philosophy.

The Siddhāntaprakāśikā by Sarvātmaśambhu is a Śaiva manual which gives the settled conclusions (siddhānta-s) of āgamic Śaivism. Incidentally it gives the conclusions of other systems of thought which include the Veda-s, Śāstra-s, Darśana-s both āstika and nāstika, other Śaiva schools and Pāñcarātra. The Ms. is incomplete by a few passages at the end. IFI. T. 251 (copy of the Ms. n° 3971 of Tirupati O. R. Institute) contains the following lines at the end: iti sarvamateṣviṣṭā(sā)siddhāntaprakāśikā / sarvātmaśambhunā vyaktā kalpitā śaivasammatā // See also Adyar Des. Cat. Vol. X, p. 541. Sarvātmaśambhu is mentioned as his teacher by Aghoraśivācārya (see Mataṅgapārameśvarāgama, p. XI, IFI. Pub. n° 56). This text is also called as Śaivasiddhāntadīpikā T. 284 pp. 30-38.

There is a Tamil version of this work by Mādhavaśivajñānasvāmin published by V. Cidambara Ramaiingam Pillai in Madras, 1947. It mentions seven divisions of this work which are not marked in any Ms. of the Sanskrit text.

Beginning

Fol. 1a, l.1. avarṇavigrahaṃ devaṃ varṇavigrahavarjitam / varṇavigrahavaktāraṃ naumyahaṃ staumi saṃśraye // carācarātmakaṃ viśvamotaprotañca sarvataḥ / paśupāśabhidā yena namastasmai puradviṣe // iha tāvajjātikulādyabhimānāspadamidaṃ sthūladehaṃ pṛthvyaptejovāyvākāśānāṃ samavāyaḥ tatra prāktanapuṇyapāpānukūlaṃ brāhmaṇādivarṇāṃśca rūpaśriyau indriyapāṭavamapi bibhrato niyatāyuṣo niyatabhogāśca bhavanti / bhoktāraḥ ātmānaḥ eteṣāṃ bhogaparikarabhūtasṛṣṭimārabhyāha pṛthvītattvamārabhya kalātattvāntāni triṃśadārabdhāni ātmanyātmani pṛthak pṛthak sūkṣmakarmaṇā prāptaṃ pūrvaśarīraṃ vihāya tṛṇajalūkavadāśrayiṣyate //

End

Fol. 21b, l.5. . . . . dīkṣottarakāle avaśyānuṣṭheyāni karmāṇi yamaniyamasampattiḥ / sandhyāvandanaśivaliṅgārcanam agnikāryaṃ guruvacanapālanaṃ yathāśakti maheśvarapūjādikañcānuṣṭheyānīti / ananuṣṭheyāni karmāṇi nirmālyabhakṣaṇañca śivanindāśivaśāstraprāptācāryanindā ca . . .

170

PAUṢKARĀGAMA

with Tamil Commentary

RE 10.843. PL.; 137 fols.; 322 × 31 – 378 × 36 mms.; 5- 8 lines; good condition but some leaves are damaged by worms; Grantha and Tamil; old; origin: Vedāraṇyam. Blank fol.: 80b.

The first two leaves at the beginning of the Ms. contain a note on the number of grantha-s (units of letters, each consisting of 32 syllables) in 8 paṭalas of the work and a note on Mukti, etc. The number of grantha-s is stated to be 975.

This Ms. contains the Sanskrit text of the Jñānapāda of the Pauṣkarāgama (see n° **168.4** and **179.1**) with Tamil commentary by Kumārasāraṅgadeva. The Ms. is in two parts with different numbering of the fols. The first part (80 fols.) contains chapters 1-3 and 94 śl. in paṭala 4. The second part (55 fols.) contains chapers 7 and 8. No details are known about the commentator. This text is identical with the printed edn. of the Śivajñānabodhayantraśālā (Madras 1981). This edn. (which does not mention the name Kumārasāraṅgadeva anywhere) gives the purport of each śloka after giving the Tamil meaning for each word which is not found in this Ms.

Beginning

Fol. 1a, 1.1. ekaṃ pañca namaskṛtya pañcaviṃśativigrahaṃ / kurve'haṃ pauṣkaravyākhyāṃ kiñcidarthaprakāśikām // ṛṣaya ūcuḥ / bhagavan devadeveśa brahmaviṣṇvindranāyaka / āpiṅgalajaṭācūḍāropitārdhenduśeḳhara / vyāghracarmaparīdhāna tadūrdhvaṃ vyālabandhana / nityaṃ śatrumṛgānīkasevyamāna dayānidhe // lalāṭanetrasaptārcidagdhatripuramanmatha / ambodhimathanodbhūtaviṣanīlitakandhara / ṛṣikaḷ śrīkaṇṭhaparameśvaraṉai āmantraṇam paṇṇukiṟārkal. etu – he bhagavan samagraiśvarādiṣāḍguṇyasampannare he deva prakāśamāṉavare he deveśa vārīr devanāyakare /

End

Fol. 135 (55)b, 1.3. antakkāraṇattiṉālē kāmikādike kāmikādiyāyirukkiṟa śāstre śastrattilē bahavaḥ anēkātmākkaḷ saṃsiddhāḥ mokṣattai aṭaintavarkaḷeṉṟitaṉporuḷ / iti kumārasāraṅgadevakṛtau pauṣkaravṛttau aṣṭamastantrotpattipaṭalassamāptaḥ / oṃ haraḥ / śubhamastu //

171

DĪKṢĀDARŚA

Daśakārya

RE 10.845. PL.; 63 fols.; 188 × 36 mms.; 8 lines; bad condition; Grantha; date: Nala, Makara 11; scribe or owner: Satyajñāni ?; origin: Vedaranyam
Blank folios: 1b & 63b.

Fol. 1a contains an invocation to all deities from Śiva to Vighneśa who is referred to here as Naṭavighneśa. Satyajñānamuni is also saluted.

The Dīkṣādarśa is a compendium of initiation – rites compiled in the 16th century by Nigamajñāna (see Śaivāgamaparibhāṣāmañjarī, Pub. IFI. n° 60, p. 9, and IFI. T. 76, T. 153, T. 279, T. 372). This Ms. contains the treatment of Daśakārya, that is to say, the ten topics that are to be known and realised by an ardent devotee of Śiva. They are to be taken as broadly divided into three groups, comprising of Tattva, Ātman and Śiva. The first two have three stages of study, form (rūpa), understanding (darśana) and method of purification respectively. The third has four stages, form (rūpa) understanding (darśana), yoga and bhoga respectively. While dealing with each of the three categories (tattva, ātman, Śiva), the definition is given and inquiry undertaken for each tattva. Under ātman, treatment is given to ātman, antarātman, tattvātman, jīvātman and paramātman.

The treatment is in the form of verse, with profuse extracts from various sources such as Kāmikāgama, Pauṣkarāgama, Mataṅga, Mṛgendra, Cintya, Kiraṇa, Suprabheda, Sarvajñānottara, Vātula, Lalita, Devīkālottara, Raurava, Niśśvāsakārikā, Siddhāntaśekhara, Siddhāntasārāvali, Siddhāntarahasya, Jñānasiddhi, Svacchandabhairava, Siddhāntapaddhati, Parākhya and others. The list of ten topics is quoted (fol. 29) from Uttarakāmikāgama (chap. 24, Vijñānadīkṣāvidhi; see IFI. T. 298B p. 202; the chapter is missing in SIAA grantha edn., but is added as an appendix to the Sanskrit Introduction in the recent Devanagari edn.). IFI. T. 317(1) treats this topic in pp. 432-495 and reproduces the above passage from the Kāmika in p. 432.

Contents

1. Fols. 2a-13b: Tattvarūpa; 2. 13b-29b: Tattvadarśana; 3. 29b-32a: Tattvaśuddhi; 4. 32a-39a: Ātmarūpa; 5. 39b-43a: Ātmadarśana; 6. 43b-46a: Ātmaśuddhi; 7. 46a-50a: Śivarūpa; 8. 50a-55b: Śivadarśana; 9. 56a-59b: Śivayoga; 10. 59b-63a: Śivabhoga.

Beginning

Fol. 2a, l.1. praṇamya parayā bhaktyā śaivasiddhāntasāgare / sārātsāraṃ samuddhṛtya pāśāditrayadarśane // sādhakānāṃ hitārthāya caturāśramadharmiṇām / daśakāryaṃ pravakṣyāmi bhuktimuktiphalodayam // kāmike / prathamantattvarūpantu dvitīyantattvadarśanam / tṛtīyantattvaśuddhiñca caturthañcātmarūpakam // pañcamamātmadarśantu ṣaṣṭhañcātmaśodhanam / saptamaṃ śivarūpantu aṣṭamaṃ śivadarśanam // navamaṃ śivayogañca daśamaṃ śivabhogakam / iti uddeśyam //

End

Fol. 63a, l.3. nivedayeti ye kecidvāṅmanaḥkāyakarmabhiḥ / tathaiva devi mucyante muktimārgābhikāṅkṣiṇaḥ // stutinindākarāstasya puṇyapāpe samāpnuyāt / iti śivabhogaṃ samāptaṃ // devīsahāyam / naḷanāmasamvatsaraṃ makaramāsaṃ 11 satyajñānī //

172

Śaiva Texts (Sanskrit & Tamil)

RE 10.849. PL.; 157 fols.; 154 × 33-45 mms.; 4-18 lines; good condition but some leaves are broken and worm-eaten; Grantha and Tamil; date: Raktākṣi Puraṭṭāci 25 (see fol. 101b); owner: Tyāgarājapaṇṭāra, son of Gaṇapatipaṇṭāra (see fol. 1a); origin: Yāḻpāṇam, Śrī Laṅkā (see fols. 111a-118b containing the census data of some places and families in Śrī Laṅkā.)

Blank fols.: 5b, 15b, 146b, 157b. Writing is on 2 and more columns in fols. 6b, 30a & b, 31a & b, 41a & b, 42a & b, 52b, 53a & b, 57a, 60b, 61b, 65a, 68b, 70a, 75b, 87b, 89a, 91a-97a, 105a, 111a-118b, 133a & b, 134a & b, 139a & b, 141a, 143a & b, 145a & b, 146a, 148a, 152b, 153b, 154a & b.

General contents

1. Fol. 1: Āśīrvāda; 2. 2: Kāmikāgama – Grahayajña; 3. 7a-19a: Kriyopakaraṇāni ; 4. 20a-40a: Antyeṣṭi; 5. 46a-48a: Vināyakapūjākalpa; 6. 49: Vighneśvaraṣoḍaśanāmastotra; 7. 49: Vighneśvarāṣṭottaraśatanāmastotra; 8. 50a: Subrahmaṇyaṣoḍaśanāmastotra; 9. 50b-51a: Subrahmaṇyāṣṭottaraśatanāmastotra; 10. 53: Śāstraṣṭottaraśatanāmāvali; 11. 56: Śivāṣṭottaraśatanāmastotra; 12. 58a-60a: Śivastuti; 13. 62a-63a: Skandaṣaṣṭhīkalpa; 14. 63b: Navavīranāmāni; 15. 64a-71b: Jyotiṣaviṣaya; 16. 72a-75a: Śivakavaca; 17. 76a-88b: Devatādhyāna; 18. 91a-95a: Vrataviṣaya; 19. 98: Mṛtyuñjayamantranyāsa; 20. 100a-104b: Sadāśivarūpa (Tamil); 21. 110: Aṟupattumūvarkurupūcaimālai (Tamil); 22. 111a-118b: Kuṭimakkaḷiṉkaṇakkuttokai; 23. 117: Śāstraṣṭottaraśatanāmāvali; 24. 119a-121b: Śivapūjā and Akkinikārya (Tamil); 25. 122a-127b: Akkinikārya (Tamil); 26. 128a-129b: Śaivayogaviṣaya (Tamil); 27. 137: Samayadīkṣāvidhi; 28. 154: Navakuṇḍalakṣaṇa (Tamil); 29. 155: Śivamānasapūjā (Tamil).

Fol. 3a has maṇḍūkapadalakṣaṇa, śloka 25 from the Siddhāntasārāvali. Fol. 3b contains the bīja letters for the five elements. In fol. 4a there is a definition of Gaurīlatāmaṇḍala (śl. 61, kriyāpāda, Siddhāntasārāvali with Tamil meaning). Fol. 5a has a definition of Svastikamaṇḍala, (kriyāpāda, śl. 64, Siddhāntasārāvali). Fol. 6a contains the definition of Umākāntamaṇḍala (kriyāpāda, śl. 63 Tamil commentary only). In fol. 6b we have Tēvārappatika aṭṭavaṇai. Fol. 41-42 has the contents for Śaiva marriage ritual & fols. 43-45 have the Saṅkalpa, etc. for the marriage. Fol. 48b contains pradoṣārghya & Śivarātryarghya. In fol. 51a, Kaṇṇaki-dhyāna & mantra and in fol. 51b two hymns from Tēvāram are found. Fol. 52b has Śītalādvādaśanāmāvali. Fol. 54a-55b contains the dhyāna for Vaiṣṇavī, Māheśvarī, Cāmuṇḍī, Balināyaka and Vighneśvara and the mantra of Bhadrakālī and Śītalā. Fol. 56b has Śivadvādaśanāmastotra. Fol. 57a has the list of 36 tattva-s & fol. 57b has four śloka-s from Kriyākramadyotikā, Chidambaram edn. pp. 120-121. In fol. 60b are mentioned the five kinds of vēḷvi (fire rituals) in Tamil and in 61a names of Ekādaśarudra, Aṣṭabhairava and various ingredients for the homa, etc. Fol. 61b contains the list of samit-s for navagraha-s and the description of the maṇḍala at funeral place. Fol. 75b contains the Mṛtyuñjayamālāmantra. Fol. 89a contains the list of devatā-s for dhyāna and fol. 89b has the sṛṣṭi, sthiti & saṃhāra nyāsa-s. In fol. 90a-b is mentioned the aṣṭatriṃśatkalānyāsa. Fol. 95b contains the Skandagāyatrī and geneology of some paṇḍāra. Fols. 96a & 97a contain the Tamil meaning for some Sanskrit words, fol. 96b Somasūtrapradakṣiṇamantra & fol. 97b some āśīrvādamantra-s and navagrahaprārthanā in Tamil. Fol. 99a has the diagram of Subrahmaṇyayantra and the dhyāna. Fol. 105a-106b has some fragments of the Tamil work Sadāśivarūpa and commentary. Fol. 107a contains some hymns of Tiruvācakam. In fol. 108a, are verses 11-12, adhikaraṇa 3, Sūtra 9 of Civañāṉacittiyār. Fol. 108b has the Tamil verses giving the names of 63 Nāyaṉmār-s. Fol. 109a-b has some verses of Periyapurāṇa. Fol. 118 contains a list of articles for pūjā in temple. Fol. 130a-b contains some verses dealing with definition of a maṇṭapa. In fol. 131a-b there are some kummippāṭṭu (group singing & dance of women) in Tamil. Fol. 132a-b has some ēcal pāṭṭu (play songs during marriage) in Tamil. Fol. 133a-134b contains the names of important Śaiva holy places in the South which are sung by Nāyaṉmār-s along with the purānic events that took place there. Fol. 135a-b has the list of 27 pots & corresponding names of them in Śiva & Śakti maṇṭapa-s. Fol. 136a-b contains the definition of the entrances of yāgaśālā. Fol. 138a-b has one song from Nandanarcarittira (pub. Madras, 1908). Fol. 139a has contents of the fire ritual for nine planets & fol. 139b has miscellaneous Tamil sentences. Fol. 140a-b has the saṅkalpa-s for samayāntyeṣṭi, viśeṣāntyeṣṭi & nirvāṇāntyeṣṭi. Fol. 141a-b has the tarpaṇasaṅkhyā & anujñā. Fol. 142a contains the mantra for tarpaṇa. Fol. 143a-147b has some household matters and accounts. Fol. 148a-b contains the account of a priest about giving dīkṣā. Fol. 149a-b has ṣaḍadhvavivaraṇa in Tamil which is incomplete. Fol. 150a contains the yantra of Mṛtyuñjaya. Fol. 151a-b has the accounts of antaryāga. Fol. 152a-b contains the prāsādakalā with Tamil meaning. Fol. 153a has a Tamil verse on Śaivasiddhānta. Fol. 153b has names of aṣṭādaśasaṃskāra. Fol. 156 contains some horoscopes & fol. 157a ṣaṣṭipūrtiśānti incomplete.

172.1 ĀŚĪRVĀDA

Similar to n° **118.29**. This text contains benedictory verses.

Beginning

Fol. 1a, l.1. svastimantrāssatyā(s)saphalāssantviti bhavanto mahānto'nugṛhṇantu / vedoktaṃ dīrghamāyuṣyaṃ bhūyāditi bhavanto mahānto'nugṛhṇantu //

End

Fol. 1b, l.7. sarve janāssukhino bhavantu / samastamaṅgalāni bhavantu / sadāstu //

172.2 KĀMIKĀGAMA (UTTARA-)

Grahayajña

Same as n° **91.3**; see Kāmika (uttara), paṭala 89 SIAA edn. 1985.

Beginning

Fol. 2 (10)a, l.1. grahayajñaṃ pravakṣyāmi grahāṇāṃ prītikāraṇam / sarvaduḥkhañca sarveṣāṃ grahacārādyato bhavet // navabhāge kṛte kṣetre maṇḍapādau gṛhe'pi vā / pūjayitvā tu juhutvāt (juhuyāt) (hutvā ?) deśiko dīkṣitaissaha / arkasomakujassaumyajīvaśukraśśanaiścarāḥ / rāhuketunavaivanyu(?)pūjayet svasvanāmataḥ /

End

Fol. 2 (10)b, l.7. . . . . sruksruvau lakṣaṇopetau palāśadaḷajāvatha / hotṛṇāndakṣiṇāndadyāt tadante phalasiddhaye / iti kāmikākhye mahātantre grahayajñapaṭalaḥ //

172.3 KRIYOPAKARAṆĀNI

This text gives the list of instruments and articles that are needed for performing the rituals in temples. Darbha, Pavitra, Kūrca, Viṣṭara, Jñānakhaḍga, Puttalikā, Kumbha, Vastra, Pañcaratna, Sruk and Sruva, etc., are described here. The description is in verse form which are not continuously numbered. The passages cannot be traced to any source known so far except śl. 2 beginning with the words mūlasthūla which is found in Kāraṇāgama (Pūrva; printed edn. 18.136b-137a).

Beginning

Fol. 7a, l.1. uttamaṃ puruṣadarbhañca(śca) madhyamaṃ vanitā bhavet / adhamannapuṃsakañcaiva ityete darbhalakṣaṇam // 1 // mūlasthūlaṃ bhavennārī agrasthūlannapuṃsakam / mūlādagrasamañcaiva pumān darbhaistu lakṣaṇam / 2 //

End

Fol. 19a, l.3. samayānāṃ ca sarveṣāṃ jñānasāraparigrahaḥ śivānubhūtisaṃyuktassaṃśayacchidasaṃśayaḥ kṣayakuṣṭhādirogaiśca vītaḥ paramasundaraḥ //

172.4 ANTYEṢṬI

This text contains the procedure for doing the funeral rites which include samaya and viśeṣāntyeṣṭi. The treatment is almost based on Aghoraśivācārya's Kriyākramadyotikā.

Contents

1. Fol. 20: Dānāni; 2. 21a-23a: Ātmasaṃyojana, Pañcagavyaprāśana; 3. 24a-25b: Samayāntyeṣṭi; 4. 26a-27b: Viśeṣāntyeṣṭi; 5. 28a-29b: Maṇṭapodyāpana; 6. 29b: Pāṣāṇapūjā, Prabhūtabali; 7. 30a-31b: Pāṣāṇatarpaṇa; 8. 32: Māsikavidhi; 9. 33a-34b: Pāṣāṇatarpaṇa; 10. 35: Navaśrāddha with Tamil meaning; 11. 36a-38b: Sapiṇḍīśrāddha; 12. 39: Amāvāsyātarpaṇa; 13. 40a: Māsikanirṇaya.

Beginning

Fol. 20a, l.1. kailāsavāsī deveśaśśaṃkaraśca sadāpriyaḥ / rakṣābandhasvadhā devī prīto bhavatu sarvadā // vibhūtidānam // vibhūtirbhūtimānasidvāmadevassadāśivā / rakṣābandhastvayā devi rakṣa māṃ śaraṇāgatam //

End

Fol. 40a, l.3. catvāritriśatādūrtt(dhv)aṃ pañcadaśa ahassūnamāsikam / prathame'hni tṛtīye'hni pañcame saptame tathā / navame ekādaśañcaiva navaśrāddhaṃ prakalpayet //

172.5 VINĀYAKAPŪJĀKALPA

Similar to No. 29.5.
This contains the procedure of worshipping Vināyaka on Vināyakacaturthī day. This

is similar to the one published in Kalpapūjā, ed. Vani Vilas Press, 1956 but abridged at some places.

Beginning

Fol. 46a, l.1. atha vināyakapūjāvidhiḥ // pūjārthaṃ saṅkalpya arghyaṃ saṃsthāpya āsanaṃ saṅkalpya dhyāyet – gajānanaṃ devaṃ taptakāñcanasannibham / caturbhujaṃ mahākāyaṃ sarvābharaṇabhūṣitam //

End

Fol. 48a, l.9. dapatoḥ (dampatyoḥ ?) kalahaṃ caiva bandhubhedanatā nṛṇām / iti vināyakakalpapūjāvidhānaṃ samāptam / hariḥ oṃ / mīnāmbāsundareśvarassahāyam /

172.6 VIGHNEŚVARAṢOḌAŚANĀMAŚLOKĀVALI

Same as n° 162.7.

This agrees to some extent, with GOML. D. 8810-8811. Printed BK I p. 4.

Fol. 49a, l.1. atha ṣoḍaśanāmāni vakṣye vighneśvarasya ca / sarvarakṣākaraṃ puṇyaṃ sarvavighnavināśanam // sumukhaścaikadantaśca kapilo gajakarṇakaḥ / lambodaraśca vikaṭo vighnarājo vināyakaḥ / dhūmaketurgaṇādhyakṣaḥ phālacandro gajānanaḥ / vakratuṇḍaśśūrpakarṇo herambaskandapūrvajaḥ / ṣoḍaśaitāni nāmāni trisandhyaṃ yaḥ paṭhennaraḥ / tasya vighnabhayannāsti vighneśasya kṛpāvaśāt // iti vaināyakaviṣaye vighneśvaraṣoḍaśanāma sampūrṇam //

172.7 VIGHNEŚVARĀṢṬOTTARAŚATANĀMAŚLOKĀVALI

Same as n° 162.6.

This text contains the 108 names of Vighneśvara. GOML. D. 8799 has a similar beginning and GOML. D. 8801 has a similar end. This is stated to form part of the Āgneyapurāṇa. Vide:– GOML. D. 8800.

Beginning

Fol. 49a, l.7. atha vakṣyāmi deveśi nāmnāmaṣṭottaraṃ śatam / sarvavighnavināśāya śṛṇu sampatpradāyakam // vighneśvarasya nāmnām ṛṣirgaṇaka ucyate / gāyatrī cchandaḥ ityukto devatā ca gaṇādhipaḥ / gaṃ bījam āhutiśśaktiḥ śāntyarthe viniyujyate / gajavadanamacintyaṃ tīkṣṇadantaṃ triṇetraṃ bṛhadudaramaśeṣaṃ bhūtarūpaṃ purāṇam / amaravarasupūjyaṃ raktavarṇaṃ sureśaṃ paśupatisutamīśaṃ vighnarājaṃ namāmi // gaṇapatyambikāsūnū(ur)vighneśo dviradānanaḥ /

End

Fol. 49b, l.16. nakṣatramālābharaṇo'bhinnadanto ramāpriyaḥ / gaurīputraścesasūnu(r)-yogihṛtpadmasaṃsthitaḥ /

172.8 SUBRAHMAṆYAṢOḌAŚANĀMAŚLOKĀVALI

Same as n° **162.9**.

This text contains the śloka-s which give the sixteen names of Subrahmaṇya. For copies see GOML. D. (nāmāvali), Adyar – stotra II n° 93 (stated to form part of the Skandapurāṇa). This text differs slightly from the printed edn. BK I. p. 29. Also published by Nateśa Sastri, Madras 1930.

Beginning

Fol. 87a, l.1. subrahmaṇyaṃ praṇamyāhaṃ sarvajñasarvadaṃ param / abhīṣṭaphalasiddhyarthe pravikṣova (pravakṣye nāma) ṣoḍaśa / indra uvāca – prathamo jñānaśaktyātmā dvitīyasskanda eva ca / agnigarbhuve(?) tṛtīyastu bāhuleyaścaturthā(akaḥ)

End

fol. 87a, l.8. pañcadaśaḥ krauñcadārī ṣoḍaśaśśikhivāhanaḥ /

172.9 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMAŚLOKĀVALI

Similar to n° **11.13** but this is incomplete and contains 41 names only. Printed BR (1965) II n° 407; Lifco, Madras (Tamil); BK. I pp. 62-64.

Beginning

Fol. 50b, l.1. oṃ asya śrīsubrahmaṇyāṣṭottaraśatadivyanāmastotramahāmantrasya kārkoṭaka ṛṣiḥ / anuṣṭupcchandaḥ / subrahmaṇyo devatā / śrīṃ bījam / klīṃ śaktiḥ / subrahmaṇyaprasādasiddhyarthe jape viniyogaḥ / dhyānam / dviṣaḍbhujaṃ ṣaṇmukhamambikāsutaṃ kumāramādityasamānatejasam / vande mayūrāsanamagnisambhavaṃ senānyamadyāhamabhīṣṭasiddhaye // iti dhyātvā / skando guhaṣṣaṇmukhaśca phālanetrasutaḥ prabhuḥ / piṅgalaḥ kṛttikāsūnuśśikhivāho dviṣaḍbhujaḥ //

End

Fol. 51a, l.4. suprītastava sānnidhyaṃ karoti śivanandanaḥ / subrahmaṇyāṣṭottaraśataślokāvalī sampūrṇā // hariḥ oṃ / śivāya namaḥ /

172.10 ŚĀSTRAṢṬOTTARAŚATANĀMĀVALI

Similar to n° **5.5** etc. Writing is on 3 columns.

Beginning

Fol. 53a, (col. 1), l.1. oṃ hariharaputrāya namaḥ / oṃ hariharāya namaḥ / oṃ madagajavāhanāya namaḥ /

End

Fol. 53b, (col. 3), l.13. oṃ puṣkalānāyakāya namaḥ / oṃ duṣṭamṛgabhayaharaṇāya namaḥ / oṃ śaśisevitapādāya namaḥ / oṃ pūrṇapuṣkalāsametamahāśāstre namaḥ //

172.11 ŚIVĀṢṬOTTARAŚATANĀMASTOTRA

(Bhaviṣyottarapurāṇa)

Same as n° **162.11**.

This text contains śloka-s composed of various names of Śiva. This is incomplete. D. 9241 of GOML. contains the nāmāvali of this stotra under the title Rudrāṣṭottaraśatanāmāvali; BK. I pp. 209-210 with the name Śivāṣṭottaraśatanāmastotra is identical with this text. Cf. BR. (1965) I n° 219.

Beginning

Fol. 56a, l.1. śivo maheśvaro(aś) śambhuḥ pinākī śaśiśekharaḥ / vāmadevo virūpākṣaḥ kapardī nīlalohitaḥ //

End

Fol. 56b, l.2. bhaganetrabhidavyagra(ḥ) sahasrākṣassahasrapāt / apavargaprado'nantastārakaḥ parameśvaraḥ //

172.12 ŚIVASTOTRA

This text contains 37 ½ śloka-s in praise of Śiva. The whole stotra is found incorporated by Aghoraśivācārya in his Kriyākramadyotikā pp. 120-123 (Chidambaram edn.). Both according to the text under notice and Aghoraśivācārya's work, the śloka-s are classified under divisions containing 15, 8, 5 ½, 7 and 2 śloka-s, mentioning for their source, Raurava, Vidyāpāda, paṭala 2, śl. 6-19 for the first, Śrīmatkiraṇa Vidyāpāda, paṭala 1, śl. 1-9 for the second, Ṣaṭsāhasrikā for the third and Śrīmanmataṅgapārameśvara, Vidyāpāda, paṭala 1, śl. 16-21a for the fourth. The Adyar Ms. Des. Cat. II, p. 199, Ms. n° 1224 contains only śl. 1 to 15 and the Ms. is called Sadāśivastotra. In the Adyar Library Ms. (Des. Cat. I. p. 20), it is mentioned as taken from the Rudrayāmala.

This stotra contains the word kālañjaranivāsinam in the fourth pāda of the first śloka. This word means that Śiva has a shrine in Kālañjara, a town and hill-fort, near Bundelkhand in Banda Dt., Madhyapradesh. Vatsarāja, the author of six dramatic plays (GOS. 8), refers in the prologue of the Kirātārjunīyavyāyoga, and Karpūracaritabhāṇa, to the festivals in the temple of Nīlakaṇṭha there. A temple of Viṣṇu is also suggested in his Rukmiṇīharaṇehāmṛga (see prologue). Vatsarāja's patrons were two Chandella kings of the 12-13th centuries, Paramardideva and his son Trailokyavarmadeva of whom the first is said to have composed a stotra in praise of Śiva. Both the kings were given the title "ruler of Kālañjara".

Beginning

Fol. 58a, l.1. surādhipannamaskṛtya śaśāṅkakṛtaśekharam / kapālamālinandevaṃ praṇato'smi sadāśivam / kāleśvaraṃ mahākālaṃ kālañjaranivāsinam / kālakṛt kālavettāraṃ praṇato'smi sadāśivam //

End

Fol. 60a, l.6. jaya jaya parameśvarendumaule jaya jaya śiva sāmbaśaṃkareśa / jaya jaya mṛḍabhīma kṛttivāso jaya jaya purakālajit prasīda // jaya jaya jagak(d)a(e)kamātarīśe jaya jaya vinatātmapālaneśe / jaya jaya karuṇāmṛtāmburāśe jaya jaya giriśe namaḥ prasīda //

172.13 SKANDAṢAṢṬHĪKALPA

This text contains the dhyāna-s of Vallī, Devasenā and Subrahmaṇya and his arghyamantra-s which are part of Skandaṣaṣṭhīpūjā.

Beginning

Fol. 62a, l.1. dvinetraṃ dvibhujaṃ raktaṃ kirīṭamakuṭānvitam / abhayam ūruhastañca devasenāpatiṃ yajet //

End

Fol. 63a, l.6. yatkiñcit karma he deva tatkṣamasva śivātmaja / vratasyaitasya saṃpūrṇaṃ phalaṃ dehi śarodbhava //

172.14 SUBRAHMAṆYADAŚANĀMASTOTRA

This text contains ten names of salutation to Subrahmaṇya and his nine attendant deities. A few śloka-s of prayer are addressed to him. There are the names of 9 attendant deities of Subrahmaṇya. Nine gems such as Padmarāga (ruby etc.) fell from the anklet of the goddess out of which nine daughters were born. Each of them gave birth to a son who became attendants of Subrahmaṇya (see Skāndamahāpurāṇa, Sambhavakāṇḍa, ch. 27). So each word of salutation begins with the name of one or the other precious stone. This appears to be a rare text.

Beginning

Fol. 63b, l.1. oṃ padmarāgavallīprabhavāya vīrabāhave namaḥ / indranīlaprabhavāya vīrakesariṇe namaḥ / puṣparāgaprabhavāya vīramāhendrāya namaḥ / gomedhaprabhavāya vīramāheśvarāya namaḥ /

End

Fol. 63b, l.6. mauktikavallīsutāya vīradhīrāya namaḥ //

172.15 JYOTIṢAVIṢAYA

This text mentions the fruits of doing rites in particular months, the relationship of stars, lagna-s etc., and daśā-s of various stars. The text is written both in Sanskrit and Tamil. Writing is on 2 columns in fols. 65a & 68b.

Beginning

Fol. 64a, l.1. rogo lābhaṃ tadā dhyānaṃ bandhanaṃ dhanameva ca / aiśvaryamarthanāśañ(ś)ca apamṛtyu(r)yathākramam //

End

Fol. 71b, l.6. hutaśeṣārcanāśeṣaṃ caruśeṣājyaśeṣakam / yāgopayogadravyāṇi ācāryantu parigrahe / anyathā ca parigrāhyaṃ rauravaṃ narakaṃ vrajet //

172.16 ŚIVAKAVACA

(Skandapurāṇa)

This is similar to GOML. D. 7383. The colophon mentions the chapter 34 of the Brahmottarakhaṇḍa (of the Skandapurāṇa); however this text is found in the 12th chap: see Skandapurāṇa Pt. III, Brahmakhaṇḍa, 12th Adhyāya of the Brahmottarakhaṇḍa, fols. 196b-198a (Venkateśvara Steam Press edn., Bombay, 1909).

Beginning

Fol. 72a, l.1. asya śrīśivakavacastotramahāmantrasya ṛṣabhayogeśvararṣiḥ / tatpuruṣagāyatrīchandaḥ / sadāśivo devatā / mama sakalābhīṣṭasiddhyarthe jape viniyogaḥ / dhyānam / pīṭhaṃ yasya dharitrījaladharakalaśaṃ liṅgamākāśamūrtinnakṣatraṃ puṣpamālāgṛhagaṇakusumannetracandrārkavahniṃ / kukṣissaptasamudraṃ bhaja giriśikharaṃ saptapātālapādaṃ vedaṃ vaktraṃ ṣaḍaṅgadaśadiśavadanandivyaliṅgaṃ namāmi //

End

Fol. 75a l.1. tābhyāṃ sampūjitasso'tha yogīśvarya gatiryayau / iti brahmottarakhaṇḍe catustriṃśo'dhyāyaḥ // śivakavacaṃ sampūrṇam / hariḥ oṃ //

172.17 MŪRTIDHYĀNA

Similar to n° 92.2.

This text contains the Dhyānaśloka-s for several forms of Śiva and other deities: 1) Nṛttamūrti, 2) Naṭeśa, 3) Śivakāmi, 4) Kalyāṇasundara, 5) Bhikṣāṭana, 6) Kāmāri, 7) Kālakāla, 8) Tripurāri, 9) Jalandharavadha, 10) Gajāri, 11) Vīrabhadra, 12) Haryardha, 13) Ardhanārīśvara, 14) Kirāta, 15) Kaṅkāla, 16) Caṇḍanātha, 17) Viṣāpahara, 18) Cakrapradāna, 19) Vighnaprasāda, 20) Somāskanda, 21) Bhogaśakti, 22) Dakṣiṇāmūrti, 23) Liṅgodbhava, 24) Devī, 25) Kalyāṇasundara, 26) Ardhanārīśvara, 27) Umāmaheśvara, 28) Candramauli, 29) Somāskanda, 30) Vīṇādakṣiṇāmūrti, 31) Tripurāri, 32) Jvareśa, 33) Kirāta, 34) Kaṅkāla, 35) Caṇḍeśānugraha, 36) Viṣāpahara, 37) Cakraprada,

38) Vighnaprasāda, 39) Somāskanda, 40) Bhogaśakti, 41) Skanda, 42) Ekapāda, 43) Vedahasta, 44) Dakṣiṇāmūrti, 45) Liṅgodbhava, 46) Bhairava, 47) Garuḍa, 48) Kaṇṇakī, 49) Kālakāla, 50) Liṅgodbhava. Of these 7, 15, 18 & 23 are repeated.

Beginning

Fol. 76 (2)a, l.1. sumadhye naṭanamahīvaraphaṇīśaśārdūlapādādisevyaṃ bhasmoddhūlitasarvāṅgavilasadvāme umāsevitam agniṃ ḍolakarābhayaṃ ca ḍamaruṃ dhyātvā naṭeśaṃ bhaje //

End

Fol. 88b, l.1. haṃsakolamamalaṃ liṅgodbhavaṃ bhāsuraṃ dakṣe padmabhuvaṃ hṛdañjaliyutaṃ kuṇḍyakṣamālāyutaṃ / vāme nyastakarāñjaliṃ itarakarābjaryā(itarakarābjadvayā ?) cyutenānyavītaṃ evantaddvayasarvagarvahṛdaye bhūmyantarikṣāvadhijyotistambhamākṛtantadudare dīptasvarūpaṃ bhaje //

172.18 VRATAVIṢAYA

This text contains the contents of Pradoṣavrata, Somavāravrata, etc. Writing is on two columns.

Contents

1. Fol. 91a-92b: Pradoṣavratodyāpana aṭṭavaṇai; 2. 93a-93b: Somavāravrata-udyāpana; 3. 94a-95a: Kṛttikānakṣatra-udyāpana aṭṭavaṇai.

Beginning

Fol. 91a, (co.l. 1), l.1. prathamayāmasyābhiṣekam / bilvodakam / śvetavastram / śvetārkapuṣpam /

End

Fol. 95a, (col. 2), l.1. caturthayāmasyābhiṣekam / gandhodakam / hārdra (haridra ?) vastram / girimallikāpuṣpam / gandhakarpūram / aṣṭanāmārcanai / aṣṭottaraśatam / pradakṣiṇanamaskārādayaḥ //

172.19 MṚTYUÑJAYAMANTRA

This is similar to n° 59.23 & GOML. R. 59 which are called Mṛtuñjayatryakṣarīmahāmantra.

Beginning

Fol. 98a, l.1. asya śrīmṛtyuñjayamahāmantrasya kahoḷaṛṣiḥ / anuṣṭupchandaḥ / mṛtyuñjayo devatā / oṃ bījam / jaṃ śaktiḥ / saḥ kīlakaṃ / mama mṛtyuñjayarudraprasādasiddhyarthe jape viniyogaḥ //

End

Fol. 98b, l.8. oṃ jaiṃ saiṃ kavacāya huṃ oṃ jau sauṃ netratrayāya vauṣaṭ / oṃ juṃ saḥ astrāya phaṭ //

172.20 CATĀCIVARŪPAM

by Cīrkāḻi Caṭṭanāta Vaḷḷal

This text describes the sādākhya forms of Śiva which are Śivasādākhya, Amūrtisādākhya, Mūrtisādākhya, Kartṛsādākhya, and Karmasādākhya. The text is in Tamil verse and prose and the author is Cīrkāḻi Caṭṭanāta Vaḷḷal. The text has been printed at Tiruvāṭuturai, 1954 with comm. The Ms. is incomplete and contains a commentary different from the one found in the ptd. text.

Beginning

Fol. 100a, l.1. malaivaḷar kuṅkuma vaṉamulai cimanta kalaivaḷarñāṉaṅkatirmaṇivaḷḷat-taṉṉilaiyamuducey tamalaṉai nōkki yeṉṉuḷaṅ kavarntavaṉivaneṉṟettiya maṟaittamiḻ ka-vuṇiyaṉ malarkaḻal vaṇaṅki //

End

Fol. 104b, l.10. maṟaippātalē vyāpticivam avyāpakam ainturuvākum tirital /

172.21 ARUPATTUMŪVARKURUPŪCAIMĀLAI

This text contains poems in Tamil stating the dates of birth of 63 Śaiva saints.

Beginning

Fol. 110a, l.1. cittirai mātapparaṇicekkātirai . . . . nīṉtiraimiṉ(?) aviḷakku(?) cutta ciṟ uttoṇṭar . .

End

Fol. 110b, l.15. yēḻaiñcuṭaṉaṟu . . ṉaṟaiñceṉṟi caipparkalē // 12 // aṟupattumūvarkurupū-caimālai muṟṟum //

172.22 KUṬIMAKKAḶIṈ KAṆAKKUTTOKAI

This Tamil text contains the list of persons who were living in certain places in Śrī Laṅkā when this text was written. The places mentioned are: – Kartīvu, Caubili apāya, Avāṅkāl Accuveli, Māviṭṭapuram, Paṉṉālai, Mayilatti, Yiruvālai, Aḷaveṭṭi, Karukampāḷai, Eḷuvali, Kokakuvil, Eḷālai, Urumapiḷaya, Yiviḷāna, Paṭṭammavannāravaṇai, Maṟatakalapaṭṭaṇaṅkaṭṭi, Nīrveli, Paṭṭaṇam, Kaitaṭṭināvakuḷi, Periyamaravanapuṟavu, Velamapiḷayativākūṭṭam. Writing is in two columns.

Beginning

Fol. 111a, (1)a, (col. 1), l.1. comāvīrkatti, do. vēlupiḷḷai do. kantan, do. Tampā, do. Ampalavaṉ, do. Kācinātaṉ, Kācicuppan, āka 5.

End

Fol. 118 (8)b, (col. 2), l.1. paḷavitanai kāciṉātā caṅkāppillai makan cuppiṟamaṇiyā – puttampi, kaḷamā accuveli nīlā ampikai yivan eḻālaimataṅtai yaṇai contavaḻi

172.23 ŚĀSTṚŚATANĀMĀVALI

Similar to n° 5.5 & 172.22. Writing is on four columns on fol. 117b.

Beginning

Fol. 117 (8)a, (col. 2), l.8. oṃ naravāhanāya namaḥ / oṃ sarvajanasevitāya namaḥ / oṃ aśvavāhanāya namaḥ / oṃ durmukhihastavināyakāya namaḥ /

End

Fol. 117 (8)b, (col. 4), oṃ jaṭāmakuṭaye namaḥ / oṃ muṇḍamālādharāya namaḥ / oṃ bhūtaye namaḥ / oṃ kālarātrāya namaḥ / (contd. on fol. 135a) oṃ śaśisevitapādāya namaḥ / oṃ pūrṇapuṣkalāsametamahāśāstāya namaḥ /

172.24 AKKINIKĀRYA

This Tamil text deals with the ritual to be performed in the fire. Fol. 121 is broken and the bottom half of the leaf is lost.

Beginning

Fol. 119a, l.1. purintiṭa muṉpukaṉaṟ vaṅkikāriyattaikkēḷīr pukaicaṉiccaikoṇṭu kuṇṭattai valamāttiruntu tikaḻkottiraṅ(?)karattiṟkoṇṭu tiraviyaṅkaḷ tivviyaṉōkkāṟcutti paṇṇi yiruntu vaṭaticai nōkki.

End

Fol. 121b, l.12. pārtteṭuttu nāpiyil vaittu oṭṭaiccāṇīḷaṃ payi(?)ṟaruppaiyiraṇṭiṉai aṅkuṭṭaṉāmicērttu nuṉipaṭaviraṇṭukarattālumeṭuttu . . .

172.25 ŚIVAPŪJĀ and AKKINIKĀRYA

This text deals with the ritual of Śivapūjā and the ritual of fire in Tamil verse. The text is complete.

Beginning

Fol. 122a, (1), l.1. . .. . . vēṉaintukuṇamāyvaṇaṅkittiruniṟucatticceviyaruḷa ceppi eruvuṭanaṟu . . . . maṉṟaṉṟē /

End

Fol. 127b, (6), l.6. kuṇṭattaṭuttavapimukattaṅki mūlaiyiṉ maṇṭalaṅkalākkuvataṅkiraṇṭuḷḷiṉ maṇṭalattaiyaṇaiyē (?) // 115 //

172.26

ŚAIVAYOGAVIṢAYA

This text contains a fragmentary and incomplete treatment in Tamil of matters pertaining to Śaiva yoga.

Beginning

Fol. 128a, l.1. iṭai nācciyār pukuntu pāvamerittē maiyaṭaikkulampāy ...

End

Fol. 129b, l.6. kuṭilaiyilē ilaya pokavatikārāmūṇum aṭaṅkumeṉṟu civappirakācattile colliyirukkutu //

172.27

KRIYĀKRAMADYOTIKĀ

Samayadīkṣāvidhi

Same as n° 2.

This text contains a portion of Sāmānyasamayasaṃskāravidhi (see Chidambaram Edn. p. 247).

Beginning

Fol. 137a, l.1. pradakṣiṇaṃ praveśya devasya dakṣiṇasyāṃ diśi sthāpayitvā netrapaṭamapanīya.

End

Fol. 137b, l.14. śivalokantato gacchet śivahastaprabhāvataḥ //

172.28

NAVAKUṆḌALAKṢAṆA

This text briefly states in Tamil about the measurements for the construction of pits (kuṇḍa-s) for fire worship. Writing is on two columns.

Beginning

Fol. 154a, (col. 1), l.1. ācāriyar vaṭakkumukamāyiruntu nārkoṇakuṇṭam ceyya kuṇṭamulliṭayiṭattukku aṅkulam 24 /

End

Fol. 154b, (col. 2), l.7. nārkōṇattil vaṭakkuḷḷiṭatti mūṉṟaṅkulam taḷḷiniṉṟa aḷavaippiṟaipol vaḷaikka pāti cantiraṉpolāñcuṟṟuccariyāyirukkum //

172.29 ŚIVAMĀNASAPŪJĀ

This text briefly states in Tamil about various tattva-s, etc. as themselves the ingredients for the worship of Śiva.

Beginning

Fol. 155a, l.1. hṛdayapadmam mahāmāyaikkimēl ācaṉam viḷakkucōtikkoḻuntākiyatu liṅgam naṉmai pū

End

Fol. 155b, l.5. pūcai yāṉ ceytēṉeṉṉumeṉpotavācaṉai yatuvumāṉa maṟai mutalaṭikaḷ pōṟṟi //

173

Śaivasiddhānta texts (Tamil & Sanskrit)

RE 10.851. PL.; 249 fols.; 197 × 38-42 mms.; 6-9 lines; good condition but some leaves are damaged; Grantha and Tamil; date:– Saumya, Āṉi 5 (see fol. 249a); scribe and owner: A. Gaṇapatipaṭṭāraka – Vedāraṇya (see fol. 249a): origin: Vedaranya.
Blank fols.: 38b, 60b, 126b, 130b, 154b, 156b, 232b, 233a & 249b.

This Ms. contains most of the fourteen classical works on Śaivasiddhānta of which the full list in the traditional order is as follows (the reference to Ms. under notice is given between brackets): 1. Tiruvuntiyār (**173.3, 9**); 2. Tirukkaḷiṟṟuppaṭiyār (**173.1, 8**); 3. Civañāṉapōtam (**173.10, 18**); 4. Civañāṉacittiyār (**173.11, 13**); 5. Irupāvirupatu (**173.2, 7**); 6. Uṇmaiviḷakkam (**173.6**); 7. Civappirakācam (**173.12, 14, 16**); 8. Tiruvaruṭpayaṉ (**173.4**); 9. Viṉāveṇpā (**173.5**); 10. Pōṟṟippaḥṟoṭai; 11. Koṭikkavi; 12. Neñcuviṭutūtu; 13. Uṇmai ṉeṟi viḷakkam; 14. Caṅkaṟpanirākaraṇam.

Tiruviyalūr Uyyavanta Tēvanāyaṉār is the author of work n° 1, his disciple Tirukkaṭavūr Uyyavanta Tēvanāyaṉār of n° 2, Meykkaṇṭār (13th c.) of n° 3, his disciple Aruḷnanti Civācāriyār of n° 4 and 5; Tiruvatikai Maṉavācakaṅkaṭantār (13th c.) of n° 6 and Koṟṟavaṅkuṭi Umāpati Civācāriyār (14th c.) of nos. 7 to 14.

General contents

1. Fols. 1a-37b: Tirukkaḷiṟṟuppaṭiyār; 2. 39a-43b: Irupāvirupatu; 3. 44a-48b: Tiruvuntiyār; 4. 49a-57b: Tiruvaruṭpayaṉ; 5. 58a-60a: Viṉāveṇpā; 6. 61a-70b: Uṇmaiviḷakkam; 7. 71a-77b: Irupāvirupatu; 8. 78a-84b: Tirukkaḷiṟṟuppaṭiyār; 9. 89a-126a: Tiruvuntiyār with commentary; 10. 127: Śivajñānabodha; 11. 128a-130a: Civañāṉacittiyār Cupakkam; 12. 131a-137b: Civappirakācanūl; 13. 138a-153b: Civañāṉacittiyār Cupakkam; 14. 157a-185a: Civappirakācam; 15. 186a-209b: Civappirakācattiruviruttakkarutturai – veṇpā akaval; 16. 210a-231b: Civappirakācam with Ṭīkā; 17. 235: Tēvārappatikattiraṭṭu (aṭivaravu); 18. 239a-249a: Śivajñānabodha with Maṇipravālaṭīkā.

Fol. 38a contains a song stating that Śivaprakāśa writes a commmentary on Tirukkaḷiṟṟuppaṭiyār; 85a-88b gives the information regarding the publication and other matters about Tiruvuntiyār and its commentary, 155a-156a contains the introduction to the Śivaprakāśa in the commentary on this work by Madurai Śivaprakāśa; 185b gives references to the commentary of Madurai Śivaprakāśa; 236 contains some family accounts like getting salary for reading Aṭaṅkaṉmuṟai before God at Pullattūr (Pudukkottai Dt.) on Mondays, a Tēvāram song, and some note on family affair (Tamil), and an index for the Tirukkaḷiṟṟuppaṭiyār and Tiruvuntiyār.

173.1 TIRUKKAḶIṞṞUPPAṬIYĀR

This work (second in the list), written by Tirukkaṭavūr Uyyavanta Tēvanāyaṉār, an author of low caste, was tested at Chidambaram when it was placed before the deity Naṭarāja. The stone image of the elephant, carved in the steps of the citsabhā, took it and placed it at the feet of the Lord. Hence the words kaḷi-elephant and paṭi-step occur in the title of this work. It is held that this author belonged to Tirukkaṭavūr and was a disciple of Tiruviyalūr Uyyavanta Tēvanāyaṉār, author of Tiruvuntiyār. Vide:– N.C. Kantaiya Pillai: Tamiḻ Pulavar Akarāti pp. 220-221.

In 100 verses, this text gives the import of Tiruvuntiyār which treats the subject matter of the Jñānapāda of the Śaivāgama-s. The text is complete. This text has a gloss, consisting merely in introducing each verse in a few lines. The Murukesa Mudaliar's edn. (Madras 1892) mentions the commentator's name as Tillaicciṟṟampalavar, also known as Civappirakācanār. The printed edn. contains a detailed commentary.

Beginning

Fol. 1a, l.1. ammaiyappa reyulakuk kammaiyappa renṟaṟika vammaiyappar apparice vantaḷippa rammaiyappa, rellā vulakukku mappuṟattā rippuṟattu mallārpo ṉiṟpāravar / 1 / ippaṭiccivacorūpattaittaricittuk kūṭūmuṟaimai yeppaṭiyeṉṟa māṇavarkaḷai nokki yaruḷicceykiṟār / tammiṟṟalaippaṭṭār pāle talaippaṭṭut tammiṟṟalaippaṭuta ṟāmuṇāriṟ ṟammiṉilaippaṭuva rōriruvar nīkki nilai(yākki)ttalaippaṭuvar tāmat talai / 2 / intavavatarattai yaṭiyenukkuk (kaṭā)kṣittaruḷaveṇumenṟa māṇavarkaḷai nōkkiyaruḷicceykiṟār.

End

Fol. 37b, l.4. ātāramāki yaruḷoṭu niṟkiṉṟa cūtāṉa viṉpac cukavaṭivaiyotāma luḷḷavarkaḷ kūṭṭi yuṇarvoḻiya niṟpatalāl teḷḷavā rāte civam / tirukkaḷiṟṟuppāṭīyār mūlamumuraiyuṃ muṟṟiṟṟu tirucciṟṟampalam taniyan ceṭaṉ(pa)ṭipurakkun teṉkatavū ruyyavantān paṭuṅ kaḷiṟṟup paṭitaṉakku nīṭimaiyār teṭum pukaḻcceñcoṟcivappirakācaṉ tirunta nāṭiyurai nāṭā nayantu.

173.2 IRUPĀVIRUPATU

This work (fifth in the list), written by Aruḷnanti Civācāriyār, contains twenty stanzas in Veṇpā and Akaval metres; hence the word irupā, meaning two kinds of poems, is prefixed to the title of this text. It deals with the three categories, pati, paśu and pāśa.

The text under notice has an abrupt beginning with verse n° 12 and the fol. bearing n° 8 marks this, evidently the seven preceding fols. having been lost. This is printed by Murukesa Mudaliar at Madras in 1892.

Beginning

Fol. 39 (8)a, l.1. ṉeḻaiyeṟ kiraṅki niṉṉai veḷippaṭut toḷippai nīye laruṇmāṟākum perumavaktaṉriyu niṟpeṟ ṟavarkku muṟpava muṇṭenuṉuñ coṟpeṟu maktit tollulakillai yavvav vamaivuñ corvu mayarvaṟac colliṟ colletir collāc colle colluka colliṟan toye // 12 // iṟantoy karaṇaṅka ḷellā menakkuc ciṟanto yeṉiṉumeyt teve pirantuṭanāṅ kāyaṅ koḷavuṅ koḷāmaluṅ kaṇṭatu nī yāyaṅkol pātavat taṟṟu 13.

End

Fol. 43 (12)a, l.8. pērāṉantapperuṅkaṭalataṉu ḷārā vinpa maḷittut tīrā vuḷḷum puṟambu moḻiviṉṟi niṉṟa vaḷḷan maikāṭṭi malaraṭi yaruḷiya maṉṉa ṉeṅkoṉ varpuṉaṟ peṉṉai veṉṉeykkāvalaṉ meykaṇṭa teva ṉaṇṇa laruḷā layatta ṉaṇṇiya malamuta lāyiṉa māykku mulaka vuyirkkel llāmoru kaṇṇe 20 irupāvirupatu muṟṟiṟṟu tirucciṟṟampalam

173.3 TIRUVUNTIYĀR

This work (first in the list) was written by Tiruviyalūr Uyyavanta Tēvanāyaṉār. Āḷuṭaiya Tēvanāyaṉār met the author and requested him to instruct him on the means by which he could cross over wordly existence. Thereupon, the author offered instructions on the nature of self, Śiva, mala, māyā and others in a nut-shell. These are given in forty-five verses in this text, each containing within it the knowledge of the topics presented in a nutshell. This is a special kind of composition in Tamil with verses in three lines, in which the word untīpara will be repeated in the second and third lines. Untīpara means a play by young girls. These verses are sung by young girls when they play. Such compositions are specially written to make even children understand and practice religion and other matters.

Beginning

Fol. 44 (1?)a, l.1. akaḷamā yāru maṟivari tapporuḷ cakaḷamāy vantateṉ ṟuntīpaṟa tānākat tantateṉ ṟuntīpaṟa // 1 //

End

Fol. 48 (5)b, l.4. vaiya muḻutu malakkayaṅ kaṇṭiṭu muyyavantāṉurai yuntīpaṟa yuṇmaiyuṇarntāreṉruntīpaṟa / 45 / tirucciṟṟampalam / tiruvuntiyār mūlaṃ muṟṟiṟṟu /

173.4 TIRUVARUṬPAYAṈ

The author of this eighth work is Koṟṟavaṉkuṭi Umāpati Civācāriyār (14th c.) the well-known author of a commentary on Pauṣkarāgama, and Śataratnasaṃgraha who also wrote several other works on Śaivism. The author explains that final release is obtained through god's grace. He acquired the grace of Maṟaiñāṉacampantar, the pupil of

Aruḷnanti Tēvar. This text is divided into ten sections called 1. Patimutunilai, 2. Pacunilai, 3. Pācanilai, 4. Aruḷatunilai, 5. Aruḷurunilai, 6. Aṟiyuneṟi, 7. Uyirviḷakkam, 8. Iṉpurunilai, 9. Anteḷuttaruṇilai, and 10. Aṇaintortaṉmai. This contains 100 verses + four, one at the beginning and three at the end. The printed text (Murukesa Mudaliar, Madras 1892) does not contain the three verses found at the end of this text.

Beginning

Fol. 49 (1)a, l.1. naṟkuñ carakkanṟu naṇṇiṟ kalaiñāṉaṅ kaṟkuñ carakkanṟu kāṇ / akara vuyirpō laṟivāki yenku nikariliṟai niṟku niṟaintu /

End

Fol. 56 (8)b, l.8. kaḷḷat talaivar tuyarkarutit taṅkaruṇai veḷḷat talaivar mika / 10 / aṇaintortaṉmai muṟṟiṟṟu ākakkuṟal 10. taṉkaṭantai vantaruḷuñcampantaṉṟaṉṉaruḷāṉeṇkaṭanta ṉuṟukuṟalenṟu kaṉkaṭaṅkaṭ kuṇṭāyiṉuṇmaiyuḷatāyiṉuḷḷattuṭ koṇṭāyvar koḷḷārkuṟai / 1 / tiruccirṟampalam aranammaiyāṉaimukaṉāṟumukaṉpātañ ciramicaikkoṇṭēttiniṉai 2 koṟṟavaṉār naṟkuṭicer kotilumāpatitāḷai naṟṟu ṉaiyāmeṉṟe mati 3 tiruccirṟampalam tiruvaruṭpayaṉ mūlam muṟṟiṟṟu / āka 104

173.5 VIṈĀVEṆPĀ

The author of this ninth work is Koṟṟavaṉkuṭi Umāpati Civācāriyār (see **173.4**). This work offers, in 13 verses, the gist of the work Civappirakāca. The principles of Caivacittānta are given in brief. Questions are addressed to Ñāṉacampanta in each verse, his name being repeated there. This is printed at Madras in 1892 by Murukesa Mudaliar. This text agrees with GOML. Tamil D. 1406 and differs from Tanjore Ms. Des. Cat. Tamil II n° 695 (h).

Beginning

Fol. 58 (1)a, l.1. nīrmoḷiyu niṟaiyiruḷu moritattuk kūṭalaritu koṭuviṉaiyeṉ pātitanmu ṉoṉṟavār colai yuyarmarutac campantā ninṟavā ṟevvāṟunī / 1 / iruḷi loḷipuraiyu meytuṅ kalāti maruḷi ṉilaiyarulu māṉuṅkaruviyivai nīṅki ṉiruḷā niṟaimarutac campantā vīṅkuṉaru ḷā len peṟa / 2 /

End

Fol. 60a, l.3. aruḷā luṇarvār kakalāta cemmaip poruḷāki niṟkuṃ poruntitteruḷā viṉāveṇpā vuṇmai viṉāvārē lūmaṉ kaṉāviṉpā leytuvikkuṅ kāṉ // 13 // viṉāveṇpā mūlaṃ muṟṟiṟṟu tirucirṟampalam

173.6 UṆMAIVIḶAKKAM

The author of this sixth work is Tiruvatikai Maṉavācakaṅkaṭantār who is one of the disciples of Meykkaṇṭār. In fifty four verses, this text deals with the Śaivasiddhānta philosophy. There is an additional verse numbered 55 which mentions the author as having composed this work. This is printed in CP.

Beginning

Fol. 61 (1)a, l.1. vaṇmaitaru mākamanūl vaitta poruḷvaḻuva vuṇmai viḷakka muraiceyyat tiṇmatañce rantiniṟat tantimukat tontivayiṟ ṟaiṅkaraṉaip pantamaṟap puntiyaḷvaip pām /

End

fol. 70 (2)b, l.2. maṉṉatikai vāḻu maṉavā cakaṅkaṭantāṉ miṉṉaṉaiya vāḻaviṉuṟa meykaṇṭāṉ paṉ vaṇmaitaru mākamanūl vaitta vaḻuvāvuṇmaivilak kañceytā nuṟṟu // 54 // kāppuḷpaṭa āka tiruveṇpā 55 uṇmai viḷakkaṃ muṟṟum tirucciṟṟampalam

173.7 IRUPĀVIRUPATU

Same as n° **173.2**. This is incomplete and breaks off in verse 12.

Beginning

Fol. 71 (1)a, l.1. kaṇṇutaluṅ kaṇṭak kaiṟaiyuṅ karantaruḷi maṇṇiṭaiyin mākkaṇ malamakaṟṟum veṇṇeynallūr meykaṇṭā neṉṟorukaṉ mēvuvarāl veṟiṉmai kaikaṇṭā ruḷḷattiṟ kaṇ // 1 //

End

Fol. 77 (7)b, l.5. yāṉvan tāṉaintu mīḷkuva ṉayi nāṟṟuttuya ruṟṟo raṇiniḻaṉ cai i. vīṟṟuvīṟ ṟeḻutara veṇṭaluṃ veṟuttalu miṉṟic cāyaikku naṉṟu maṉ ṉiyalpe yaṉaiyai yākuvai niṉaivaruṅ kālai yinnilai yataṉi

173.8 TIRUKKAḶIṞṞUPPAṬIYĀR

Same as n° **173.1**. This text breaks off in verse 38.

Beginning

Fol. 78 (1)a, l.1. tiruccirṟampalam – ammaiyappa reyulakuk kammaiyappar eṉṟaṟika vammaiyappar apparicē vantaḷippar ammaiyappar ellāvulakukkumappuṟattār ippuṟattum allārpōniṟ pār avar / 1 /

End

Fol. 84 (7)b, l.1. tūla vuṭampaymuppattor tattuvamu mūlavuṭampā mutaṉāṉku melaic civamāṃ pariciṉaiyun tērntuṉarntār cernta / pavamāṃ paricaṟuppār pār / 37 ettanai

173.9 TIRUVUNTIYĀR URAIYUṬAṈ

Same as n° **173.3**. The commentary found here, is by Civappirakācaṉār also called Tillaicciṟṟampalavar. Details about the commentary are given in fols. 85a-88b. The text breaks off in verse 30.

Beginning

Fol. 89 (5)a, l.1. itil muṟpaṭṭa kaṭavuḷākiya paramācāriyaraiyaruḷicceykiṟār akalamā yārum aṟivari tapporuḷ cakaḷamāy vantateṉ ṟu ṅatīpaṟa

End

Fol. 126a, l.2. taṉakku pirāṇanāy niṟkiṟatiruvaṭiñānattai tecikaṉ kaṭākṣattāle yuṇarntu taṉṉuṭaiya cutantirakaṇiyai yuṅkarttāviṉ cayaleṉṟē kaṇṭu taṉakkuporuntiṉa.

173.10 ŚIVAJÑĀNABODHA

Same as n° **100.2** etc.

Beginning

Fol. 127a, l.1. strīpunnapuṃsakāditvājjagataḥ kāryadarśanāt / asti kartā sah(hṛ)tvaitat sṛjatyasmāt prabhurharaḥ // 1 // anyassanvyāptitor(n)anyaḥ kartā karmānusārataḥ / karoti samsṛtiṃ puṃsāmājñayā samavetayā // 2 //

End

Fol. 127b, l.6. dṛśordarśayitevātmā tasya darśayitā śivaḥ / tasmāt tasmin parāṃ bhaktiṃ kuryādātmopakārake // 11 // muktyai prāpya satasteṣāṃ bhajedveṣaṃ śivālayam / evaṃ vidyācchivajñānabodhe śaivārthanirṇayam // 12 // śubhamastu /

173.11 CIVAÑĀṈACITTIYĀR (CUPAKKAM)

Same as n° **156.2**.

This is the fourth classical text. This manuscript contains a prayer on Vināyaka and verses 4-8 which form part of the introduction in the printed text (old edition having no reference to the place of publication). This is followed by a verse on the siddhānta, which however is not found in the printed edn. The text is incomplete.

Beginning

Fol. 128 (1)a, l.1.oru kōṭṭaṉ iruceviyaṉ mummatattaṉālvāyaiṅkarattaṟaṉāṟu tirukoṭṭaṃ piṟaiyitaḻit tāḻcaṭaiyāṉrarumoruvā raṇattiṉraḻḻurukoṭṭaṉ poṭuṃ vaṇaṅki yovāte yiravupaka lumarvor cintait titirukoṭṭu mayaṉtirumāl celvamumoṉ ṟoveṉṉac ceyyun tēvē /

End

Fol. 129 (2)b, l.7. iṉi parapakkaṃ pāyiram;10 niṟuttamuṟaiyāṉe poruḷuṇvaiyeṉa antaḷittacampantamāmuṉivaṉentai patañceṉṉiyiṉ melvaittuccivappirakācakkaruttai yaṉṉavayaṟkāvaiyampalavaṉaṉṉayattāṟ – coṉṉāṉeḻupiṟappuntollaivinaiyuntīra – maṉṉākamattai matittu e. tu. kaṇṭukoḷka aṉriyumi – innūlukkuttiruvaṭivaraivu matikāramumokkavarumavakaiyāvatu

173.12 CIVAPPIRAKĀCANŪL

This text discusses the classification of the sūtra-s of the Civañāṉapōta according to the section found in the Śivajñānasiddhi and Śivaprakāśa. This seems to be complete, as all the sūtra-s could be, as stated at the end, studied in a similar way. Civappirakāca by Umāpatiśivācārya is the seventh classical text, and this Ms. contains the text and a commentary. Five folios are missing in the introductory portion of this commentary. The text of Civappirakāca begins on fol. 135a and the text and commentary for the first four verses are available. The author of the commentary is mentioned in the margin of folio 155a as Maturai Civappirakācar.

Beginning

Fol. 131 (6)a, l.1. eṉṟiṅṅaṅkūṟivantavakaiyil muṉṉuḷḷacivañānapotattiṉattamuñcivañānacittiyaṉattamu mintaccivappirakācavaḻinūliṉattamuṅkūṭinateyāṉālaṉūlkaḷaippolaccūttiram paṉṉiraṇṭuminnūliṉiṉṟa muṟaimai yeṅṅaṉe yeṉṉil avai varumāṟu ōṅkoḷiyāyeṉṟa viruttantoṭaṅki tonmaiyavāmeṉṉum viruttamuṭivākīya ceyyuṭpaṉṉiraṇṭum pāyiramāka vakuttaruḷicceytu

End

Fol. 137 (12)a, l.7. vaḷanilavukulavamararatipatiyāy nīla mayilēṟi varumīśanaruṇñāṉamata yaḷavil pala kalaiyaṅka māraṇaṅkaḷuṇarntavakattiyanukkotturaikku maṇṇalviṟaleṇṇā vuḷamaruvu cūraṉura meṉatiṭumpai ōṅkaloṉṟiraṇṭu kūṟupaṭavoḷitikaḻvelukanta kaḷapamali kuṟamakaṭaṉ maṇimulaikaḷ kalanta kaṇṭaṉ malaraṭiyiṇaikaḷ cintai ceyvām / 4 / arumaṟaiccirapporuḷakattiyaṟkuraitta murukan tirupatam parivuṭan moḻintatu tēvar pāriraṇṭunterikurumarapē

173.13 CIVAÑĀṈACITTIYĀR CUPAKKAM

Same as n° 173.11.

The first two folios are missing and as such a part of the introductory portion is not available. This contains verses 1-14 in Aḷavai and 1-41 in the first sūtra. The text is therefore incomplete.

Beginning

Fol. 138 (3)a, l.1. maikkaḷavu kūṟuvāṉṟoṭaṅki avvaḷavaiyiṉiyal puṇarntārkkaṉṟi ataṉai yeṭuttukkāṭṭalākāmayiṉ mutaṟkaṇ aḷavaiyinialpu patināṅku ceyyuḷām kūṟukiṉṟār aḷavai kāṇṭal karutalurai yapāvam poruḷoppāṟeṉpa raḷavai melumoḻipuṇmai yaiti kattoṭiyalpena naṉ kaḷavai kāṇpa ravaiyiṟṟin melu maṟaivaravaiyellā maḷavai kāṇṭal karutalurai yeṉṟim mūṉriṉaṭaṅkiṭume // 1 //

End

Fol. 153 (18)b, l.4. māyaitāṉ malattaippaṟṟi varuvatōr vaṭivamāku māyavā ṇavama kaṉṟa vaṟivotu toḻilai yārkku nāyakaṉellāñānat toḻiṉmuta ṉaṇṇa lāle kāyamo māyai yaṉṟu kāṇpatu catti taṉṉāl / 141 / cattiye

173.14 CIVAPPIRAKĀCA

The entire text is available. Author is Koṟṟavaṉkuṭi Umāpati Śivācāryār. Printed at Tiruvāṭuturai, 1967.

Beginning

Fol. 157 (1)a, l.1. oḷiyāṉa tirumēṉi yumiḻtāṉa mikamēvu kaḷiyāra varumāṉai kaḻaṉaḷu maṟavāmalaḷiyāḷu malartūvu maṭiyārka ḷuḷamāṉa veḷiyākum valitāya / viṉaikūṭa niṉāyāvē /

End

Fol. 184 (28)b, l.8. tiruvaruḷ koṭuttu maṟṟic civappirakāca naṉṉūl virivatu teḷiyu māṟṟāl viḷampiya vetu nokkip perukiyavuvamai nāṅkin peṟṟiyi ṉiṟuvip piṉmuṉ ṟarumalai voḷiyak koḷvōṉ ṟaṉvayiṟ cāṟṟa lāme // 50 // uṇmai muṟṟiṟṟu pāyiramutpaṭa tiruviruttam // 100 / civappirakācaṃ muṟṟuppeṟṟatu kīḻtiruveṇpā – viṉṉūlāciriyararutkoppīnmai tirucciṟṟampalam

173.15 CIVAPPIRAKĀCATTIRUVIRUTTAKKARUTTURAIVEṆPĀ & AKAVAL

This text gives the purport of each verse of the Civappirakāca in Veṇpā and Akaval metres. This bears some likeness to GOML. D. 1310, according to which the author is Kāvai Ampalavāṇattampirāṉ. Printed, Dharmapura Ādhīnam, Meykaṇṭacāttiram, pp. 412-422, 1956.

Beginning

Fol. 186 (2)a, l.5. kāppu veṇpā / tirumēvumuṇmaiccivappirakācattiṉ mārumēvu peruraikkumaṇācca erumeṟṟotakkuñcamarkkaṭcurikuḻamāṉ mantakaṭakkuñcarakkaṉṟe kāppu oḷiyāṉa tirumēṉiyumiḻtānamikamevu oḷiyi tu kāpparu kaṇapati kaḻaliṇai teḷipavaruḷaṃ vinai cērā veṉṟatu

End

Fol. 209 (25)b, l.2. nilavulakoṉṟuṅ kulavunūṟkarutte tiruvaruḷkoṭuttu maṟṟicivappirakācanaṉṉūl perunūṟporuḷaippiṉmuṉ malaivaṟavaruḷuṭaṉ koḷpavarkkaṟaikaveṉṟatu / 100 / tiruvaruḷoṉṟuṅ kurunūl koṭuppatu panniraṇṭām cūttiraṃ muṟṟum civappirakācattiruvirutta karutturai veṇpāvuṃ akavaluṃ muṭiṉtatu.

173.16 CIVAPPIRAKĀCAM with ṬĪKĀ

Same as n° **173.12** and **14.**

The name of the commentator is not known. The text begins with verse 5 and breaks off in the commentary on verse 31.

Beginning

Fol. 210 (13)a, l.1. tēvar pirāṉ vaḷar kayilaikkāval pūṇṭatirunantiyavarkaṇṭattor celvar pāriṟpāviyacattiyañāṉataricaṉikaḷaṭicērparañcotimāmuṉikaḷ patiyāṃ veṇṇey mēviya cīrmeykaṇṭatiṟalāṉmāṟāviravupukaḻaruṇantiviṟalār celvattāvilaruṇmaṟaiānacampantarivariccantāṉattemaiyāḷuntaṉmaiyore // 5 //

End

Fol. 231 (34)b, l.5. akantaikkiṭamāmāṅkārattunikaḻanteḻumaṉañcittamivvakaitteṉṟatu / coṉṉamuṟaicevituvakkunōkkunākkuttuṇṭamivai yaintukkuntokuviṭai yamāka maṉṉiya-cattapparicarūpa

173.17 TĒVĀRAPPATIKATTIRAṬṬU (AṬIVARAVU)

This contains an index of the decades of the Tēvāram. The first verse in each decade is given by its first two words. Writing is on three columns.

Beginning

Fol. 232 (1)a, (col. 1), l.1. piṭiyata oṉṟāyu aṟivā mantira cantiraṉ karuvāy

End

Fol. 235 (1)b, (col. 3), l.1. uraiyiṉil vanta vāṉamatiṅkalu iṭariṉārkuṟṟai mūvilaiveṟ cūlam iṉṟu naṉṟunā cīriṉārmaṇiyum kaṇapoli neṟkaṭalakamēḷiṉō nūlaṭainta

173.18 ŚIVAJÑĀNABODHA
with Maṇipravāḷa Ṭīkā

Text with word for word gloss in Maṇipravāḷa. Author not mentioned

Beginning

Fol. 239 (1)a, l.1. strīpunnapuṃsakāditvājjagataḥ kāryadarśanāt / asti kartā sa ḥ(hṛ) tvaitat sṛjatyasmāt prabhurharaḥ // e. tu // jagataḥ piṟapañcattukku strīpunnapuṃsakat-vāt avaḷavaṉatu veṉṉuṃ

End

Fol. 249 (11)a, l.1. evaṃ – yintappiṟakāraṃ vidyāt aṟivaṉeṉṟavāṟu / 12 / śivajñānabodhakam / pada urai maṇippiṟavāḷam muṭintatu vedāraṇyaṃ mūṉānteru ce. a. kaṇapatippaṭṭārakar svahastalikhitam samāptaḥ – Saumya varuṣam Āṉi 5 ām tikati

174

Mantra, Yantra & Stotra (Sanskrit & Tamil).

RE 10.855. PL.; 55 fols.; 356 × 38 mms.; 4-9 lines; bad condition; Grantha and Tamil; old; origin: Vedāraṇyam.
Blank folio: 19b.

General contents

1. Fol. 3: Dhvanimantra; 2. 4a-7b: Trailokyasammohanādiyantra-s; 3. 8a-9b: Vyādhimantrādi; 4. 10a-11a: Kumārādiyantra-s; 5. 11b: Dhvanimantraprayoga; 6. 12a: Haṇu-

manmantra (Sanskrit and Tamil); 7. 13a-14a: Śūlinīdurgāmantra-s; 8. 14a-16b: Puruṣavaśyādisaṅkīrṇaviṣaya (Sanskrit and Tamil); 9. 17a: Svarṇākarṣaṇabhairavamantra; 10. 18a-19a: Śūlinīvidhāna; 11. 20: Śrīcakralekhanavidhi (Tamil); 12. 21a-22b: Śītalāstotra; 13. 23: Pādmapurāṇa – Sūryakavacastotra; 14. 25b-26a: Vaśyādimantrayantravidhāna; 15. 26a-30b: Kṣetrapālādimantrayantra-s (Tamil and Sanskrit); 16. 32: Piḷḷaipiṟakkamantiram (Tamil); 17. 33a: Vaśyamukhīmantra (Sanskrit and Tamil); 18. 34: Yantrādilekhanavidhi (Sanskrit and Tamil); 19. 35a-40a: Jyotiṣaviṣaya (Tamil and Sanskrit); 20. 41a-52b: Vaidyaviṣaya (Tamil); 21. 53a-55b: Svarṇākarṣaṇabhairavamantra etc.

Fol. 1a contains two māraṇamantra-s; 1b, a version of the Rativallabhamantra; 2a, Kāmamantra; 2b, the drawing of the Dhvaniyantra(?); 3b-4a, Cidambareśamelamantra; 12b, the diagrams Bhūtavandhyāyantra, Kṣudrabandhanayantra, Garbhastrīyantra and Bhartṛvaśyayantra; 17b, treats the employment of herbs for begetting children, remedy for the sting of the scorpion, sprain, etc. (Tamil); 24a-25a contain mantra-s and yantra-s for vaśya, Garuḍa and for overcoming enemies and others; 31 deals with the mantra-s of Yakṣiṇī, Kuṭṭiccāttāṉ and others (Tamil); 33b contains an Aghoramantra (Sanskrit and Tamil); 39, some yantra-s to cure some diseases, etc.; 40, some notes on astrological matter and a reference to the birth of a female child in a family. 54a also contains mantra-s (Tamil) to prevent rats, and others from damaging grains and 54b, mantra (Tamil) to cure the sting of the scorpion.

174.1 DHVANIMANTRA

This text contains Dhvanimantra pertaining to Sabheśvara. This is a mantra having many syllables like the Mālāmantra. For the mantra in honour of Naṭarāja, see Cidambarakṣetrasarvasvam Part II pp. 140-141, Rajamahendravaram 1977.

Beginning

Fol. 3 (1)a, l.1. śrīśiva uvāca / viniyogaṃ pṛavakṣyāmi śṛṇu nārāyaṇasodari / sadāśivarṣiḥ / mahāvirāṭ chandassabheśvaro devatā / iṣṭasiddhyarthe viniyogaḥ / dhvanimantraiḥ catustrīṇi caturvedāstrayaṃ śaraḥ / evaṃ kramāt karanyāsama(ṅga)nyāsaṃ samācaret /

End

Fol. 3 (1)b, l.2. ghṛtābhāve caruṃ hutvā sarvābhāve,tilaṃ hunet / tridinaṃ pūjayedyantraṃ nālikerabaliṃ haret / bāhumūle gale śīrṣe yantraṃ badhvā tu dhārayet //

174.2 TRAILOKYASAṂMOHANĀDIYANTRA-S

This text contains the methods to draw different yantra-s for the purpose of ṣaṭkarma: 1. Fol. 4a: Trailokyasaṃmohanavaśyayantra; 2. 4: Ākarṣaṇayantra; 3. 4b-5a: Jagattrayastambhanayantra; 4. 5: Trailokyavidveṣaṇayantra; 5. 5b-6a: Surāsuroccāṭanayantra; 6. 6a-7b: Trailokyasaṃharaṇayantra.

From the expressions on fols. 4a (l.2) ya vā śi madhye, ya vā śiṃ (ibid l.3) vā śi vṛtte (ibid. l.7), 5a (l.1) ya śi vā, 5b (l.2) na vā śi, na vā śiṃ (ibid. l.4), 6b (l.4) ma vā śi, and on

7a (l.1) ma vā śīṃ, it is understood that the said yantra-s may form part of yantra-s or mantra-s (Dhvani ?) having Pañcākṣara (na ma śi vā ya) as their components.

Beginning

Fol. 4 (2)a, l.2. ya vā śi madhye śarapañcakoṇe kandarpagāyatritayā(?)ṣṭapatre / māraṇca sādhyaṃ puṭitatra(i ?)bhūpure trailokyasaṃmohanavaśyayantram //

End

Fol. 7 (5)a, l.5. tadbahiḥ kheṃ kheṃ iti puṭita sādhyārṇān vilikhya tadbahiḥ trikoṇaṃ tadaṣṭadikṣvapi laṃ raṃ haṃ ṣaṃ vaṃ yaṃ saṃ śaṃ iti dikpālabījān vilikhet / iti 6 // iti oṃ(?) //

174.3 VYĀDHYĀDIMANTRA

This text contains the following mantra-s: – 1. Fol. 8a: Vyādhimantra; 2. 8b: Mṛtyumantra; 3. 9a: Mahāśāstṛmantra; 4. 9: Bhairavamantra and 5. 9b: Bhadrakālīmantra.

Beginning

Fol. 8 (6)a, l.1. vyādhimantrasya vīrabhadra ṛṣiḥ / anuṣṭup chandaḥ / mahāvyādhikaraśśivo devatā / vyāṃ bījam / huṃ śaktiḥ / śatrunāśārthe viniyogaḥ //

End

Fol. 9 (7)b, l.6. pāśaṃ śaktiñca khaḍgaṃ dhvajahaladahanāṃ vajrakheṭaṃ karābjairbibhrāṇā bhīmaveṣā vijayati bhuvane viśrutā bhadrakālī // oṃ hrīṃ oṃ kāḷi kaṅkāḷi mahyaṃ kavitā saubhāgyaṃ dehi //

174.4 KUMĀRĀDIYANTRA

This text contains the following yantra-s: 1. Fol. 10a: Kumārayantra, Śāstṛyantra; 2. 10b: Sarvagrahoccāṭanayantra; 3. 10b: Sukumārayantra and 4. 11a: Gandharvarājayantra

Beginning

Fol. 10 (8)a, l.1. śivatāramadhye bahiraṣṭapatre skandañca bāhye mahāśāstṛmantram / bhūkoṇasādhyaṃ puṭitañca māyā bhūtākhyavandhyā sukumārayantram //

End

Fol. 11 (9)a, l.4. gandharvamanuṃ vilikhya taddalāgre hrauṃ iti candrabījaṃ vilikhya tadbhūkoṇam / tadantaḥ drāṃ drīṃ klīṃ bhīṃ saḥ iti pañcabāṇena saha sādhyaṃ (li)khet iti //

174.5 DHVANIMANTRAPRAYOGA

This text contains the method of using Dhvanimantra. (see 174.2).

Beginning

Fol. 11 (9)b, l.1. sadāśiva ṛṣiḥ / mahāvirāṭ chandaḥ / sabheśvaro devatā / iṣṭasiddhyarthe jape viniyogaḥ /

End

Fol. 11 (9)b, l.5. dhyāyenmāyāṃ ca ehyehi dhvanimantraṃ samuccaret / huṃ phaṭ svāhā samāyuktaṃ sādhyanāmānvitaṃ japet //

174.6

HANUMANMANTRA

This text contains Hanumanmantra. Some Tamil words are mixed up with Sanskrit.

Beginning

Fol. 12 (10)a, l.1. oṃ subabandhu / oṃ sohubandhu / nābandhu / nāgasālabandhu / indriyāga(?)bandhu / mahānumandasugrīvasantāna bālanumanta . . . /

End

Fol. 12 (10)a, l.6. sālokasālokabandhu / jaṭāyumukhabandhu / añjanādevīputrā cīkkiramucaciveggiraṃgi(?)ra uccāṭu (?) //

174.7

ŚŪLINĪDURGĀMANTRA

This text contains: 1. Fol. 13: Śūlinīstambhana and Uccāṭanamantra-s; 2. 13b: Prāṇapratiṣṭhāmantra; and 3. 13b-14a: Mālāmantra. The text on fol. 13b is mixed up with Tamil expressions, like stambhanattukku muruṅkaippu. For details, see n° 51.12, 13 & 79.3.

Beginning

fol. 13 (11)a, l.1. trikoṇakoṇeṣvapi vahnibījam / bāhye suvṛttaṃ parito dharaṇyā / koṇeṣu dhātrīmabhito'nutāram sādhyāvṛtaṃ stambhanayantrametat //

End

Fol. 14 (12)a, l.3. ākarṣayākarṣaya āveśaya āveśaya praveśaya praveśaya keḷaya keḷaya bhāṣaya bhāṣaya hrīṃ klīṃ maiṃ hana hana saptamātṛke huṃ phaṭ svāhā //

174.8

PURUṢAVAŚYĀDISAṂKĪRṆAVIṢAYA

This text contains miscellaneous subjects written in Sanskrit and Tamil. They are: 1. Fol. 14a: Puruṣavaśyamantra; 2. 14: Herbal preparation; 3. 14b: Tripurasaṃhāramantra, Stambhanayantra and Uccāṭanayantra, Kālīmantra, yantra with the letters of Pañcākṣara and herbal preparation for new born babies and for scabies; 4. 15a: Lakṣmīmantra; 5. 15: Rājavaśyamantra; 6. 15b: Strīvaśyamantra; 7. 16a: Trailokyaduṣṭagrahanivṛtticintāmaṇimantra; 8. 16b: A list of bījākṣara-s of Māyā, etc. Writing is on 4 columns in fol. 16b.

Beginning

Fol. 14 (12)a, l.5. puruṣavaśyam / padmaprabhe padme saundari dharmarek(kh)e sarvajanamanohari svāhā /

End

Fol. 16 (14)b, (col. 1), l.2. rāṃ vahnibījam / bhaṃ yamabījam / ṣaṃ nirṛtibījam / vaṃ varuṇabījam / yaṃ vāyubījam / saṃ somabījam / śaṃ īśānabījam /

174.9 SVARṆĀKARṢAṆABHAIRAVAMANTRA

Similar to n° **47.13**.

The Prapañcasārasārasaṃgraha pt. II, pp. 710 & 711, (TSMS. 1963) contains another version of this mantra. IFI. T. 447, pp. 68 & 69, contains still another version of the Svarṇākarṣaṇabhairavamantra, a fragment of which is similar to the text under notice.

Beginning

Fol. 17 (15)a, l.1. asya śrīsvarṇākarṣaṇabhairavamahāmantrasya brahmā ṛṣiḥ / trṣṭup chandaḥ / svarṇākarṣaṇabhairavo devatā / hrīṃ bījam / jaṃ saḥ śaktiḥ / klīṃ kīlakam / mama dāridryanāśanārthe jape viniyogaḥ /

End

Fol. 17 (15)a, l.5. āpaduddhāraṇāya ajātamanubandhāya sarvalokeśvarāya svarn(ṇ)ākarṣaṇabhairavāya mama dāridryanāśanāya svāhā /

174.10 ŚŪLINĪVIDHĀNA

This text contains the method of worshipping Śūlinī, a form of Durgā. The mantra consists of 15 syllables, jvala jvala śūlinī duṣṭagraha huṃ phaṭ svāhā. It is stated here that this mantra consists of 18 syllables according to the Śāradātilaka (fol. 18b). Vide:– Śāradātilaka 11.76 (Avalon edn.). This text is incomplete; it is in agreement with the Śūlinīvidhāna found in the Prapañcasārasārasaṃgraha (TSMS. edn. pt. II, pp. 342-343).

Beginning

Fol. 18 (16)a, l.1. atha śūlinīvidhānamucyate / dīrghatama ṛṣiḥ / kakup chandaḥ / śūlinīdurgā devatā / huṃ bījaṃ / svāhā śaktiḥ / śūlinīdurge devasiddhasupūjite nandini māṃ rakṣa rakṣa mahāyogeśvari huṃ phaṭ /

End

Fol. 18 (16)b, l.5. navamīṃ karṇikāyāñca samabhyarcya punaḥ oṃ vajranakhadaṃṣṭrāyudhāya mahāsiṃhāya huṃ phaṭ mama iti karṇikāyāṃ samabhyarcya tasmin pīṭhe śūlinīṃ samāvāhya samarcayet / aṅgaiḥ . . .

174.11 ŚRĪCAKRALEKHANAVIDHI

This text prescribes in Tamil the method of drawing the Śrīcakra. This is incomplete. Writing is on 2-3 columns.

Beginning

Fol. 20 (18)a, (col. 1), 1.1. caturaśraṃ paṇṇi atai nālupaṅku paṇṇi naṭuvē reṇṭupaṅku paṇṇiṉa pātiyai nāṟpatteṭṭākki . . .

End

Fol. 20 (18)b, (col. 2), 1.2. mēl reṇṭāvatu tirikōṇantoṭṭu kīḻtoṭṭu mēlē nālāntirikōṇattu pāti pariyantaṃ kiḻittu . . .

174.12 ŚĪTALĀSTOTRA

This text contains śloka-s in praise of Śītalādevī (see n° **162.42**). This agrees well with Adyar Ms. n° 392 Stotras II and is slightly similar to GOML. R. 1448(d).

Beginning

Fol. 21 (19)a, 1.1. asya śrīśītalāstotramahāmantrasya īśvara ṛṣiḥ / anuṣṭup chandaḥ / śītalāparameśvarī devatā / śrīṃ bījam / svāhā śaktiḥ / huṃ kīlakam / jvarasphoṭakadāhaśāntidvārā śītalādevīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 22 (20)b, 1.5. itīdaṃ śītalādevyāsstotraṃ sphoṭakanāśanam / paṭhitavyaṃ sadā tena śraddhābhaktiyutena ca / prasannāyāntvayi sadā na bādhā sphoṭakādikāḥ / bhavanti bhūtale tasya satyaṃ satyaṃ vadāmyaham // iti śītalāstotraṃ sampūrṇam / śubhamastu //

174.13 SŪRYAKAVACASTOTRA

(Pādmapurāṇa)

Same as n° **59.3**.

Beginning

Fol. 23 (21)a, 1.1. asya śrīādityakavacastotramahāmantrasya agastyabhagavān ṛṣiḥ / anuṣṭup chandaḥ / ādityo devatā /

End

Fol. 23 (21)b, 1.5. saraktacūrṇaṃ sasuvarṇatoyaṃ sakuṅkumābhaṃ sakuśaṃ sapuṣpam / pradattamādāya ca hemapāde praśastahome bhagavan prasīda // iti pādme purāṇe sūryakavacastotraṃ sampūrṇam //

174.14 VAŚYĀDIMANTRAYANTRAVIDHĀNA

This text contains 1. Vaśyamantra-s and Yantravidhāna (fol. 25a and b); 2. Harihara-yantra (fol. 26a).

Beginning

Fol. 25 (23)b, l.1. klīṃkāraṃ vṛttamadhye vasudalavivane(vivare ?) śaktilakṣmyau likhitvā . . .

End

fol. 26 (24)a, l.4. śūlāntarāle māyābījam / etaddhariharātmakañcakram //

174.15 KṢETRAPĀLĀDIMANTRAYANTRA

This text contains the following mantra-s and yantra-s in Tamil mixed with Sanskrit. 1. Fol. 26a: Kṣetrapālamantra; 2. 26b: Ucciṭṭacaṇṭāliyantra and mantra, and Aiyaṉār vāykaṭṭuyantra and mantra; 3. 27a: Ākaruṣaṇayantra and mantra, and Mohanayantra and mantra; 4. 27b: Tampaṉayantra and mantra, and Uccāṭanayantra and mantra; 5. 28a: Māraṇayantra and mantra, and mantra to drive away evil spirits; 6. 28b: Akkiṉivayiravamantra and Catturuvayiravamantra and yantra; 7. 29a: Mohinīmantra and yantra; 8. 29b: Raktacāmuṇḍīvaciyamantra, Vīrapattiraṉ mantra and yantra, Aṉumār mantra and yantra and method to make a person who is affected by ghost speak in trance, etc; 9. 30b: Kālīmantra-s and yantra-s.

Beginning

Fol. 26 (24)a, l.6. uṇṇuvar otuṅkuvar otuṅkiṉavaṉ kīḻē patuṅkuvar . . .

End

Fol. 30 (29)b, l.4. uccāṭaṉa ākaruṣaṇa ākaruṣaṇa vā vā mantiramūrtiyāṉē vā

174.16 PIḶḶAIPIRAKKAMANTIRAM

This text contains a mantra in Tamil for protection of the child in conception and for easy child birth. The easy delivery of a child can be effected by giving sesame-oil chanted with this mantra to a pregnant woman.

Beginning

Fol. 32 (31)a, l.1. orukaṭalirukaṭal mukkaṭaḷ nāṟkkaṭalaiṅkaṭalāṟukaṭa . . .

End

Fol. 32 (31)b, l.1. peruvaḻiyakappācippaṭarnta pacum poṉ pāṟai mēl vācutēvaṉ vaḻukki viḻ untārppōlē māvuṅkoṭiyum maṇippuḷḷaiyuṃ vēṟu vēṟāka cuvākā //

174.17 VAŚYAMUKHĪMANTRA

This contains the mantra of Vaśyamukhī who will bring others under her subjection. This mantra is mixed up with Tamil expressions.

Beginning

Fol. 33 (32)a, l.1. (va)śyamukhīdevīmahāmantrasya saṃmohana ṛṣiḥ / anuṣṭup chandaḥ /

End

Fol. 33 (32)a, l.4. he parameśvari yiṉṉāṉuṭaiya uḷḷūraviḷaṅkum kūva(?) prajīvan pāluḷḷu(?) kuṭal urukiyuruki yemmēlē nīkka nikka cuvākā //

174.18 YANTRALEKHANAVIDHI

This text contains explanations, both in Tamil and Sanskrit, to draw some yantra, the worship of which can destroy one's enemies, etc. Writing is on 2-3 columns.

Beginning

Fol. 34 (33)a, (col. 1), l.1. naṭuvē trikoṇam / ataṟkumēl vṛttam / ataṟkumēl aṭṭadalam /

End

Fol. 34 (33)b, (col. 2), l.4. terkkil ōṃ kauṃ namo bhagavati kaumāri śikhivāhane māṃ pālaya sakalāsuramardini ehi ehi ripūn mardaya mardaya huṃ phaṭ svāhā //

174.19 JYOTIṢAVIṢAYA

This text contains a brief treatment of the planetary positions, etc. in Tamil written on 2-7 columns.

Beginning

Fol. 35a, (col. 1), l.1. . . . runtu oṇṇilē kiṟakamillāmalirunta rāci alaku kiṟa . . . runta rācippati camaṉāyiruntāl kiṟakamillāta rāciyalakai eṭutuppōṭavum.

End

Fol. 40a, (col. 6), l.4. āyiliyam kēṭṭai rēvatiyil guru varuṅkālam cantireṇtum pāttu māturu keṇṭam varum.

174.20 VAIDYAMANTRĀDI

This text contains in Tamil and Sanskrit methods to prepare herbal and other medicines to cure many diseases. Mantra-s and yantra-s are spoken of along with the medicines. Some of the important topics are: 1. Fol. 41: names of ingredients which are used in the preparation of medicines; 2. 42a: curing of leprosy; 3. 42b: effect of heat, like pox; 4. 43b-44b: use of Garuḍamantra to cure a person from poisonous bites; 5. 45a-46b:

Preparation of some kinds of herbal oil; 6. 47a-48b: Coṟttampaṉa (arresting the power of speech), bringing relief to ailing or deficient women, and yantra-s to make a cow conceive; 7. 49a-50b: Garuḍamantra in relieving persons from the effect of poison; 8. 51: Uccāṭanamantra, etc.; 9. 52: Iruḷaṉ, Kāṭṭēṟimantra-s, yantra-s.

Beginning

Fol. 41a, (col. 1), l.1. kiṟāmpu vī. 1. ēlam vī. 2. tippili vī 4.

End

Fol. 52b, l.5. tiripuracavuntiri vā vā eṉṉammā civacatti vā cīkkiṟa ōṉṉamo namacivāya, uru.1000

174.21 ŚVARṆĀKARṢAṆABHAIRAVAMANTRA-S etc.

This contains a version of Svarṇākarṣaṇabhairavamantra. Fols. 53b and 55 contain Rakṣāmantra in which 8 Mother-goddesses, (like Brāhmī), 8 Bhairava (like Asitāṅga), Brahmā and Sarasvatī and Lakṣmī and Nārāyaṇa are worshipped for protection in the eight directions and in the sky and in the netherworld (Pātāla). This text (fol. 53a) is in agreement with the IFI. T. 447, pp. 68-69, but with some variant readings. This is different from n° 174.9. Writing is on 2-3 columns in fol. 55.

Beginning

Fol. 53a, l.1. durvāso bhagavān ṛṣiḥ / devī gāyatrī chandaḥ / svarṇākarṣaṇabhairavo devatā / hrīṃ bījam / svāhā śaktiḥ / saṃkalpasiddhyarthe jape viniyogaḥ /

End

Fol. 55b, (col. 1), l.1. ākāśe brahmaṇe namaḥ / devī sarasvatyai namaḥ / pātāle oṃ namo nārāyaṇāya namaḥ / devī lakṣmīdevyai namaḥ / madhye svarṇākarṣaṇabhairavāya namaḥ //

175

Śaiva Texts, Purāṇa and Kāvya-s (Sanskrit and Tamil)

RE 10.857. PL.; 262 fols.; 334 × 30 – 349 × 44 mms.; good condition but some leaves are damaged; Tamil and Grantha; date: Sādhāraṇa Māci 16 (see fol. 51a). The dates given on fols. 51a and 155a differ from each other by 17 years. Handwriting and size of the leaves are different; scribe; Kāvēriyappappiḷḷai (see fol. 51a) and Tiyākarāca, son of Āṟumukappaṇṭāra of Vedāraṇya (see fol. 155a); origin: Vedāraṇyam.

Missing folios: 9; old nos. 8-20 (between new nos. 109-110), 22-25 (do. 110-111), 28-29 (do. 112-113), 2-3 (do. 116-117). Blank folios: 51b, 103^b, 120b, 155b, 163b, 184b, 228b, 235b, 257b & 258b.

General contents

1. Fols. 1^a-51a: Villipāratam (Tamil); 2. 52a-103b: Pāratammāvintam (Tamil); 3. 103^a-115b: Śṛṅgārabhūṣaṇabhāṇa; 4. 116a-120a: Kuvalayānanda; 5. 121: Prāṇapratiṣṭhāvidhi; 6. 122: Ajapāgāyatrī; 7. 122b-123b: Mātṛkāsarasvatīmantra; 8. 124: Ajapāgāyatrī; 9. 125a-155a: Puvaṉakōcam (Tamil); 10. 156a-159b: Nirmālyādiviṣaya; 11. 160a-162a: Ṣoḍaśakalālakṣaṇa; 12. 162b-163a: Aṣṭatriṃśatkalānyāsa; 13. 164: Prāsādamantravivaraṇa; 14. 165a-166b: Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha; 15. 167a-170b: Kedārapūjā; 16. 171a-184a: Kummi (Tamil); 17. 185a-228a: Kalliyāṇappāṭṭu (Tamil); 18. 230a-235a: Jātakapārijāta; 19. 236a-252b: Meghasandeśa; 20. 253a-255b: Vātulaśuddhākhya; 21. 256a-257a: Śivapūjāstava.

Fol. 1 contains an introduction in Tamil to the Makāpāratam; 229, cursing a culprit; 234a-235a contain a list of constellation from Aśvati to Aviṭṭam and their names and shapes, like horse, etc.; 258, some technical terms, like ātmatattva of Śaivism; 259, Tamil explanations for words in the axioms, like "śivaḥ ayam asti"; 260a, a note on personal income (of a person) and 260b, title, "Paddhativacanagranthaḥ".

175.1 VILLIPĀRATAM

This text contains, in Tamil verses, the Section IV of Uttiyokaparuva of the Makāpārata of Villipputtūrār of the 15th century. Kṛṣṇa's work as a messenger on behalf of the Pāṇḍavas is recounted in 257 verses. The printed edn. of V.M. Satakoparamanujacharya and C. Krishnamacharya, Kannan Press, Madras 1964 has 264 verses in this Parva. The text has also a Tamil gloss whose authorship is not known. This agrees well with Ms. n° 64 of the Tanjore Library, Vide:– Tamil Cat. I pp. 343-345.

An unnumbered fol., at the beginning, contains verses with gloss in praise of Vināyaka. These are not found in the printed edn. Fol. 1 A(1) has a reference to the part played by Sahadeva which has no bearing on the contents of the text. The text begins with the commentary on verse 6 (3 in the printed edn.) and goes to the end of this section.

Beginning

Fol. 2a, l.1. caṟuva pirāṇikaḷuṭaiya manatilumiruntu viḷaiyāṭukiṟa cōti mūrtiye . . . . . ṉaiyaṃ collukiṟātāmācaṉeṉṟavāṟu / 5 / aruñcamaraṃ puriyuṃ vakaiyavātuṇintāraṉāluṉaiyam maṟanaṉṟeṇṇipparuñcamāviḷaikkumatu kaṭaṉenṟaruḷveḷḷaṃperukakkūṟuṃ

End

Fol. 51a, l.1. aṭavuṭane colliyaruḷiṉāṉ cri kiṣṭaṇ nāṟāyaṇacuvāmiyenṟavāṟu 257 – crī kiṣṭaṇcuvāmi cekāyam uṇṭākavēṇṭiyatu 1 – cātaraṇa va māci m. 16 – puntivāratinattil kiṣṭaṇtūtu eḻutimukintatu muracam nīṭūḻivāḻka kāveriyappapīḷḷai kaiḻeḻuttu

175.2 PĀRATAM MĀVINTAM

This text contains the poem called Pāratam Māvintam which deals with the concluding life of the Pāṇḍavas, when they got disgusted with life and set out on their march to heaven. Authorship is not known. This text is available in GOML. D. 531, 532 and Tanjore Tamil I n° 57 & 58.

Beginning

Fol. 52 (1)a, l.1. umparukkum ulakukkumottuḷatampākittarittuṭaṉ ṟāṅkuvayaiipoṉeruvi paratantīttiyakampameṉikkaṉiyāṉ kaḷakaḷe. tirumakaṭakiṟaicatumukattiṟai teḷivilāmaruṇilaimaiyaru nilatturkkaṉameṭṭiyumaṭimutittalaiyaṟiyoṉāviruvarukkamuṉṉāṭuvutittiṭumeriyaḻaṟkaṭavuḻācāṉmarumalākakoṭu tuti ceykiṟapavāvāṉmītuṟaitevare // 1 //

End

Fol. 103 (52)b, l.7. ītu caṉamecaṉmakiḻntiṭa vetavīyākaṉippariceyotiyanūlaviti cūtaṉuṉarntu ca vaṟkuraiceytaṉṉālakavativāḻyāmaṉṉavavaṇika viṇṇornalavirupputaṇe yuṇariṉayātaka nūṟivaikuṇṭamaṭintu capaṇṇavārkuvare – 228 keruṭaikkāṇṭārcarukkamuṟṟum.

175.3 ŚṚṄGĀRABHŪṢAṆABHĀṆA

of Vāmanabhaṭṭabāṇa

This text contains the Śṛṅgārabhūṣaṇabhāṇa of Vāmanabhaṭṭabāṇa (C. 1400 A.D.). It is incomplete, breaking off in p. 18 of the printed edn. (Kāvyamālā series n° 58 N.S. Press, Bombay 1927).

Beginning

Fol. 103A (1)a, l.1. maitrīṃ yena manobhavo viracayan viśvañjayatyañjasā (yenoddīpanakā) riṇā vijayate śṛṅgāranāmā rasaḥ / ramyā yatkiraṇāśca(koraparişat)sauhityanāḍindhamāsso'yaṃ vassukhamātanotu jaga (tāmāna)ndanaścandramāḥ // śubhamastu hariḥ oṃ /

End

Fol. 115 (32)b, l.4. idaṃ kilāviratāhanyamānamaṅgalamṛdaṅganinadajanitakarṇapāraṇamāraṇanmaṇinūpuravācālacaraṇaśambhalījanamodamānakamalamukulakalhāramālika(ā)parimalavāhimaṇḍapavanamabhyantaramandiropaviṣṭasairandhrikāvaśasampadyamāna . . . .

175.4 KUVALAYĀNANDA

of Appayadīkṣita

This text contains the Kuvalayānanda of Appayadīkṣita from the beginning, leaving the first śloka. It breaks off in Bhrāntāpahnuti p. 28. Printed: edn. NS. Press Bombay 1912.

Beginning

Fol. 116 (1)a, l.1. parasparatapassampatphalāyitaparasparau / prapañcamātāpitarau prāñcau jāyāpatī stumaḥ / alaṃkāreṣu bālānāmavagāhanasiddhaye / lalitaḥ kriyate teṣāṃ lakṣyalakṣaṇasaṃgrahaḥ //

End

Fol. 120 (7)a, l.1 pūrvodāharaṇe heturnāsti / atra astīti bhedaḥ / tataśca pūrvāpahnutivadatrāpi dvaividhyamapi draṣṭavyam / bhrāntāpahnutiranyasya śaṅkāyāṃ bhrāntivāraṇe / tāpaṃ karoti sotkampaṃ jvaraḥ kinna sakhi smaraḥ / atra tāpaṃ karotīti smaravṛttānte kathite . . .

175.5 PRĀṆAPRATIṢṬHĀVIDHI

Same as n° **91.23** & **118.13**.

Beginning

Fol. 121 (349)a, l.1. asya śrīprāṇapratiṣṭhāmantrasya brahmaviṣṇumaheśvara ṛṣiḥ / ṛgyajussāmātharvāṇi chandāṃsi / akhilaprapañcakāriṇī parā prāṇaśaktirdevatā / āṃ bījam / hrīṃ śaktiḥ / kroṃ kīlakam / prāṇapratiṣṭhārthe viniyogaḥ /

End

Fol. 121 (349)b, l.6. raktāmbodhisthabodho(poto)llasadaruṇasarojāt(dh)irūḍhā karābjaiḥ pāśaṅkodaṇḍamikṣ(ū)dbhavamaliguṇamapyaṅkuśaṃ pañcabāṇām / vibhrāṇāṃ asṛkkapāla(ṃ)triṇayanalasito(ā)pīnavakṣoruhāḍhyā devī bālārkavarṇā bhavatu sukhakarī prāṇaśaktiḥ parān( )naḥ // āṃ hrīṃ kroṃ ya ra la va śa ṣa sa ho haṃsasso . . . .

175.6 AJAPĀGĀYATRĪ

See n° **103.3** and **157.6**.

The title of the work is mentioned as Ajapānyāsa in the margin of fol. 144a. This mantra is haṃsasso'ham and so'haṃ haṃsaḥ and is called also as Ajapāmantra. "Haṃsa haṃsāya vidmahe paramahaṃsāya dhīmahi tan no haṃsaḥ pracodayāt" is Haṃsagāyatrī.

Beginning

Fol. 122 (1)a, l.1. asya śrīajapāgāyatrīmantrasya paramahaṃsa ṛṣiḥ / avyaktagāyatrīchandaḥ / śrīparamahaṃso devatā / haṃ bījam / saḥ śaktiḥ / so'hamiti kīlakam // śuklavarṇamudāttasvaram / asya sūryodayādaparasūryodayaparyantaṃ gaṇeśabrahmaviṣṇumaheśvarajīvaguruparamātmane aharniśaṃ niśśvāsocchvāsarūpeṇa ātmaśuddhyarthaṃ mama mokṣārtham ajapāgāyatrīmantrajapamahamadya kariṣye / vṛttaṃ vasudalaṃ padmaṃ vasukoṇamataḥ param / kalāśrayañca saṃyuktaṃ hṛdayeṣu vidhīyate //

End

Fol. 122 (1)b, l.7. ṣaṭsahasraṃ gadāpāṇeḥ ṣaṭsahasraṃ pinākinaḥ / ātmanastu sahasrantu sahasrantu gurostathā // paramātmā sahasrantu viniyogakramādiṣu /

175.7 MĀTṚKĀSARASVATĪMANTRA

This text deals with Mātṛkāsarasvatīmantra. The word mātṛkā means alphabet which is the source of mantra-s. The mantra of their deity who is Sarasvatī is dealt with here. For a similar treatment of this topic, see GOML. D. 6933.

Beginning

Fol. 122 (1)b, l.8. oṃ asyaśrīmātṛkāsarasvatīmahāmantrasya śabdabrahma ṛṣiḥ / devīgāyatrīchandaḥ / śrīmātṛkāsarasvatī devatā / halo bījāni / svarāśśaktayaḥ / avyaktaḥ kīlakam / mama sarvamantrādhipatisiddhidvārā śrīmātṛkāsarasvatīprītyarthe jape viniyogaḥ / mūlādhāramaṇḍape caturdalakoṇe ca caturdalamaṇḍapakarṇikāmadhye raktavarṇena sthitāya ratisahitāya śrīgaṇanāyakāya namaḥ /

End

Fol. 123b, l.4. kṛtvā ha nilayaṃ svacchauta(svacchandata)ssarvaśā mūrdhni sthānasahasrápatrakamalākāśasthitaṃ dhyāyeccinmayamūrtisūkṣmavilasat ityevamāvāhanādiṣoḍaśopacārān //

175.8 AJAPĀGĀYATRĪ

Similar to n° **103.3**, **157.6** and **175.6**.

Beginning

Fol. 124a, l.1. oṃ asya śrīajapāgāyatrīmantrasya haṃsa ṛṣiḥ / avyaktagāyatrīchandaḥ / śrīmatparamahaṃsaparamātmā devatā / haṃ bījam / saṃ śaktiḥ / jīvo bījam / buddhiśśaktiḥ udāno bījām / suṣumnānāḍīmedhyakuṇḍalinī śaktiḥ / mama bhogamokṣasiddhyarthe viniyogaḥ / haṃsasso'haṃ sūryātmane hṛtso'haṃ haṃsasso'mātmane śirase svāhā /

End

Fol. 124b, l.2. so'haṃ rūpābhyāmucchvāsaniśśvāsābhyāṃ kṛtaṃ ṣaṭśatādhikaikaviṃśatisahasrājapāgāyatrījapaṃ gaṇapatyādidevatābhyassamarpayāmi / iḍā bhāgīrathī gaṅgā piṅgalā yamunā nadī / tayormadhye gatā nāḍī suṣumnākhyā sarasvatī // gaṅgāyamunayormadhye raṇḍamuṇḍā sarasvatī / balātkāreṇa gṛhṇīyāt tadeva paramaṃ padaṃ //

175.9 PUVAṈAKŌCAM

This text gives a geographical description of the world in Tamil. The date that is given on fol. 155a corresponds to 13th October 1834 A.D. It is doubtful whether the English year 1834 which is given here was known as such for the Indian writers at that period. Attanekcattiram may refer to the constellation Hasta but this is not correct by ephemerical calculations. The constellation on that day is Dhaniṣṭhā which in Tamil is Aviṭṭa.

Beginning

Fol. 125 (1)a, l.1. pūtalattōr poraṟum puvaṉakōcattuṇmai mātavattor vāḻuṃ valamai taṉṉai nītiyuṭaṉ ōtiṉāṉ vētattorvipānatavāyamaiyē

End

Fol. 155a, l.1. cūtāṉa pāvai taṉṉil tōṟṟamoṭukkamellāmātāramāka aṭiyēṉuṟaikkaluṟṟāṉ kaṟpāyamāmuṉivaṉ kāraṇattiṉāṟ payanta eḻutippaṭittavarumirumceviyiṉuṟṟavarum paḻutaṟavē vāḻntu paralōkam cēruvarām. 1834-m āṇṭu ceya varu. piraṭṭāci mn. 29 dt. vicayaticamiyum attanaṭcettiram kūṭiyapuṇṇiyatiṉattil vētāraṇṇiyam āṟumukappaṇṭāram avarkaḷ kumāraṉ tiyākarācaṉ puvaṉakōcaṃ eḻuti niṟaivēṟṟiṉatu / kurmuṉṉiṟka vēlumayiluntuṇai

175.10 NIRMĀLYĀDIVIṢAYA

This text treats nirmālya and other matters, such as daśāyudha, āśauca, pañcagavya. Nirmālya is the name given to the food, garlands, sandal and others which are remnants after they are used by a deity. Vide:– naivedyaṃ gandhapuṣpādyaṃ dravyaṃ yajjāyate cirāt / yanmālyamupabhuktaṃ tannirmālyamabhidhīyate // Pūrvakāmikāgama (S.I.A.A.) 4.525b-526a.

Beginning

Fol. 156 (1)a, l.1. atha vakṣye viśeṣeṇa nirmālyaṃ śṛṇu ṣaṇmukha / devasthadevatādravyaṃ naivedyañca niveditam // caṇḍadravyañca nirmālyaṃ ṣaḍvidhañca prakīrtitam /

End

Fol. 159 (4)b, l.6. raktavarṇantu gomūtraṃ kṛṣṇavarnantu gomayam / kṣīraṃ dhūmravarṇantu śvetāyāṃ dadhirucyate // kapilāyāṃ ghṛtañcaiva pañcagavyantu āgamam / ghṛtaṃ vai rudradaivatyaṃ dadhi vai somadevatam //

175.11 ṢOḌAŚAKALĀLAKṢAṆA

This text describes the features of the sixteen kalās. This is a commentary in Tamil on the Sanskrit work Prāsādaṣaṭślokī (see n° **146.2**, **157.2**, **178.16**). See Śivayogaratna, IFI. Pub. n° 53 tables II & VI.

Beginning

Fol. 160 (27)a, l.1. mūlādhārapadmattilē niṉṟum adhaḥ kuṇḍalinīśaktikkiyiruppiṭam atilē niṉṟum hakārameṉkiṉṟa śivabījaṃ utpatti dhvaniḥ haṃsaḥ kānti miṉṉoḷi nābhipadma(ttu)kku mēlē hṛdayakamalam.

End

Fol. 161 (28)a, l.6. patiṉāṟukalaikku viparam / vyāpinī kalaikki mēl samaṉākalaikkikkīḻvyomarūpā aṉantā anāthā anāśritā yeṉṟanālukalaiyuṃ madhyagatamāki oṉṟāyeṇṇiṉāl oṉṟāy vēṟāy ātmayojaṉai kālattil vēṟaykkāṭṭum āka kalai 16.

175.12 AṢṬATRIṂŚATKALĀNYĀSA

Same as n° **48.16**. Mantra-s are given here. Nyāsa is to be done on different parts of the body of the deity. The procedure followed here is contained in the Siddhāntasārāvali.

Vide:– Kriyāpāda śl. 16-17 (S.I.A.A.) and Śaivabhūṣaṇa śl. 336-339 (p. 190). Writing is on 3-5 columns.

Beginning

Fol. 162 (29)b, (col. 1), l.1. śaśinyai namaḥ – ūrdhvamūrdhani / aṅgadāyai namaḥ – pūrvamūrdhani / iṣṭāyai namaḥ – dakṣiṇamūrdhani / marīcyai namaḥ – uttaramūrdhani / jvālinyai namaḥ – paścimamūrdhani /

End

Fol. 163 (30)a, (col. 3), l.5. svadhāyai namaḥ – dakṣiṇabāhau / dhṛtyai namaḥ – vāmabāhau / evaṃ svasvamudrābhiḥ aṣṭatriṃśatkalānyāsaṃ vidhāya /

175.13 PRĀSĀDAMANTRAVIVARAṆA

Similar to n° **52.4**. This text deals with the letters, in their combinations of praṇava and Brahman. The words, prāsāda and pañcabrahma, are written on fols. 164a, & 164b respectively. Besides these, this text deals with the rise of letters from nāda, jīva and others and also the explanation of the words nāda, guhya, para and others. Citations, in support of the treatment, are given from Vātuḷaśuddha paṭala 4, 6 & 7. Printed edn. CP. Madras, 1912. Vide:– IFI. T. 349, 477 & 632. This is incomplete.

Beginning

Fol. 164 (1)a, l.1. śrutye śakāraṃ vinyasya ṣakāramudare nyaset / lakāraṃ liṅgamadhye tu nābhau ca kṣa niveśayet / vakṣye nāmāni saṃkṣepāt śṛṇu tattvaṃ śivādayaḥ / nādaṃ guṇyaṃ paro jīvaṃ dehī bhūtañca pañcamam /

End

Fol. 164 (1)b, l.8. unmanaḥ pātu vassakaloparassakalākaḷastvakalaśśivaḥ / niṣkalaṃ śivarudrapudgalabhūṣaṇārdhahimāṃśumadrodhidaṇḍatadantaśakticatuṣṭayeśvarayoginam / śaṃkaraṃ vasusāgarāṅgulacāriṇaṃ rasaśūnyagaṃ / sarvamantrapatiṃ prasādahennato'smi ṣaḍadhvagam / cidvyaktisaṃsthityavalokarodhairmudrottarairaṅga . . .

175.14 ŚIVAJÑĀNASIDDHISVAPAKṢA-DṚṢṬĀNTASAṄGRAHA

See **156.2**. This text contains the definition of pramāṇa-s according to Śaivasiddhānta. The author is Vedajñānaśivācārya (C. 1600 A.D.) Vide:– Śaivāgamaparibhāṣāmañjarī, IFI. Pub. n° 60 Introduction, pp. 7-11. Aruḷnanti is the author of the Śivajñānasiddhi, the commentary on Śivajñānabodha. This is in two parts: parapakṣa and svapakṣa. The Śivajñānasiddhi is in the form of Tamil verse of which the first fourteen deal with the definitions of pramāṇa-s and so get the comprehensive name Aḷavaiyilakkaṇam. The text, under notice contains, gloss in Sanskrit for this portion. The words, which begin the verses and which occur at the end of each verse, are stated at the beginning of the commentary of each verse. Citations are given from the Siddhatantra, Suprabheda and Pauṣkara. IFI. T. 317-2, pp. 968-976 contains this text without the beginning and concluding portions. After discussing the number of pramāṇa-s according to the various schools, perception, inference and verbal testimony are admitted as the pramāṇa-s for the Śaiva system.

Beginning

Fol. 165 (2)a, l.1. śṛṇudhvamatha mānāni śrotuṃ kautūhalaṃ yadi // 5 // aḷavaiṭuv(m)e / siddhatantre-tripadārthapramāṇantu daśadhā ca vidhīyate / pratyakṣamanumānañca śabdābhāvārthakantathā / upamānaṃ pāriśeṣyaṃ bhāvamaitikasvabhāvam / darśane'pyanumānāntaṃ gatāśśāstre vi vai daśa // 6 // māśa ca(ru) / kāṭṭum siddhatantre – vikalpabhedasandehaṃ vinā jñeyaṃ sudarśanam / vastuto vidyamānārtho vinā bhāvākhyahetunā /

End

Fol. 166b, l.5. . . . . siddhatantre / punarapyanumānantattrividhāk(h)yeti cet katham / prāgdarśanānumānena dūragandhena pur̄va (va)t / anumānānumāneti vākyajñāno'numānavat / bhūtādiphaladaṃ jñānamāgamenānumānavit // 17 // aṉāti cantāṉa – āptoktirāgamasso'pi parokṣātyaikasādhanam / pratyakṣeṇānumānena yadi vārthaṃ suniścitam / yo vakti so'yamāptassyāttasmādāptataraśśivaḥ / siddhatantre / idaṃ mantraṃ samākhyātaṃ prāguktantrividhāgamam /

175.15 KEDĀRAPŪJĀ

This text gives the procedure for doing Kedārapūjā, in which Śiva is worshipped (see n° 91.40). There are some Tamil words in this text mixed with Sanskrit words.

Beginning

Fol. 167 (1)a, l.1. triśūlaṃ ḍamarukañcaiva dadhānaṃ hastayugmake / kedāradevadeveśaṃ dhyāyet tripuravairiṇam // mahādevāya namaḥ / dhyānam / āgacchānanta deveśa madbhaktyā candraśekhara / kailāsaśikhare ramye pārvatīsahitasthita //

End

fol. 170 (4)b, l.1. lokanāthāya namaḥ kailāsavāsine namaḥ śrīkedārāya namaḥ vilvapatram marūtapatram kokkiṟaku – mām, mātaḷai, tāmarai, vanni, karuṉocci, yelandai, kabhari(?)nelli ceṇpakam, ciṟuceṇpakam, tumpai, veḷḷerukku, alari, pātari, mantārai, devatāram, kayyāṉatārai, ṉāyuruvi – hariḥ oṃ //

175.16 KUMMI

This text contains 103 Tamil songs which are sung in unison with music and dance. This dance is called Kummi which is of two kinds: Vālaikkumi and Ñāṉakkummi. The former is indulged by girls (bālā, vālai). The latter concerns itself with the aspect of knowledge of truth and world. Songs under both these heads are varied and the songs in the text under notice, which belong to the second kind, are different from those in the printed edn. Vide:– Periya Ñāṉakkōvai – B. Ratna Nayakar & Sons, Madras. Vālaikkummi: pp. 335-351; Ñāṉakkummi pp. 554-578.

Beginning

Fol. 171 (1)a, l.1. cāttiravētapurāṇākamattaittavaṟeṉṟu coṉṉa camayattilē yuḷacūttiraṅkaḷ(ḷuṃ) veḷikkavormayakkummi colla parāparaṉ kāppāme

End

Fol. 184 (14) l.5. aḷvaṟṟiṭum cōtiyāyniṉṟa pātame tutiyamanaittiyuṃ ñāṉappeṇṇe 103 kummi muṟṟum /

175.17 KALLIYĀṆAPPĀṬṬU

This text contains the Tamil songs sung during marriages.

Beginning

Fol. 185 (1)a, l.1. parivuṭaṉaṅkuḷḷupalarum vāḻntirukkunaḷil varicaiyāyaḷappucceyta makkaḷtaṉmai na tarukukaṟaricanamākavẹtāṉ kaliyāṇampaṇṇavōṭi

End

Fol. 227 (43)b, l.11 inta viyāpārattēṟappaṭalākātu yēṟappa . . . . cātikkaveṇum muṇu muṇu mantirañceytālenna malai viḻuntāl untalaiyē taṅka veṇum vanta pattāmapero . . . pataṟātakāriyayañcitaṟātoruṉāḷuṅkuttaṅkāḷ tāṉ.

175.18 JĀTAKAPĀRIJĀTA

of Vaidyanāthadīkṣita

This text contains a portion of ch. VIII of the Jātakapārijāta of Vaidyanāthadīkṣita. The 41 śloka-s are not in sequential order as found in the printed edn. (where they are 141) with English translation by V. Subrahmanya Sastri, Bangalore, 1932. It is incomplete.

Beginning

Fol. 230 (75)a, l.1. śrīkāntājaśivasvarūpamamarajyotirga(ṇa)svāminaṃ māyātītam aśeṣajīvajagatām īśaṃ dineśaṃ ravim / natvā gargaparāśarādiracitaṃ saṃgṛhya horāphalaṃ vakṣye jātakapārijātamakhilajyotirvidāṃ prītaye // lagnādibhāvagrahaphalaṃ / mārtāṇḍe yadi lagnage’lpatanayo jātassukhī nirghṛṇa(s) svalpāśī viṣamekṣaṇo raṇatalaślāghī susīlo’ṭanah / jñānācāraratassulocanayaśaḥ(s)svātantrikoccagate mīne strījanasevito harigate rātryandhako vīryavān // 1 //

End

Fol. 232 (77)b, l.9. vinītaveṣo dhanavān gaṇeśo mahīsute randhragate tu jātaḥ / vinītabāhulyaguṇaprasiddho dhanī sudhārasasute’ṣṭamasthe // 2 // medhāvī nīcakarmā yadi divijagurau randhrayāte cirāyurdīrghāyu

175.19 MEGHASANDEŚA

of Kālidāsa

This text contains the whole of Pūrvamegha and śl. 1-37 of the Uttaramegha.

Beginning

Fol. 236a, l.1. kaścitkāntāvirahagurunā (svādhikārāt) pramattaśśāpenāstaṅgamitama(himā) varṣabhogyena bhartuḥ / yakṣaścakre janakatanayāsnānapuṇyodakeṣu snigdhacchāyātaruṣu vasatiṃ rāmagiryāśrameṣu //

End

Fol. 252 (17)b, l.4. samprati sandiśati / tāmāyuṣman mama ca vacanāt ātmanaścopakartuṃ brūya(hy) evaṃ tava sahacaro rāmagiryāśramasthaḥ / mṛsmāvantas(avyāpannaḥ) kuśalamabale pṛcchati tvāṃ viyuktāḥ(taḥ) pūrvābhāṣya(ṃ) sulabhavipadāṃ prāṇināmetadeva // 37 //

175.20 VĀTULAŚUDDHĀKHYA

Same as No. **161**.

This text contains śl. 11-134a in the Tattvabhedapaṭala of the Vātulaśuddhākhya, an upāgama of the Vātulāgama. For details, see n° **161**. At the end, there are seven śloka-s, of which two treat prosodial instants and the remaining five mātṛkānyāsa. Treatment of the latter is similar to the one found in Kālottarāgama IFI. T. 59, ch. VII p. 35 śloka-s 6-12. This Ms. of the Vātulaśuddha has many variant readings.

Beginning

Fol. 253 (1)a, l.1. prathamaṃ tattvabhedantu dvitīyaṃ varṇabhedakam / tṛtīyañcakrabhedantu caturthaṃ vargabhedakam / pañcamaṃ varṇabhedantu ṣaṣṭhaṃ praṇavamucyate / saptamaṃ brahmabhedantu aṅgabhedantu cāṣṭamam / navamaṃ mantrajātantu daśamaṃ kīlakamucyate / etāni daśabhedāni kīrtitāni krameṇa tu / eteṣāmeva pūrvantu tattvabhedaṃ vadāmyaham / tattvantu trividhaṃ jñeyaṃ tasya bhedaṃ śṛṇuṣva hi / śivassadāśivaścaiva maheśo mūrtayastridhā / śivatattvaṃ mahāsena niṣkalañceti kīrtitam / sakalanniṣkalañcaiva śadākhyamiti cocyate / maheśaṃ sakalaṃ vidyāt trividhāste bhavanti ca /

End

Fol. 255 (3)b, l.7. akṣarakramamaṃ / akāraṃ mūrdhni madhye tu ākāraṃ mukhavṛttake / ikāra(ṃ) locane yo'sya u ū śravaṇayostathā / ṛ ṝ ca nāsāpuṭayo (r) lṛ lṝ caiva tu gaṇḍayoḥ / e ai caivoṣṭhayo(r) nyasya o au daśanayostathā / aṃ aḥ itye (tau) lalāṭe ca nyaset saṃ rasanopari / kavargandakṣiṇe haste cavargaṃ vāmakare nyaset / ṭavargañca tavargañca jaṃg(ṅgh)ayorvinivesayet / pavargaṃ pārśvayoḥ pṛṣṭhe nābhau hṛdi ca vinyaset / yakārantu gale nyasya rephaṃ kukṣau tu vinyaset / lakārannāsikāgre tu vakārandaśanopari /

175.21 ŚIVAPŪJĀSTAVA

of Jñānaśambhu

The Śivapūjāstava explains in 47 verses the various rites of Śivapūjā. The text under notice contains 11 śl. in this order: 36, 39, 40, 42-46 and 10-12. Printed: Śivāgamaparipālanasaṅgha, Devakottai 1935, (Devanāgari along with a commentary in Sanskrit).

Beginning

Fol. 256a, l.1. āvāhanaṃ svātmani citprakāśan(s)tatra sthitissthāpanamīśvarasya / sānnidhyamātmeśvarasannidhānaṃ saṃrodhanaṃ svasya śive nirodhaḥ //

End

Fol. 257a, l.4. candrasrāvisudhāmayena haviṣā nābhisthakuṇḍe'nalaṃ santarpyeśamayaṃ śivāspadagatavyomni sthite sarvage / kandodbhūtaśivāṇunādaśikhayā vṛttyātmasaṃvedanaṃ śaivaṃ (e) jyotiṣi yaḥ karoti puruṣo muktassa evākṣayaḥ //

176

AMARAKOŚA AND ŚAIVA TEXTS.

RE 10.859. PL.; 131 fols.; 278 × 29 — 334 × 41 mms.; 3-9 lines; bad condition; Grantha and Tamil; date: Śrīmukha Puraṭṭāci (see fol. 88b); ownership: Tyāgarāja, son of Gaṇapati Paṇṭāram (see fol. 117a); origin: Vedāraṇyam.

Blank folios: 95b and 117b.

General contents

1. Fols. 1a-88b: Nāmaliṅgānuśāsana; 2. 89a-94b: Nāgapratiṣṭhā; 3. 96a-106b: Stotra-s; 4. 108a-116b: Vratanirṇaya; 5. 118-131a: Śrāddhavidhi.

Fol. 95a contains some names of Tattveśvara-s; 107a brief treatment of Sāmudrikalakṣaṇa; 107b, method to prepare some traditional medicine and 131b, words like pitulādi, mātulādi and kāruṇyapitṛ etc., in connection with tarpaṇa to the departed souls.

176.1 NĀMALIṄGĀNUŚĀSANA

This text contains the Nāmaliṅgānuśāsana (or Amarakośa) of Amarasiṃha. This is complete. Several edns.: e.g., text with com. N.S. Press. Bombay.

Beginning

Fol. 1a, l.1. vāgīśādyāssumanasassarvārthānāmupakrame / yannatvā kṛtakṛtyā nastannamāmi gajānanam // vāgarthāviva sampṛktau vāgarthapratipattaye / jagataḥ pitarau vande pārvatīparameśvarau // yasya jñānadayāsindhoragādhasyānaghā guṇāḥ / sevyatāmakṣayo dhīrāssaśrīyai cāmṛtāya ca // samāhṛtyānyatantrāṇi saṃkṣiptaiḥ pratisaṃskṛtaiḥ / sampūrṇamucyate vargairnāmaliṅgānuśāsanam //

End

Fol. 88b, l.2. kṛtaḥ (kartarya) saṃjñāyāṃ kṛtyāḥ karmaṇi kartari / (a) ṇādyantāstena raktādyarthe nānārthabhedakāḥ // iti vācyaliṅgaśe . . . ṣaṭsaṃjñakā(s)striṣu samā yuṣmadasmattiṅavyayam / iti aliṅgaviśeṣaḥ / paraṃ virodhe śeṣantu (jñeyaṃ/ śiṣṭaprayogataḥ // iti liṅgādisaṅgrahavargaḥ / ityamarasiṃhakṛtau nāmaliṅgān(uśāsane sāmānya) kāṇḍastṛtīyassāṅgopāṅga eva samarthitaḥ / kaveramarasiṃhasya kṛtire(ṣā) ... ācandratārakaṃ stheyannāmaliṅgānuśāsanam / akṣaraṃ yat paribhraṣṭaṃ mātrāhīnantu yabdh(avet) . . . saḥ kasya nādivyatikramaḥ / hariḥ oṃ / śrīmukha puraṭṭāci eḻuti niraintatu / maṟai kāṭa . . . ṟu . . .

176.2 NĀGAPRATIṢṬHĀ

Similar to n° **48.4**. This is incomplete.

Beginning

Fol. 89 (1)a, l.1. ataḥ paraṃ pravakṣyāmi nāgasthāpanamucyate / bhuktimuktipradandivyaṃ putrapautrābhiv(ardhanam) // sarvāriṣṭasuśāntyarthaṃ sarvakāmaphalapradam / viśeṣaḥ putravṛddhissyāt ripunāśaṃ śubhā ....

End

Fol. 94 (6)a, l.7. . . . sarvamaṅgalavādyakaissaṅghoṣya / āśīrvādaṃ vidhāya / tā . . . . kṣīrāmodakan(kṣirānnodakam ?)stathā / nāgaprītikarañcaiva athaśśāntim . . . . kṛtvā aṣṭamā nāgeśvaravratapradakṣiṇaṃ kṛtvā . . .

176.3 STOTRA

This text contains verses in praise of Vighneśvara, Subrahmaṇya, Dakṣiṇāmūrti, Śiva, Sadāśiva, śloka-s 1-13 from Śivānandalaharī, Rājarājeśvaryaṣṭaka, Mātaṅgīstotra, verses in praise of Caṇḍeśvara, Kṣetrapāla, and Tyāgarājasvāmin, and two verses at the end indicating the special days for the worship of different deities.

Beginning

Fol. 96a, l.1. kuṅkumavarṇacaturbhujayuktaṃ nāgamukhaṃ makuṭaṃ sakaraṇḍam / aṅkuśaladḍukadantasupāśaṃ vahniddhṛg(ś)aṃ(?) gaṇanāthasvarūpam / lambodaraṃ śyāmanibhaṃ gaṇeśaṃ kuṭhāramakṣasrajamūrdhvakābhyām / saladḍukaṃ dantamadhaḥ karābhyāṃ vāmetarābhyāñca dadhānamīḍe //

End

Fol. 106b, l.1. durgātvañca navamyāntu daśamyāṃ tu yamārcitaḥ / ekādaśyāṃ viśvadevāḥ dvādaśyāntu janārdanaḥ // 5 //

176.4 VRATANIRṆAYA

This text deals with the fixation of the time or period for undertaking religious observances and rites: Pradoṣavrata, Śivarātrivrata, Umāmaheśvaravrata, Kedāravrata, Anantavrata, Varalakṣmīvrata, Kṛttikāvrata, Vighneśvaravrata, Skandaṣaṣṭhīvrata, Vināyakacaturthī, Kṛttikādīpa, Ekādaśīvrata, Śrījayantī, Navarātrivrata, Ārdrāvrata, Naṭeśābhiṣeka, Amāvāsyāvrata, Aruṇācaladīpa, Viṣṇudīpa, Narakacaturdaśī, Dīpāvalī, Rāmajayantī, Janmanakṣatra, Matsyajayantī, Dattātreyajayantī, Kūrmajayantī, Garuḍapañcamī, Kalkijayantī, Ṛṣipañcamī, Vāmanajayantī, Kapilaṣaṣṭhī, Paraśurāmajayantī, Ardhodaya and Saṅkrānti and the period of Agninakṣatra.

Beginning

Fol. 108 (1)a, l.1. pradoṣavratanirṇayaḥ / ubhayossandhyayormadhyādyadi vā syā(t) trayodaśi / pūrvasminneva kartavyaṃ pūjanaṃ parameśituḥ // divasasyāṣṭame bhāge trayodaśītithiyutā / tasminneva dine kuryāt pūjanaṃ parameśituḥ //

End

Fol. 116 (9)b, l.5. yājve (yāṃye ?) parārdhe'pyatha kṛttikāyāṃ bhānau sthite rohiṇī pūrvapāde / mṛddārupāṣāṇaśilādikarmakartā vināśaṃ munayo vadanti //

176.5 ŚRĀDDHAVIDHI

This text prescribes the procedure for performing the (annual) ceremony for the departed soul, one special ritual for ācārya and nirvāṇadīkṣita and other for all others.

Contents

1. Fol. 118a-125b: Sāmānyaśaivaśrāddhavidhi; 2. 126a-131a: Viśeṣaśaivaśrāddha.

Beginning

Fol. 118 (1)a, l.1. ābdikadināt pūrvedyuḥ astamanānantaraṃ kartā nimantraṇārthaṃ viśvedevārthamubhayoḥ pitrarthaṃ trayāṇāmātithyābhyāgatārthamubhayoścālābhe viśvedevārthamekaṃ pitrarthamekañca niścitya etasmin viśvedevau dakṣiṇavāmakrameṇa bāhumūlayorekasmin pitṝn dakṣiṇārdhaṃ śiro vāmaṃ vibhāgena pūjayet /

End

Fol. 131 (6)a, l.3. svarūpāya viśvadevāya iti ca pitṛsthānasya skandacaṇḍagaṇādhīśasvarūpāya pitṛpitāmahaprapitāmahāya iti ca krameṇa kartavyaḥ / evaṃ śrāddhavidhiḥ / āmaṃ pākaṃ hiraṇyañca śrāddhasya trayamucyate /

177

Śaivāgama Texts

RE 10.860. PL.; 133 fols.; 291 × 31-38 mms.; 3-9 lines; good condition but some leaves are damaged; Grantha and Tamil; old; origin: Vedāraṇyam.

Blank folios: 1^{D}b, 1^{E}b & 14^{A}b. There are 2 fols. with n° 20 and 58 and 1 fol. unnumbered (= 44A) (see below).

General contents

1. Fols. 1^{F}(95)a-16b: Varṇāśramācāravidhi; 2. 17a-88a: Varṇāśramasamayācāracandrikā; 3. 88b-100b: Śivastotra; 4. 101a-106b: Gurumāhātmya; 5. 106b-108b: Śaivamahimā; 6. 108b-112b: Sāmānyalakṣaṇa; 7. 112b-116a: Muktātmanirūpaṇa; 8. 116b-118b: Muktisādhana; 9. 118b-119b: Saṅkīrṇaviṣaya.

Fol. 1 contains some numerals; 1^{A}a, some mantra-s (?) in Tamil; 1^{A}b, the last song of the Tiruvempāvai (Tamil); 1^{B}a, a subhāṣitaśloka; 1^{B}b, Jaratkārumantra to give protection from snakes; 1^{C}, lakṣaṇa of the Umākāntamaṇḍala, colours of the Īśānamukha, etc. and Īśānādiliṅgalakṣaṇa; 1^{D}a, the 3rd śloka of the Śivānandalaharī and the 1st śloka of the Śivāparādhakṣamāpaṇastotra; 1^{E}a, two śloka-s in praise of Vināyakastotra, Śiva, etc.; 120, māsikādivacana-s.

177.1 VARṆĀŚRAMĀCĀRAVIDHI

(Kāmikopabheda).

This text offers a treatment of the conduct of the Śaivites professing caste and orders. Purification is dealt with at the outset for all pollutions including those which are caused by the death of a person. Śrāddha-s of various kinds are treated. Paśulakṣaṇa, Pratyābdikaśrāddha and Kalāśodhana are then dealt with. Fols. 15a & 16b have the words dvitīya sarga and tṛtīya sarga in the margin. It is not, however, clear why the word, sarga, is used here, which is normally used in poems (kāvya). It is equally hard to find out the portion which should form part of the first sarga. The text contains 165 śloka-s. According to the colophon on fol. 16b, the author is the sage Praṇava, and the treatment is based on one of the upāgama of the Kāmikāgama; it may be an extract or a part of an Upāgama. Praṇava, Trikala and Hara are the three Śiva-s who were taught Kāmikāgama by the Supreme Paramaśiva.

Beginning

Fol. 1^{F}(95)a, l.1. varṇyādikṛtyeṣu ca karmaśuddhirgavyāt bhavet sarvanarasya bhūmau / ataḥ pibeyaṃ manunā(tmavidyā ?) śivākhyatattvatritayāt svadhāntam // 1 // gṛhe narādermṛtibhuktisuptisthale śuddhirjalagomayābhyām / bhūmāvadṛṣṭāmiṣaloṣṭaśuddhirbhavettadā gomayalepanena // 2 // jāgrādyavasthāsu ca mānasaṃ vāpyamānasaṃ yat kaluṣapraṇītam / tatsarvaśuddhe kṛtaniṣkṛteśca suddhirbhavati prāśitapañcagavyāt / 3 //

End

Fol. 16b, l.4. ye rejurdinakarakoṭiratnabhāt(g)bhiḥ pratyaṇḍaṃ paraśivaśakticoditāssyuḥ / te rudrāḥ punarapi dīkṣitaṃ paśūnāṃ śaivānāṃ na hi kṛtakṛtyalopadoṣaḥ // 165 // ityetatkāmikopabhedaparigrahāt praṇavarṣipraṇītavarṇāśramācāravidhissamāptaḥ / śrīvedāraṇyeśvarāya namaḥ / śubhamastu // tṛtīyassa(rgaḥ ?) / ye śuddhaśaivā(a)kṛtasatkriyābhirdakṣādibhirvarṇacatuṣṭaye`pi / teṣāntu nāśaucamiti pragītaṃ tathāpi śrutyām-

(?)tridi(?)nā . . . muktam // viprasya rudro nṛpateśca viṣṇurviśo vidhātā vṛṣalasya jiṣṇuḥ / kulocitācāravivardhanāya pravartitunte hyadhidevatāssyuḥ //

177.2 VARṆĀŚRAMASAMAYĀCĀRACANDRIKĀ

(Kāmikopabheda)

Similar to n° **177.1**.

From the colophon on fol. 52b (iti durvāsasā proktaṃ pradīpanṛpateḥ puraḥ / babhāṇa jiṣṇave paścāt hārīto munipuṅgavaḥ / iti varṇāśramasamayācāracandrikānāmni śrīmadupāgame durvāsapradīpasallāpe muktitattvajñāne vicāraṃ kiñcit paryavasitam /), it is learnt that what Durvāsas uttered on the conduct of castes and stages in life was reproduced by the sage Hārīta to king Pradīpa. This topic forms part of the "Upāgama" of the mūlāgama Kāmika. The other colophons (fol. 40a, 66a, 80b & 88a) mention this text as forming part of a Hārītopākhyāna. Hārīta is the narrator. Vide:– colophon fol. 32b. Here it is said that this text illumines or makes clear the subject matter muktitattvajñāna,dealt with in the Upāgama. Hārīta was well-versed in Āgama texts like Kāmika (fol. 40a) and in the 28 Āgama texts (fol. 66a). Indra is stated to have raised some problems which were clarified by Hārīta (fol. 66a, 80b & 88a). In this connection, see the introductory section, Mṛgendrāgama, Vidyāpāda (which is also an Upāgama of the Kāmikāgama) in which Indra narrated the text to sage Hārīta and Hārīta narrated the same to the sages.

The text is divided into sections called upadeśa. However, the expression aṣṭamasarga is written on the margin of fol. 65a. The text n° **171.1** is divided into sarga-s but this cannot suggest that **171.1** & **171.2** could have formed a single text. Upadeśa 5, 6, 8 & 9 are marked in the margin of fols. 22b, 32b, 37b, 40a, 46b & 70b respectively. The colophon on fols. 58a, 66a, 80b and 88a mention the upadeśas as 7, 9, 10 & 11. The fols. 38a, 40a, 48b & 52b have fresh numbering. The essence of the Śaiva philosophy is given in 56 śloka-s in fols. 48b-52a. Writing is in Tamil on fols. 60a-62a & 70b-79b. On the margin of fol. 59a, the words dakṣinadeśe anuṣṭheya are written indicating the treatment from this fol. is about the practices which prevail in South India, perhaps Tamil Nadu. Fol. 20 which follows fol. 19 immediately does not form part of this text, as the next fol. 20 is in continuation of fol. 19. Similarly, fol. bearing n° 44a having the writings in only one line does not form part of this text. This text is different from the printed text with the name Varṇāśramacandrikā, Grantha, Kumbakonam, 1930.

Contents

1. Fol. 17a-22b: Samayabheda, Māyāvāda, Satkāryavāda, Patilakṣaṇa; 2. 22b-37b: Bhairavāvatāra, Mahāvrata, Pāśupata, Śākta Vārāhī, Kālīpūjā, Tripurasundarī, Mātaṅgī, Durgālakṣmīsarasvatī, Kārtavīrya, Ṣāḍguṇya; 3. 38a-40a: Nāstikanirākaraṇa, Paramatanirākaraṇa; 4. 40a-46b: Vedāntācāratirodhapāśa, Vedāntavijñāna, Brahmasāyujya, Advaitadhyāna, Dvaitakhaṇḍana; 5. 46b-52b: Tattvajñāna, Vedāntasāra; 6. 52b-58a: Āhnika, Śauca; 7. 58a-64b: Dakṣiṇadeśācāra, Nauyāna, Nandavana, Jñānācāra; 8. 65a-66a: Āśauca and Ācāra; 9. 66b-80b: Amāvāsyā, Gṛhasthanityavidhi, Śrāddha, Hiṃsā, Mṛgayā; 10. 80b-88a: Paramahaṃsa, Aṣṭasiddhi, Patitācāra, Utsavācāra.

Beginning

Fol. 17a, l.1. hārīta uvāca – bauddho'pi daivaṃ bhṛtaromaśīrṣaṃ nagnaṃ sadā bhāvayati yoganiṣṭham / na cārhatā tasya gatipradāne siddhāśca bhuktāmiṣato hatāssyuḥ / ājīvako hyāhikasatkriyo'pi jiveṣu kañcit tapasā mahāntam / smaran svadaivaṃ kimu lābhameti khedaṃ vinodghātaśiroruhārtham // 2 // mṛtasya jīvāturaśokavṛkṣacchāyeti hiṃsā paramantapaśca / mūlasthitaṃ padmakṛtāṅkalagnahastañjinaṃ dhyāyati tanmatasthaḥ // 3 //

Colophons

1. Fol. 22b: (margin) pañcamopadeśaḥ / 2. 88a: iti śrīmadindrapraśne hārītopākhyāne samayācāraprakāśakacandrikānāmopāgame ekādaśopadeśaḥ /

End

Fol. 88a, l.4. dāsīdāsādayaścāpi śivakiṅkaratāṃ gatāḥ / kuṇḍako golako vāpi brāhmaṇādadhiko bhavet // 100 // ye martyāḥ praṇatibhiraiśamūrtibhede tantroktaissumadalatoyayuktamantraiḥ / liṅgādau kramavidhimādarācca cakruste rejuśśivasamatāmupetya muktau / iti śrīmadindrapraśne hārītopākhyāne samayācāraprakāśakacandrikānāmopāgame ekādaśopadeśaḥ // śubhamastu //

177.3

CANDRAJÑĀNĀGAMA

Śivasthalādistava

This text contains verses in praise of the shrines of Śiva, the forms of Śiva, Śivaśakti, Śivarūpa etc. At the end, sage Praṇava is stated to have given a discourse on these topics to Viṣṇu. Bṛhaspati, who listened to this, conveyed it to Indra. Sage Hārīta is stated to have given an exposition of these topics following the expressions in the Candrajñāna Āgama. The verses are not numbered in proper order, as in fol. 90a, 92a and 97a. IFI. T. 12 & T. 185 do not contain the treatment of this topic.

Beginning

Fol. 88b, l.1. cakāra cakratuścakrurindro brahmavidhū surāḥ / purā śivārcanāṃ bhūmāvatra mānaṃ trayīvācaḥ // 1 // śiro(aḥ) pādañca sandraṣṭuṃ śrānte sati vidhau vidhau / ko tacchivavidhau śaktassarve śaktāśśubhe vidhau // 2 //

End

Fol. 100b, l.2. sarvabhūtapiśācādīn nṛttayuktam ato naṭam / śaṅkaraṃ śaṃkṛte naumi śivaṃ śivakṛte sadā // ityuktvā virarāmāsau viṣṇave praṇavaḥ pura(ā) iti candrajñānavākyaṃ jahārendrāya vākpatiḥ / tasmādiyaṃ girāṃ vīciścandriketi prakīrtitā / śubhamastu / evaṃ candrajñānāgamavacanaiḥ prapañcitatvāt hārītamaharṣiṇā upāgamam iti pratītam // hariḥ oṃ / viśvanāthāya namaḥ / vedāraṇyeśvarāya namaḥ /

177.4

CANDRAJÑĀNĀGAMA

Gurumāhātmya

This text speaks of the greatness of a preceptor. It contains 81 śloka-s. On the margin of fol. 101a, the word gurusvīkāram, is written, suggesting that the contents of the text include choosing of a preceptor. At the end, it is stated that this portion is taken from Candrajñānāgama.

Beginning

Fol. 101, l.1. puṇyabhūmau samudbhūtaḥ putrapautrakramaṃ gataḥ / sarvalakṣaṇasaṃyuktaḥ śreṣṭho gururudāhṛtaḥ // 1 // durācāraparān martyān svācāre sthāpayan yadi / śaive so'yaṃ guruśreṣṭha iti śrautāgamoditam // 2 // īṣadarthantu vā gṛhya śivasūktaṃ paṭhan dvijaḥ / adhītasarvavedāṃśca śaivavaidikayorguruḥ // 3 //

End

Fol. 106b, l.3. martyo mantrasmṛtau mūḍho vṛthākāṣṭhadhagagninā / dīkṣāṃ kurve'hamityuktvā rūkṣāṃ kurvati so'ṃhasā // 79 // śāstradṛkśūnyaśiṣyasya śāstradṛkgṛhīto guruḥ / tayorgatirabhūdandhasyāndhadarśitavartmavat // 80 // vyadyotiṣṭa gurutvena gṛhī sarvāśramasya ca / annadānāgnihotrādhyāpanādyāhnikabodhakaḥ // 81 // śubhamastu // etac candrajñānoktam //

177.5 ŚAIVAMAHIMĀ

This text gives in 23 śloka-s the conduct of persons who worship Śiva and lead their lives as Śaivites, distinct from those who follow the Smṛti rules.

Beginning

Fol. 106b, l.7. annade'bhayade sūte varṇade copadeṣṭari / yadgurutvantadekasmin ye'sya svāntāni kassa hi // 1 // yaḥ pravīṇaśśaivaśāstre kriyāpāde viśeṣataḥ / na varṇamāśramantasya gauravaṃ hantumut(l)baṇam // 2 // sādhakatvaṃ bodhakatvaṃ sākṣitvamupadeṣṭṛtā / caturvidhagurutvañcāpyekasmin māstu karmaṇi // 3 //

End

Fol. 108a, l.7. asakṛjjalapānācca sakṛttāmbūlabhakṣaṇāt / upavāsavrataṃ sarvaṃ vyarthamityabhidhīyate // 22 // pāraṇādivasasvāpāt brahmahatyāśataṃ bhavet / atastvāsāyamasvapno vratasyoktaphalaṃ yathā // 23 //

177.6 ŚAIVASĀMĀNYALAKṢAṆA

This text contains the characteristic traits and conduct of a Śaiva in a general way. Three śloka-s from 58 are not marked with numbers.

Beginning

Fol. 108b, l.2. brāhmaṇādi caturṇāñca jātidharmaṃ(ḥ) pṛthak yathā / tathaiva karmabhedāssyuḥ kecicca nityakarmasu // 1 // vyaktibhedānna bhidyante brāhmaṇatvādijātayaḥ / śāstrasiddhau hi sāmānyannityānekasamanvitah // 2 // yajñena brāhmaṇaśśuddhaḥ nṛpo nyāyavijṛmbhaṇāt / viṭśūdrayorarthadānaṃ guṇaṃ(o) jātam(o) dvijanmanaḥ // 3 //

End

Fol. 112b, l.3. māyāśrotoviśuddhyarthaṃ sañcitaṃ pariśodhayet / tenaiva yonayo naṣṭāstvanantāḥ paśubhogadāḥ // jātyāyurbhogasaṃskārā api śuddhāśśiśo(ḥ) punaḥ / nāṅkuranti śarīrāṇi (a)pyuṣṭabījodbhidādivat // na bhogadāyakaṃ deheṣvatipuṣṭaṃ śivāgninā / patraṃ vā pitṝṇāṃ karma parameśaniyogataḥ // śubhamastu //

177.7 MUKTĀTMANIRŪPAṆA

This text gives the description of the nature of the soul during the state of release. Incidentally, the means of getting release is also treated. This has 57 śloka-s.

Beginning

Fol. 112b, l.6. saptasūtrakṛto yajñaḥ saptatanturitismṛtaḥ / śāstraṃ maṇṭapaṃ kuṇḍaṃ tilakaṃ kumbhameva ca // upavītaṃ pāśasūtraṃ śivadīkṣāṅgamīritam / pañcasūtraṃ liṅgalakṣatrisūtrantu sukarmasu // tattatsūtravibhāgena kuryāddīkṣāṃ sumuktaye // 2 // deśikamanuprāpya dīkṣāvicchinnabandhanaḥ / prayāti śivasāyujyaṃ nirmalo nirupaplavaḥ // 3 //

End

Fol. 116a, l.5. tattvādirūpasmaraṇaṃ bhāvanābhyarcanākriyā / krauryādibījamantrast(h)ai(ḥ) pāśacchedaṃ karoddhṛtā // 55 // vidagdho pāśavicchede manovākkāyakarmasu / paśvanugrahakartā syāt prāsādādhvani laṃpaṭaḥ // 56 // yogābhyāseṣvaśaktaścedyogapādaikavīkṣaṇāt / parakāyapraveśātmagrahaṇādi vibhāvayet // 57 // śubhamastu om //

177.8 MUKTISĀDHANA

(Candrajñāna and Lalitāgama)

This text deals with the means of attaining mukti. Realisation of one's union with Śiva is declared as the means and this is to be achieved in the state of jīvanmukti which is stated in 20 śl. as attainable through initiation(dīkṣā). Yogic practice is then declared in the Candrajñānāgama as the means. The same is explained further on the line of treatment contained in the Lalitāgama. Vide:– 1. iti candrajñāne yogānuṣṭhānānmuktiḥ (fol. 117b, l.3); 2. iti lalite fol. 118b, l.6.

Beginning

Fol. 116b, l.1. sarvadevamukhārohyagniveśadharo haraḥ / tadīyahṛdayābjañca tadvadvyāpakatāṃ gatam // 1 // bhagavānniṣkalo'pyasmin sakalassaṃsthitaśśivaḥ / tasyābhimukhyakaraṇamāvāhanamiti smṛtam // 2 // brahmaviṣṇvādayassame jīvā(ḥ) pṛthivyāditattvapāḥ / śaktayaśca śivākārā(ḥ) pṛthageva samīritāḥ // 3 // ye kāṅkṣitāstu kṛtvārtha(ā)n(s)tānstānn( )āvāhayet guruḥ / codayet dāpayeddhavyaṃ kṛtyāṃ tān visarjayet // 4 //

End

Fol. 118b, l.4. dvādaśāntāvadhi prāṇavyāpinyādi vibhedataḥ / unmanyante layardhavinyam(?) śaktyatītamanāmayam / turyātītamedhāṃśunibhanandaguṇodayam / jīvaṃ śivena yan(d)yogassāyujyamiti saṃsmaret / hariḥ oṃ / iti lalite / vedanātho'vatu /

177.9 SAṄKĪRṆAVIṢAYA

This text contains miscellaneous matters. Fol. 118b, refers to the duties of householders; fol. 119a contains the names of Vaiṣṇava Svayambhū places and list of some things pure.

Beginning

Fol. 118b, l.6. kṛtyeṣvaparokṣeṣvanarthakṛtā pūrvāpareṣu // naiṣṭhikasya guroḥ kintu gṛhasthassarvakṛdbhavet /

End

Fol. 119b, l.1. yadvanyaṃ bhakṣituṃ svādu patraṃ puṣpaphalādikam / bhakṣayedakṣayantasmāt bhavedyadi na doṣakṛt / iti manuḥ //

178

Śaiva Āgama-s & manuals

RE 10.864. PL.; 114 fols.; 388 × 31-36 mms.; 5-12 lines; several leaves are much injured; Grantha; old; origin: Vedāraṇyam.
Blank fol.: 57b.

General contents

1. Fols. 1a-2b: Rauravottara-Ratnaliṅgapratiṣṭhā; 2. 2b-4a: Liṅgalakṣaṇa; 3. 4a-7b: Bahuliṅgapratiṣṭhā; 4. 8a-10a: Kāmika – Bāṇaliṅgapratiṣṭhā; 5. 10a-11a: Nirmālyādi; 6. 11a-12a: Kāmika – Aṅgaliṅgapratiṣṭhā; 7. 12a-13a: Kāmika-Sārvadeśikaliṅgapratiṣṭhā; 8. 13a-15b: Liṅgalakṣaṇa; 9. 16a-21a: Suprabheda; 10. 21a-22b: Aṃśumadbheda-Puṇyāhavidhi; 11. 22b-23a: Adhvasaṃkhyāna; 12. 23: Abhiṣekadravya; 13. 24a-29b: Ātmārthaprāyaścittavidhi; 14. 30a-31b: Ātmārthāṣṭabandhanavidhi; 15. 32: Kūpapratiṣṭhāvidhi; 16. 33: Prāsādaṣaṭślokī; 17. 33b-34b: Siddhāntasārāvali; 18. 34b-41b: Prāsādacandrikā; 19. 42a: Mahājālaprayoga; 20. 42: Saptaviṣuva; 21. 43a-48a: Prāsādavyākhyā; 22. 48a-55b: Siddhāntasārāvali-Prāsādamantravyākhyā; 23. 56: Śyāmalāvīrabhadramantra; 24. 57a-113b: Civappirakāca with commentary (Tamil).

Fols. 15b and 16a deal with Ghaṇṭālakṣaṇa, 30a with the methods of purifying things (metals) like gold; 114a has two lines in Tamil on the practices that are governed by the Śaivāgama-s and 114b few lines in Tamil on Vedāraṇya, the holy place.

178.1 RAURAVOTTARA
Ratnaliṅgapratiṣṭhā

In spite of the word "kāmike" at the beginning, this forms the 20th chap. of the Rauravottarāgama (IFI. Pub. n° 60); it deals with the installation of liṅga made from precious stones.

Beginning

Fol. 1a, l.1. kāmike / pratiṣṭhāṃ ratnaliṅgasya śrotumicchāmi śaṃkara / tatassarvantu saṃkṣepāt kathayāmi maheśvara // īśvaraḥ / ratnaliṅgapratiṣṭhāñca pravakṣyāmi samāsataḥ / tvaṃ śṛṇuṣva ruro samyak lakṣaṇañca tvamanagha // māṇikkaṃ mauktikaṃ vaiḍūryaṃ indranīlaṃ pravāḷakam / sphaṭikaṃ padmarāgañca puṣyarāgañca vidrumam // vajraṃ maratakaṃ kāntaṃ sūryakāntendukāntakam /

End

Fol. 2a, l.6. sarvāṅgaṃ kuśayā spṛśya śayanālliṅgamuddharet / prāsāde vā saye li . . . . puṇyāṅgam (puṇyāham ?) vācayettataḥ // mūrtinyāsaṃ tataḥ kṛtvā secayet sthāpitodakaiḥ / gandhādibhiryathābhya (reya svi ?)ṣṭānte homamācaret / ācāryaṃ pūjayettatra homakān paricārakān / pāyasena havirdadyāt brāhmaṇān bhojayettataḥ / iti rauravottare ratnaliṅgapratiṣṭhāvidhipaṭalaḥ viṃśatiḥ (viṃśaḥ) //

178.2 LIṄGALAKṢAṆA

This text discusses in brief the characteristics of the liṅga. The source is not known.

Beginning

Fol. 2b, l.3. . . . . . vāyubāṇaliṅgottamottamam / mudgamātrāpramāṇādi yavatrayatrayovadhi / bāṇaliṅgoddayākhyātaṃ(?) . . . . het // trimātrādiṣu mānaṃ yat liṅgandhāme pratiṣṭhitam /

End

Fol. 4a, l.5. sarvavittakaraṃ liṅgaṃ tribhāgaṃ sūtravarjitaḥ //

178.3 LIṄGAPRATIṢṬHĀ

This deals with the installation of several kinds of Liṅga. This is taken from the Kāmika and Sūkṣma. Vide:– fol. 4b, l.1. where Sahasraliṅgapratiṣṭhāvidhi is treated. Ayutaliṅga is treated on fol. 5a, l.1; fol. 7b, l.6. reads thus:– iti kāmike / sūkṣme / sahasraliṅgasthāpanapaṭalo aṣṭaṣaṣṭitamapaṭalah / This treatment is not traceable to any Ms. of these texts available in IFI.

Beginning

Fol. 4a, l.6. sthāpanaṃ sahasraliṅga(sya) vakṣye saṃkṣepataḥ kramāt / sama . . . ndaśivāyāme rudrabhāgavibhājite / ekādhikanavatyaṃ . . . viṣamāṃśaniveśitam . . . śaṃ sahasraliṅgānāṃ yavāṅgaṃ vya . . . ma . . . iti kāmike sūkṣme / liṅgāyāme tu vedāṃśe . . . ṃśe liṅgavistṛtam / athavā guṇabhāgaikaṃ pañcāṃśe dvādaśavistṛtam //

End

Fol. 7b, l.5. . . . . natvā liṅgasahasrakam / yaḥ kurvan śivaloke'pi śivena saha modate / ācāryaṃ pūjayettatra gobhūmikāñcanādikām / evaṃ yaḥ kurute martyaḥ sa puṇyāṃ gatimāpnuyāt // iti kāmike / sūkṣme / sahasraliṅgasthāpanapaṭalo aṣṭaṣaṣṭitamapaṭalaḥ /

178.4

KĀMIKĀGAMA (UTTARA)

Bāṇaliṅgapratiṣṭhā

This text deals with the installation of Bāṇaliṅga; it contains śl. 1-41a of chap. 36 of the SIAA edn. of the Uttarakāmikāgama (or chap. 38 of the work as given in IFI. T. 298B where the title is: Bāṇaliṅgodbhavapratiṣṭhāvidhi).

Beginning

Fol. 8a, l.1. bāṇaliṅgapratiṣṭhāntu vakṣye saṃkṣkepataḥ kramāt / bāṇo nāmāsuraḥ proktaḥ sarvasiddhyarthamādarāt // prārthayāmāsa pūjārthaṃ liṅgāni vividhāni ca / dattavān liṅgakoṭīnāṃ caturdaśa maheśvara(ḥ) / tāni sampūjya kālānte sthāneṣveteṣu nikṣipet / liṅgāttau kāḷikāgarte śrīnāge kanyakāśrame // kanyātīrthe ca nepāḷe mahendre cāmareśvare / anyatra ca nadīmadhye parvate ca viśeṣataḥ //

End

Fol. 10a, l.4. . . . pañcāṅgabhūṣaṇopetaṃ yāvatkṛtyaṃ samāpyate / antye'pi yajanaṃ kuryāt śāntihomaṃ samācaret // iti kāmikākhye mahātantre bāṇaliṅgapratiṣṭhāpaṭalaḥ //

178.5

NIRMĀLYĀDI

This text enumerates the kinds of nirmālya and explains them.

Beginning

Fol. 10a, l.6. devasvaṃ devatādravyaṃ naivedyañca niveditam / caṇḍadravyañca nirmālyaṃ nirmālyaṃ ṣaḍvidhaṃ bhavet //

End

Fol. 10b, l.4. etattrividhaṃ nirmālyaṃ caṇḍeśo'dhikṛto bhavet / bahi(ḥ) kṣiptamanirv(?)aṃ hi nirmālyaṃ manuvadyayet(jet)? / piśācānāñca sarveṣāṃ adhikāro bhavedyathā //

178.6

KĀMIKĀGAMA (UTTARA)

Aṅgaliṅgapratiṣṭhā

This is ch. 42 of the Uttarakāmikāgama (SIAA edn.). It deals with Aṅgaliṅga. The "principal" (pradhāna) liṅga is the one installed in the main temple to which are related the maṇḍapa-s, parivāra-s, gopura-s, prākāra-s etc. Aṅgaliṅga-s are the other liṅga-s which may be installed in the enclosures of the temple.

Beginning

Fol. 11a, 1.2. . . aṅgaliṅgapratiṣṭhāntu pravakṣyāmi samāsataḥ / pradhānamaṅgamityevaṃ dvividhaṃ liṅgamucyate / maṇṭapāḥ parivārā vā prākārā gopurādayaḥ / yasya liṅgasya vidyante tatpradhānamiti smṛtam // śubhāśāsaṃsthitaṃ bhuktyai muktyai sarvāsu dikṣu ca / prākāratrayabāhye tu yadi devāḥ prakīrtitāḥ // parivārādikantatra kuryādvā leśamārgataḥ / nityotsavādikantatra virodhāya na kalpate // aṅgaliṅgādyakā śuddhaśaivamārgeṇa kārayet /

End

Fol. 12a, 1.1. . . . . evaṃ yaḥ kārayedaṅgaliṅgaliṅgādessthāpanaṃ naraḥ / āyuḥśrīkīrtisaubhāgyā(a?)rajñabhogabahuprajāḥ / sālokatāntu dehānte śivena saha modate / ekādyaikaikavṛddhyā tu rudrasaṃkhyāvasānakam / aṣṭottaraśataṃ vātha tadardhaṃ vā tadardhakam / śataṃ vā śatamūrdhvaṃ vā śatordhvameva puṣkalaḥ / evaṃ yaḥ kārayet kartā sa evāhanna saṃśayaḥ / iti śrīkāmikākhye mahātantre aṅgaliṅgapratiṣṭhāpaṭala ekonaviṃśādhikaśatatamassargaḥ //

178.7 KĀMIKĀGAMA (UTTARA-)

Sārvadeśikaliṅgapratiṣṭhā

This text, which corresponds to Uttarakāmika 41.2-11a (SIAA edn.), deals with the installation of the Liṅga called Sārvadeśika which may be installed in any region, in any circumstance and for any purpose. At the end, a line in Tamil and Sanskrit asks the reader to find in the Kāmikāgama further details on the varieties of temples and of the results announced by the āyādi – computation of measurements.

Beginning

Fol. 12a, 1.5. kāmike / sārvadeśikasamjñasya vidhissarvatra sammataḥ / sāttvike rājase deśe tāmase vā prakalpayet / viśeṣādrājase deśe rājñāṃ vijayakāraṇam /

End

Fol. 12b, 1.4. . . . . tasmācchreyo'rthibhiḥ kāryaṃ sārvadeśikasaṃjñitam / tantrasaṃkaradoṣo'pi mantrasaṃkarajo'pi vā // ācāryasaṃkaro vāpi deśasaṃkara eva vā / kālasaṃkaradoṣaśca yugasaṃkara eva vā // anyeṣāṃ saṃkaro vāpi yato nānto viśiṣyate / paścātvimānabhedaḥ / paścādāyādiphalakramaḥ / "yitu kāmikattilē kaṇṭukoḷḷavum" // iti pūrvakāmike //

178.8 LIṄGALAKṢAṆA

This text deals with the characteristics of the man-made Liṅga. This topic is treated in all the Kriyāpāda-s (eg. Ajitāgama IFI. Pub. n° 24-I p. 22).

Beginning

Fol. 13a, l.1. samakhaṇḍaṃ varta(dh ?)mānaṃ śaivādhikyantrirādhi(śi?)kam / svastikañca sahasrākhyaṃ dhārāliṅgamiha dvijāḥ // uktayā samuddeśaḥ krameṇe(a)ṣṭa vidhīyate /

End

Fol. 15a, l.6. dṛśyabhāgamiti jñeyaṃ brahmaviṣṇuharātmakam / tasmādatha sthitaṃ liṅgaṃ (adhaḥ sthitaṃ liṅgaṃ ?) mūlenaiva parīkṣayet // ajñānāccodane kartuṃ mṛtyureva na saṃśayaḥ / sārvadeśikaliṅgānām itthaṃ lakṣaṇamīritam // pratiṣṭhāyā vidhānaṃ yat pūrvoktamiti neṣyate /

178.9 SUPRABHEDĀGAMA

This contains extracts from the Suprabhedāgama (see n° 122): Prāyaścitta, Liṅgapratiṣṭhā and Tantrasaṃkara are dealt with in this text. Under Prāyaścitta, expiatory rites for lapses while doing pūjā, and Adbhutaśānti are dealt with. The treatment of this topic has close agreement with that in ch. 55, Kriyāpāda of the printed edn. (Madras 1908). While dealing with Liṅgapratiṣṭhā seven kinds of liṅga are enumerated and their installation is described in six śloka-s for each, except for the last. The printed edn. (Kriyāpāda chap. 36) does not have the śloka-s for the first kind. The text under notice calls the third kind of liṅga as Gāṇa, while the printed edn. names it as Divya. Śaiva texts, are stated, while treating the third topic, to be of four kinds, Śaiva, Pāśupata, Soma, and Lākula. The first is stated to be saumya and the other three as raudra. Admixture of the practices in rituals of one with those of others is prohibited. Treatment of this agrees with that in the printed edn. (Kriyāpāda chap. 56) but breaks off in śloka 14a.

Contents

1. Fol. 16a-19b: Prāyaścittavidhi; 2. 19b-20a: Liṅgapratiṣṭhāvidhi; 3. 20a-21a: Tantrasaṃkaravidhi.

Beginning

Fol. 16a, l.2. athātassampravakṣyāmi prāyaścittavidhikramam / prāyākhyo'pi vināśastu cittasandhānamucyate // arcanādi hutāntañca prāyaścittamiti smṛtam /

Colophons

Fol. 19b: iti suprabhede pratiṣṭhātantre kriyāpāde prāyaścittavidhau catuḥpañcāśattamaḥ paṭalaḥ /

End

Fol. 21a, l.1. (mo)hena cet kṛtāntena rājarāṣṭraṃ vinaśyati / kimatra bahunoktena saumyenaiva prapūjayet

178.10 AṂŚUMADĀGAMA

Puṇyāhavidhi

See n° 91.24. Here the matter is taken from the Aṃśumadāgama. IFI. T. 158 contains the beginning of this on p. 188, breaks off in the next page and concludes on p. 207.

Beginning

Fol. 21a, l.1. atha puṇyāhavidhiṃ vakṣye śrūyatāṃ ravisattama / pakāraṃ pāpanāśaṃ syāt ṇyakāraṃ dehaśuddhaye // hakāramātmaśuddhiṃ syāt puṇyāhantu vidhīyate /

End

Fol. 22b, l.2. māṣamagnajalaṃ pītvā dehaśuddhyarthakāraṇam // puṇyāhaphalamevoktam ācāryādīṃśca pūjayet / evaṃ puṇyāhamākhyātaṃ śaṅkhapūjāvidhiṃ śṛṇu //

178.11 ADHVASAṂKHYĀNA

This text deals with the purification of the path (adhvan) which are six (mantra, pada, varṇa, tattva, bhuvana and kalā). Incidentally the measurements for some of the pāśa-s (bonds) and created beings and objects are also given. This purification is intended to be used in the act of initiation. The treatment is short and has no beginning. The source could not be traced. See 1. Mataṅgapārameśvarāgama (IFI. Pub. n° 56, Vidyāpāda ch. 24); 2. Suprabheda (Vidyāpāda, ch. 3, Madras edn., 1908); 3. Mṛgendrāgama (Vidyāpāda, pp. 345-456, Devakkottai edn., 1928).

Beginning

Fol. 22b, l.4. tṛṇāt ṣaṇṇavatilakṣaṃ latāyā navatī kramāt / sthāvarāśītilakṣantu pāṣānaṃ pañcaviṃśatiḥ // kramayorviṃśatītyakṣīnāgānāntu tathaiva ca /

End

Fol. 23a, l.3. mānuṣāścaiva vikhyātāḥ kramāt bhedāścaturdaśa / evaṃ krameṇa saṃśodhya dīkṣākāle viśeṣataḥ //

178.12 ABHIṢEKADRAVYAPRAMĀṆA

This gives the list of materials which are to be used while giving ablution to the idol. Twenty five materials are mentioned here. IFI. T. 184, 288 & 695, emumerate about a dozen, while T. 232 and 680, fourteen and T. 349, about forty.

On fol. 23a, Paḍikkaṭṭaḷai abhiṣekakrama is written to denote the name of the subject matter dealt with here. It means the measurement of the materials to be used according to the endowment made by the devotee.

Beginning

Fol. 23a, l.4. paḍikkaṭṭaḷai abhiṣekakrama(ḥ) / oṃ prathamantilatailañca dvitīyaṃ piṣṭacūrṇakam / āmalakantṛtīyantu rātricūrṇañcaturthakam //

End

Fol. 23b, 1.2. patrāmbu ekaviṃśatyā dvāviṃśacchṛṅgitoyakam / ratnodakantrayoviṃśaccaturviṃśat kusumodakam // śaṅkhodakaṃ pañcaviṃśat abhiṣekaṃ śanaiḥ kramāt / abhiṣekadravyapramāṇam //

178.13 ĀTMĀRTHAPRĀYAŚCITTAVIDHI

by Nigamajñāna

The Ātmārthaprāyaścittavidhi forms part of the Ātmārthapūjāpaddhati compiled in the 16th c. by Nigamajñāna (see IFI. Pub. n° 60, pp. 7-8 and IFI. T. 371 pp. 1112-1120). It lays down the procedure for undertaking the rituals of expiation for the shortcomings that occur while performing personal worship done generally in one's house. It contains citations from Kālottara, Kāmika, Cintyaviśva, Ṣaṭsāhasrikā, Sūkṣma, Tilakaparameśvara etc. The text under notice contains four more śloka-s (beyond the concluding one) than the work as given in IFI. T. 371 (see above).

Beginning

Fol. 24a, 1.1. athātmārthapr(āyaścitta)vidhiḥ / ātmārthaliṅgāśrayaprāyaścittavidhiḥ / ātmārthaliṅgāśrayaprāyaścittaṃ kālottare śrūyate / tadyathā / liṅgāśrayamatho vakṣye prāyaścittaṃ śikhidhvaja / svayaṃ vai sveṣṭaliṅgeṣu viśodhanam // paraiḥ kṛto'parādhastu śuddhistatra vidhīyate / sveṣṭaliṅge sādhake ca dvayaṃ syā(t)tra viśodhanam // aparādho dvividhā jñeyassvakṛtaścāparaiḥ kṛtaḥ /

End

Fol. 29b, 1.2. . . . śivavat pūjayet kintu svagurum śivaśāsane / kāmike / sāyamathānayorahnossāyaṃ prātaśca madhyame / caruṣṇurūpavāsaśca tyajedbhuktacatuṣṭayam // madhyamadvitayaṃ vātha tadarthandānameva ca / upavāsassamākhyātaśśāntiratra nigadyate // ityātmārthapūjāpaddhatyāmātmārthaprāyaścittavidhiḥ / śivakāmasundarīsametaśrīkanakasabhāpataye namaḥ //

178.14 ĀTMĀRTHĀṢṬABANDHANAVIDHI

This text deals with the procedure for doing aṣṭabandhana to the liṅga used in personal worship when it gets worn out. This is almost similar in treatment to that in IFI. T. 370 pp. 300-302.

Beginning

Fol. 30a, 1.3. athātmārthaliṅgāṣṭabandhanavidhirucyate / aṣṭabandhane jīrṇe sati sva(pūjaka)syānekadoṣāvahassyāt / ata eva punaraṣṭabandhanakartavyatām ityāgamabalena bāṇādau svarṇena rajatena tribandhena vā tithivāranakṣatrādikaṃ varjya madhyavedikāyāṃ madhye kumbhamuttare vardhanīṃ parito'ṣṭavidyeśvarakumbhān sakūrcān sapidhānān (aṣṭa)droṇaśālitadardhataṇḍulatadardhayuktān darbhāstaraṇasahitān saṃsthāpya śivacalanārthaṃ yātrāhomaṃ vidadhyāt /

End

Fol. 31b, l.3. (dhī)mān maheśvarān (sam)pūjayet / evaṃ yattu vidhānena sarvaśāntikaraṃ śubhaṃ / śrīkaraṃ vijayaṃ puṇyam āyurārogyavardhanam / āyuḥkīrtiñca vijayaṃ putrapautravivardhanam // iti ātmārthāṣṭabandhanavidhissamāptaḥ //

178.15 KŪPAPRATIṢṬHĀVIDHI

This is similar to n° 91.7 and agrees with it in most respects. IFI. T. 371 is also a similar Ms. Others, which treat this matter in a different way, are IFI. T. 58, 63, 69, 141, 252, etc. There are some expressions in Tamil, used to convey the sense of some words.

Beginning

Fol. 32a, l.1. uttarāyaṇakāle śubhadine śuklapakṣe sumuhūrte śubhavāre tu kūpasthāpanamārabhet / tadyathā kūpasya pūrve vā uttare vā (prapām) kṛtvā vedikāyāṃ sasūtrān sāpidhānān phalapallavahemakūrcasaṃyuktān kumbhānastreṇa prakṣāḷya gandhatoyenāpūrya aṣṭakumbhānaṣṭadikṣu saṃsthāpya madhye ekakumbhaṃ saṃsthāpya madhyakumbhe – oṃ hāṃ manonmanyāsanāya namaḥ / oṃ hāṃ manonmanīmūrtaye namaḥ / oṃ hāṃ manonmanyai namaḥ /

End

Fol. 32b, l.6. . . . gandhapuṣpadhūpadīpādikandattvā paścāt / agaru – uśīraṃ – lāmiccam – (ma)tsyākṣi poṉṉāṅkāṇi – mahāvāṭaṃ – kuruñciyaṣṭi – atimadhuram – aṅghṛikā . . . kkoṭi – kramaṭhaṃ – pañcaratnaṃ – etānyaṣṭadravyāṇi kūpamadhye vinikṣipya kūpatoyaṃ saṃgṛhya bhaktebhyo datttvā ācāryaṃ vastrahemāṅgulīyakaiḥ sampūjya / evaṃ martyaḥ yaḥ kurute saḥ puṇyāṃ gatimāpnuyāt / kūpapratiṣṭhāvidhissamāptaḥ //

178.16 PRĀSĀDAṢAṬŚLOKĪ

Similar to n° **146.2** & **157.5.**

Beginning

Fol. 33a, l.1. mūlāt kuṇḍalinīnivāsabhavanāt padmānmarāḷasvano halmātraḥ kṣaṇarociraṅkuranibho nābhyantamāste śivaḥ / ūrdhvantasya vitastilaṅghini pade(vedā)ṅgulaṃ hṛtpadaṃ phulladvahniśikhāprabhātadupari vyāpnoti medhā plutā // 1 //

End

Fol. 33b, l.2. (sā śaktiścatu)raṅgule vijayate kāpyunmanākhyā prabhoriṣṭe śakticatuṣkanāhataśivaḥ kalpārkakoṭidyutiḥ // 6 //

178.17 SIDDHĀNTASĀRĀVALI

by Trilocanaśambhu

Same as n° **145.1.**

This text contains śloka-s 6-12 in the Kriyāpāda and 9-14 in the Caryāpāda of the

Siddhāntasārāvali. The śloka-s from the Kriyāpāda deal with dīkṣā and prāsādamantra and those from the Caryāpāda, with the acts of expiation. At the beginning, there is the definition of prāsāda(mantra) and the mode of pronouncing the same.

Beginning

Fol. 33b, l.3. . . . śrīmatskandagurośśivena kathitaḥ prāsādamantro yathā prāṇo medhā kṣamākhyastadupari garalaścetanārdhābjamūrdhvam / daṇḍa(s)syāt paratastu śaktiraparā jñeyonmanāntaśśivo vācyaśśaktikalastathāśaśikalo'pyevaṃ vivasvatkalāḥ //

End

Fol. 34b, l.6. . . . . sindūrāruṇasa(u)prabhaṃ kṣapaṇakañcūḍāpade netrayośśaṅkhābhaṃ khamaḷīkalārghyamaruṇañcāntasthamabjāmbujam / vaktre kundaśaśiprabhaṃ bahiratho'pyantastanau niṣkalaṃ pāpī dravyaparigrahādyaghaharo nyāsaśśatordhvādhikaḥ // 6 // samāptam //

178.18 PRĀSĀDACANDRIKĀ

by Aruṇadeva

The Prāsādacandrikā is a work on prāsāda, the mūlamantra: pra means knowledge of Śiva, sā denotes the way for attaining mokṣa and da conveys the form of Śiva (fol. 35a, śl. 2). The text explains how this mantra is to be repeated in order to get mokṣa. Samarasa and Viṣuva are stated to be the two ways for repeating this mantra (fol. 35a, śl. 6). The former is the bare existence of everything in which all differences disappear (fol. 36b, śl. 39). The latter stands for effecting the union between the soul, mind and vital airs (fol. 37b, śl. 58). The text under notice begins with śloka 32, followed by śl. 31 & 33 and by 1, 2 etc. (according to the printed edn. CP. 1910). When compared with the printed edn. the śloka-s in the text are neither properly numbered nor are they in order; their total number is 157 while it is 154 ½ in the printed edn. IFI. T. 93 & 536 contain this text (the latter has 149 śloka-s). Adyar Des. Cat. Vol. X (pp. 516-517) and its Transcript copy (IFI. T. 93 p. 12) mention Aruṇadeva ,pupil of Jñānaprakāśaśivācārya, as the compiler of this work.

Beginning

Fol. 34b, l.8. candrayugmaguṇārdha(mā)tra(ā)tadardhataddaḷaṣoḍaśasyuttaratra daśābdhiṣaṣṭhibhujaṅgamaśravaṇakṣamā(aḥ) / darśaneṣu karāṃśabhāva itonmaṇī (paramāsanaṃ yasya) taṃ praṇato'smi niṣkala (mavya)yaṃ paramaṃ śivam // 1 // ādipañcamamṛtyubhūṣaṇa candrakhaṇḍa guṇāśradṛk bhānugadhvani sīrabhāskarasendu pṛk(t)tahalākṛtim(ḥ) / sāṃśumatriśikha dvibimba (gata) dvigup(b)jaka unmanaḥ pātu vassakalo parassakaḷākaḷassakalaśśivaḥ //

End

Fol. 41b, l.4. śrīmatprāsādamantrastu devadevena bhāṣitam / saptadhā varta(te yastu sa) sāṣṭottarva sarvatīrthaphalaṃ labhet / abrahmacārī brahmacārī asnātassnātako bhavet / sāṣṭottarva sarvatīrthaphalaṃ labhet / pitṛn (pitāmahāṃś)caiva tathaiva prapitāraśataṃ yatnāt trisandhyaṃ parivartayet / 55 / pitṛn (pitāmahāṃś)caiva tathaiva prapitājapedyassatatannaraḥ / a(ṇimādiguṇaiśvaryaṃ) ṣaḍbhirmāsairna saṃśayaḥ // 57 // iti prāsādacandrikāyāṃ mātrājyotikāraṇeśvarasthānaśūnyāṅgu(lā)dhvasamarasībhāvaviṣuvaśabdayojanavidhānavidhissamāptaḥ / śivāya namaḥ / subrahmaṇyāya namaḥ / śrī gurave namaḥ /

178.19 MAHĀJĀLAPRAYOGA

Same as n° 91.32. Also see Kriyākramadyotikā, comm. Prabhā, p. 409.

This text offers, in seven śloka-s, the way in which Mahājāla is to be used by the preceptor during funeral rites. The name Mahājāla comprises of all the material objects, and is made up of dharma and adharma. It is described to be a net. Ācārya shall employ the mantra-s effectively and keep it under control through yoga and transfer the soul of the departed into this net.

There are seven Mss. in IFI. with nos. T. 111, 246(3), 500, 507A, 570, 632 and 661. Except T. 507A and 570 which begin respectively with śl. 1a and with śl. 9a, these have śl. 1b-8b and among them, some have dropped few lines. IFI. T. 246(3) has a section in 15 śloka-s on Mahājāla which is different from that in the text under notice. T. 570 has the expression Siddhāntaśekhara at the beginning. This cannot be admitted, since the work Siddhāntaśekhara does not treat this topic. Mahājāla and other expressions are symbolical. The Kāmikāgama (Uttara-) S.I.A.A. ch. 27, śl. 67-74 speaks of Mahājāla in Nirvāṇāntyeṣṭi.

Beginning

Fol. 42a, l.1. (nāḍī)cakramidaṃ proktaṃ mahājālamatha śṛṇu / pṛthivyāditattvarūpantu jālagranthistu kīrtitam // 1 // jālarandhrañca rūpantu mahāmāyeti kīrtitam / akārādi ca yadvarṇantadvarṇamaṇirucyate // 2 //

End

Fol. 42a, l.7. suṣuptirnādasaṃyogāt . . . yyaśa – anti samāgatam / turyāntantu layasthānaṃ // mahasi paṭhyate pare // hariḥ oṃ //

178.20 SAPTAVIṢUVA

Similar to **162.26**. The treatment given here has close agreement with that in the Śaivāgamaparibhāṣāmañjarī of Vedajñāna (IFI. Pub. n° 60) Varga VII śl. 13b-27a. Vide:– Dīkṣādarśa (IFI. T. 66 p. 30) and Prāsādacandrikā (CP. Madras, 1901) śl. 59-77a for a similar treatment.

Beginning

Fol. 42a, l.8. prathamaṃ prāṇaviṣuvaṃ mantrasya viṣuvantathā / nāḍikāviṣuvaṃ paścāt praśāntaviṣuvantathā // 1 // pañcamaṃ śaktiviṣuvaṃ kālākhyaviṣuvantathā / saptamaṃ śivacaitanyaṃ layākhyaṃ viṣuvaṃ viduḥ // 2 //

End

Fol. 42b, l.7. . . . . tacchaktiviṣuvaṃ proktam unmanyākam . . . . // 12 // itthaṃ saptavidhandhyātvā viṣuvaṃ deśikottamaḥ / tadūrdhve cidghanānante nitye sarvaguṇānvite // 13 // namastattve karaṇātīte punarāvṛttivarjite / ātmānaṃ (vilayannītvā) śanaiḥ pūrṇānnipātayet // iti saptaviṣuvaṃ samāptam //

178.21 PRĀSĀDAVYĀKHYĀ

This text contains the Prāsādamantra along with a Tamil commentary upon it. There are eight śloka-s here of which the first two form part of the Prāsādacandrikā (śl. 27b-28b) (see **178.18**) and the last two form part of the Kāraṇāgama (Pūrva 30. 212). The source for the others is not known. The Sanskrit words in the śloka-s are explained in Tamil.

Beginning

Fol. 43a, l.1. akāraśca ukāraśca makāro bindureva ca / ardhacandranirodhī ca nādanādānta eva ca // śaktiśca vyāpinī caiva samanā unmanāntathā / vyomarūpastathānandā anāthā anāśritā tathā //

End

Fol. 48a, l.1. paramaśivanai nityannamāmi // kṛtvā hṛdgatāmañjaliñca kusumaṃ prāsādamantrān paṭhan / śaktyā niṣkalagocaraṃ samarasībhāvaṃ gatassādhakaḥ / dhyāyedvikrama śassa śakt(i)bhavane nādantathā binduke niṣkrāntaḥ kramaśastvaśaktikiraṇe (bhavane) syādevamāvāhanam // hariḥ oṃ //

178.22 SIDDHĀNTASĀRĀVALI

Prāsādamantravyākhyā

See **145.1** and **178.17**. This contains the text and commentary for śloka-s 6-12 in the Kriyāpāda of the Siddhāntasārāvali. The commentary agrees with that of Anantaśambhu (printed text GOML. Vol. XVII-XX Bulletin) and in IFI. T. 299 & 375 but the agreement is only partial. Several passages, which are cited in the commentary of Anantaśambhu, are not found in the text under notice. Passages found in this text on śl. 12 are not found in the printed edn. and IFI. T. cited above.

Beginning

Fol. 48a, l.3. śrīmatskandagurośśivena kathitaḥ prāsādamantro yathā prāṇo meḍhā kṣamākhyastadupari garalañcedanārdhābjamūrdhvam / daṇḍassyāt paratastu śaktiraparā jñeyonmanānte śivo vācyaśśaktikalāstathā śaśikalo'pyevaṃ vivasvatkalaḥ / gurūṇāṃ madhye subrahmaṇyasyāpi gurutvādvā agastyādīnāṃ gurutvena vā.gururityuktaṃ bhavati / anena subrahmaṇyasya guruviśeṣaṇena gurūṇāmeva prāsādamantropayogaḥ nānyeṣāmiti dyotitam / śivena śrīkaṇṭhaparame(śvare)ṇa prāsādamantraḥ kathitaḥ varṇitaḥ svābhimata iti bhāvaḥ / atra prāsādaśabdanirvacanaṃ śuddhākhyāyāmuktam / tadyathā / praśabdassyācchivajñānaṃ sāśabdo gatirucyate / daśabdo matsvarūpaṃ syāt prāsādamabhidhīyate //

End

Fol. 55b, l.7. nyāsaṣṣaḍaṅgaḥ kartavyo jātivṛktaḥ parasparam / sarvajñaśśaktiyuktaṃ tṛptiśaktiyuktaṃ śiraḥ // anādibodhaśaktyāḍhyā śikhā varmasu saṃyutam / svatantraśaktyā yo luptaśaktikannayanatrayam // anantaśaktisahitamastram evaṃ viśāradaiḥ / ṣaḍaṅgakamimaṃ nyāsaṃ kṛtvā dhyeyo maheśvaraḥ //

178.23 ŚYĀMALĀVĪRABHADRAMANTRA

This contains the Śyāmalāvīrabhadramantra, its Gāyatrī and Dhvanimantra. There are some Tamil words in this text. Śyāmalāvīrabhadram is the name written in the margin of fol. 56a. The word śyāmalā does not occur in the mantra.

Beginning

Fol. 56a, l.1. asya śrīvīrabhadrasya rudrarṣiḥ / gāyatrī chandaḥ / huṃ bījam / bhaṃ śaktiḥ / ḷaṃ kīlakaṃ / jape viniyogaḥ / vāmityādi nyāsaḥ kāriyaṅkaṇṭu tiyānu / mūlam / hrīṃ klīṃ śrīṃ vīrabhadra jaya jaya namassvāhā /

End

Fol. 56b, l.7. gāyatrī / oṃ haṃ vīṃ vīrabhadrāya vidmahe kaṅkālāya dhīmahi / tanno bhadra(ḥ) pracodayāt / iti ṣoḍaśadhā uccārya / iti dhvanimantraṃ japitvā / dhvani(ḥ) oṃ klīṃ śrīṃ vīrabhadrā(ya) jaya jaya namassvāhā /

178.24 CIVAPPIRAKĀCA with commentary

Same as n° **173.15**. This is complete. The name of the commentator is not known. Vētacittānta is given as the name of the work in the margin of fol. 57a. The beginning words of each verse are given in succession in the margin of each folio.

Beginning

Fol. 57 (1)a, l.1. oḷiyāṉatirumēṉiyumiḷatānamikamē akkiṉiyār varumāṇaikkaḻal nāḻ(ḷ)um maṟavāmal aḻiyāḻum malar tūvumaṭiyārkkuḻ(ḷ)amāṉa veḻ(ḷ)iyakum valitāya viṉai kūṭa ṇaivāve

End

Fol. 113 (57)b, l.1. etu. collappaṭṭa viyalirupattu kāriyamēḻū anupalattiyetu eṉiṟayetukkaḷaippārattu perukiyavuvamairāṉa kiṟippoṟṟiyiṉiṟuvi e.tu. attatil virivaitteḻiyavaṟivikkattakkavaḻiyiṉālēmikkappaṉ puvamai viṉaiyuvamai uruvumai eṉkiṉṟarālu niṟuttippiṉpiṉmuṉṟarumalaivoḻiyakkovoṉṟaṉ maiyiṟccāṟalāme e.tu. koḷvōṉṟanmaiyiṟ piṉmuṉṟākumalai vaṟiccollāmeṉṟavāṟu śrī kuruve tuṇai śrīmacchubhamastu

179

Pauṣkarāgama and other texts

RE 10.866. PL.; 238 fols.; 168.× 45-48 mms.; 10-16 lines; good condition; Grantha and Tamil; date: Krodhana Āvaṇi 1 (see fol. 182b), and Yuva Māci 21 (see fol. 232a); scribe (and ownership): Gaṇapatipaṇḍāra, son of Cellappaṇḍāra of Vedāraṇya (see fols. 182b & 232a); origin: Vedāraṇyam.

General contents

1. Fols. 1a-9b: Pauṣkarāgama; 2. 10a-167b: Pauṣkarapārameśvaravṛtti; 3. 168a-182b: Prāsādaṣaṭślokīvyākhyā; 4. 183a-186b: Civappirakācakkarutturai; 5. 187a-194b: Tukaḷaṟupōta; 6. 194b-214b: Jñāṉamaṉamālai; 7. 215a-216b: Civāṉantapōta; 8. 217a-232a: Civatattuvavivēka; 9. 234a-237b: Prāsādavidhi.

The fly-leaf contains a list of eight chapters of Pauṣkarāgama along with the number of grantha-s in each of them, and a note on some domestic transaction (of the owner of the Ms.); fol. 186b, Aṭivaravu (index) of some Tamil verses; fol. 216b, a śloka on the greatness of pitṛ or mātṛśrāddha day; fol. 232b, the last verse of the Tukaḷaṟupōta; fol. 233a, Aṭivaravu (index) of some verses on Śaivism; fol. 233b, note on technical terms like Unmanā and fol. 237b, brief statement on the Mahāvākya, etc.

179.1 PAUṢKARĀGAMA

Jñānapāda

Same as n° **168.4**.

This text contains chapters 1 & 2 of this Āgama and breaks off in śloka 5 of the 3rd chapter. The Pauṣkarāgama is the fourth among the seven upāgama-s of the Pārameśvara (26th Mūlāgama), the other six being: Mātaṅga, Yakṣiṇīpadma, Pārameśvara, Suprayoga, Haṃsa and Sāmānya. Pauṣkarāgama is the name according to Śaivabhūṣaṇa but it is Puṣkara according to the Kāmika (Pūrva) 1. 87b (S.I.A.A). Its Jñānapāda has been printed: 1. Chidambaram – Grantha – 1925 (with the Bhāṣya of Umāpatiśivācārya); 2. CP. Madras, Grantha, with Tamil meaning.

Beginning

Fol. 1a, l.1. śrīkaṇṭhagurubhyo namaḥ / ṛṣaya ūcuḥ / bhagavan devadeveśa brahmaviṣṇvindranāyaka / āpiṅgaḷajaṭājūṭa āropitārdhenduśekhara / vyāghracarmaparīdhāna tadūrdhvaṃ vyālabandhana / nityaṃ( )śatrumṛgānīkasevyamāna dayānidhe / lalāṭanetrasaptārcirdagdhatripuramanmatha / ambhodhimathanodbhūtaviṣanīlitakandhara /

End

Fol. 9b, l.7. atha māyākramāyātā samāsādupavarṇyate / mayatyasmājjagadviśvaṃ māyā tena samīritā / nityaikā vyāpinī vasturūpā karmāśrayā śivā / sādhāraṇī ca sarveṣāṃ sakalānāṃ munīśvarāḥ / pralaye līnadehasya karmiṇo'ṇoraharmukhe / dehādeḥ kāraṇaṃ māyā sūkṣmasthūlātmakasya tu / kalādīkṣitaparyantamavibhaktipurassaram / vibhaktatvādyathā bīje skandhaparṇaphalādikam / na ca gauṇamupādānantriguṇānāṃ vibhāgataḥ / guṇāvibhāga

179.2 PAUṢKARAPĀRAMEŚVARAVṚTTI

This contains the text (chap. 1 to 6) and a gloss for the Jñānapāda of the Pauṣkarāgama. Text and commentary break off in śloka 107 of the Puṃstattva paṭala. The gloss is written in Tamil with an admixture of Sanskrit words; it is almost identical with that in the printed text edited at Madras with Tamil meaning (see n° 179.1).

Beginning

Fol. 10 (1)a, l.1. ekaṃ pañcanamaskṛtya pañcaviṃśativigraham / kurve'haṃ pauṣkaravyākhyāṃ kiñcidarthaprakāśikām // ṛṣaya ūcuḥ / bhagavan deva deveśa brahmaviṣṇvindranāyaka // āpiṅgalajaṭācūḍāropitārdhenduśekhara // vyāghracarmaparīdhāna tadūrdhvaṃ vyāḷabandhana nityaṃ śatrumṛgānīkasevyamāna dayānidhe // lalāṭanetrasaptārcirdagdhatripuramanmatha / ambhodhimathanodbhūtaviṣanīlitakandhara // ṛṣikaḷ śrīkaṇṭhaparameśvaraṉai āmantraṇaṃ paṇṇukiṟārkaḷ / e. tu. he bhagavan samagraiśvarādiṣāḍguṇyasampannarē he deva prakāśamāṉavarē he deveśa vārīr devanāyakarē /

End

Fol. 167 (158)b, l.6. aiśvaryatattvattukkuṭaṉē katha(ā)prāptamāyirukkiṟa adharmattaiccollukiṟār // tatastvaiśvaryamohena viṣayeṣvapi saṃsthitāḥ / caranti kṣīṇakarmāṇaśśucīnāṃ śrīmatāṃ gṛhe // etu // tataḥ aiśvaryamaṭaintatarkkuppiṉpu tu viśeṣamuṇṭu / aiśvaryamohena aiśvaryamōkattiṉālē viṣayeṣu saṃsthitāḥ api viṭayaṅkaḷilē tār(t)pariyat(t)aiyuṭaiyavarkaḷāyirukkaiyiluṃ kṣīṇakarmāṇaḥ kṣīṇakarmaṅkaḷāykkoṇṭu śuci...

179.3 PRĀSĀDAṢAṬŚLOKĪVYĀKHYĀ

See **178.18**. This contains the Prāsādaṣaṭślokī (Pub.: Madras 1900) with a Sanskrit commentary whose authorship is not known. The text begins on fol. 168a which is numbered as 2, originally. Same as n° 834 Adyar Des. Cat. Vol. X (pp. 518-519).

Beginning

Fol. 168 (2)a, l.1. yathāmati gaṇādhī(śa)kṛpāleśānmayādhunā / śrīmatprāsādaṣaṭślokyā vyākhyānaṃ likhyate laghu // atha kila paramaśivavācakapañcākṣarabījabhūtasya hauṅkārasya trikalāpañcakalāṣṭakalānavakalādvādaśakalāṣoḍaśakalādibhedena śivāgameṣu bahudhā varṇitattvāt tatra dvādaśakalāprāsādasya mātrābhākāraṇākhyāni sthānaśūnyāṅgulādhvasu śaktyākṛtyoḥ kalāvyāptiṃ jñātvā ko vā na mucyate / iti mukhyatayā varṇitattvāt dvādaśakalāprāsādaṃ ṣaṭślokyā nirūpayiṣyan ācārya(ḥ) prāsāda(ṃ)hauṅkārasyotpattisthānaprabhāvyāptiṃ ślokārdhenāha //

End

Fol. 182 (16)b, l.2. unmanāparato devī tatrātmānanniyojayet / tasminyuktastadā atmā tanmayastatprajāyate / viṣuvaṃ vidhivat jñātvā ko na mucyeta bandhanāt / iti prāsādaṣaṭślokīvyākhyānaṃ samāptam / tripurasundaryai namaḥ / oṃ hāṃ hauṃ śivāya namaḥ / krodhana varṣam āvaṇi māsam / teti maṅgaḷavāramum urōkiṇinakṣattiramum kūṭiya puṇṇiyatiṉattil vetāraṇiyaṃ mūṇānteruvilirukkuñcellappapaṇṭārattiṉ piḷḷai keṇapatipaṇṭāraṃ svahastalikhitapustakam / hariḥ oṃ / prāsādavyākhyānam eḻutiṉa ēṭu / śivāya namaḥ / hariḥ om //

179.4 CIVAPPIRAKĀCA – KARUTTURAI

Similar to n° **173.16**. As in n° **173.16**, the import of the Civappirakāca is given in the form of verses in Tamil. This contains 100 verses whose authorship is not known.

Beginning

Fol. 183 (1)a, l.1. oḷiyā itu kāppu oṅko maṉṉiya kaṭavuḷapponṉaṭi vāḻtti muṉṉavaṉuṇmai muṟaimai poḻintatu. /. parantapārppaṉar puttiyumuttiyuṃ poruntiniṉṟaḷikkuñcattitaṉpetta takamai cāttiyatu 2.

End

Fol. 186b, l.10. tiruvaruḷakkoṭuttu perunūrporuṉaipiṉmuṉamalaivaṟavaruḷuṭaṉkoḷaparakamaintanūleṉṟatu. 100. civappiṟakācakkarutturai muṟṟum tirucciṟṟampalam.

179.5 TUKALAṞUPŌTA

by Cīrkāḻi Ciṟṟampalanāṭi

This work is in 100 verses in Tamil on the philosophy of Śaiva siddhānta by Cīrkāḻi Ciṟṟampalanāṭi. The last verse is not found in the printed edn. (Tarumapura Ātīṉam 1956).

Beginning

Fol. 187a, l.1. ellām poyyeṉṟe yeṉaikkāttiyempirāṉ collāta porivutaṉa colli nallatoru vaṟputamāmāṉantamaṅkaruttil cepputarkukkaṟpakattiṉṟāḷiṉaiyeṉkaṇ

End

Fol. 194a, l.13. cariyai – antamalamaṟuttiṭṭāṉmāvaikkāṭṭiyatirkantavaṟivaiyaṟivittiṅkantaṟivai māṟāmaṉamāṟṟi maruvu civuppēṟeṉṟuṅkūṟāmarkuṟakkoṭi – 100 – tirucciṟṟampalam tukaḷaṟupōtam muṟṟuṃ // kuruvē tuṇai //

179.6 JÑĀNAMAṆAMĀLAI

This text is in the form of instruction given to a pupil by his preceptor on salvation.

Beginning

Fol. 194b, l.3. cañcitamākāmiyamuntaṅkāmaleṟamalavañcamilāviṉpacukamvāykkave kuñcavattatatāruṭacattiyaḷittatiyaṭāporkaḻalaippattiyuṟapputtiyilvaippām 1.

End

Fol. 214b, l.11. aṟivāṉatu patiyē yatai yaṟiyātatu malamē aṟivāṉatumaṟiyātatumaṟikiṉratu pacuve yaṟivāṉatumariyātatumaṟivāṉaṟivittālaṟivāṉatu patiyoṭuṟumaṟiyāmala māṟume.

179.7

CIVĀṈANTAPŌTA

This text is a Śaivasiddhānta work treating Daśakārya which offers an exposition of the nature of mokṣa. The name of the author is not known. This is complete and identical with GOML. (Tamil) D. 1314 and Tanjore (Tamil) 712 (y).

Beginning

Fol. 215 (1)a, l.1. cittarkaḷ pōṟṟuñcivāṉantapōtaṅkaṭṭuraittiṭavaruṭkaṇapati kāppu //. muppatu vakaippaṭu muttinaṉṉeṟiyiṉaicceppuvaṉamaittuttēcakāriyattiṟ . . .

End

Fol. 216 (2)b, l.1. meyyuṟu camātiyai viṭuttumavvaruḷāl kaṅkāṇpatukkāṭciyē / tirucciṟṟampalam / civāṉantapōtamuṟṟum /

179.8

CIVATATTUVAVIVEKA

by Civañāṉacuvāmi

This text contains the Tamil rendering in 63 verses, of the Śivatattvaviveka of Appayadīkṣita. The author is Civañāṉacuvāmi of Tiruvāṭuturai. Ptd: 1889, Madras; see Civañāṉayōkikaḷ pirapantat tiraṭṭu, Civatattvavivekamūlamoḻipeyarppu pp. 1-12.

Beginning

Fol. 217a, l.1. ulakelāntaṉatoruciṟukūṟṟiṉuḷḷimayavalakilāṟṟalāṉiṟaintavaṉeṉavaruṇūlor – kulaviyettuvoṉevaṉavaṉumai yorukūṟṟinalākaṟaikkaḷaccivapirāṉaṭiyiṇai pōṟṟi // 1 //

End

Fol. 231b, l.11, yāṉeyaṟiveṉivaṉaiyeṉattaṉṟaṉāvā lāṉāvanye pukaṉṟāṉeṉilantaniṉcīr teṉāramute yiṉimaṟṟevar tēṟavallār kōṉāyuyīrtōṟuṟaiyampalakkūttuḷāṉe / 63 / tirucciṟṟampalam. civatattuvavivekam muṟṟiṟṟu // yuva va. māci m. 21 te. kuruvāramuñcukkilapaṭcacattamiyuñcērntatiṉattil vētāraṇiya mūṇānteruvilirukkuñcellappaṭṭārakar kumārar keṇapatipaṭṭārakar svahastalikhitam hariḥ oṃ /

179.9

PRĀSĀDAVIDHI

This text deals with the vital centres in the body. It is in Maṇipravāla style containing Sanskrit and Tamil words.

Beginning

Fol. 234 (1)a, l.1. ghoṣākalākṛtihakāraṃ / mūlādhāraṃ toṭuttu nābhiparyantaṃ 12 aṅgulaṃ vyāpakaṃ miṉṉaloḷi / medhākalaināb hi toṭuttu hṛdayaparyantaṃ vyāpakaṃ 12 aṅgulam /

End

Fol. 237 (4)b, l.2. civatattuvābhivyaktisākṣātkāraśambhupakṣa aṇupakṣa iru cutta civaṉkaḷai sarvavyāpakaṣāḍguṇyaparipūrṇarkalāka oṉṟiṉa maṟṟatu mokkaparasaṃvittiṉālē civaṉaiyum svasaṃvittiṉālē taṉṉaiyum uṉmaṉāntattiṉālē pāvippatu videhaparaśivattvābhivyaktiḥ // sampūrṇam //

180

Śaiva Texts and commentaries
(Tamil and Sanskrit)

RE 10.869. PL.; 199 fols.; 206 × 22 – 212 × 39 mms.; 5 – 10 lines; good condition but some leaves are worm-eaten; Tamil and Grantha; date: Kālayukti Puraṭṭāci 23 (fols. 88b) origin: Vedāraṇyam.

Blank folios: 17b, 30b, 80a, 114a, 147a, 153b & 169a.

General contents

1. Fols. 1a-17a: Pañcāṭcarappatipācaviḷakkam (Tamil); 2. 18a-21b: Akattiyattiraṭṭu Aṭivaravu (Tamil); 3. 22a-25b: Tiruvācakattaṭivaravu (Tamil); 4. 26a-33b: Periyapurāṇacceyyuṟṟiraṭṭu (Tamil); 5. 35a-42b: Irucollalaṅkāram (Tamil); 6. 43a-51b: Tiruvaruṭpayaṉ with commentary (Tamil); 7. 52a-75b: Civappirakācam (Tamil); 8. 76a-79b: Irupāvirupatu (Tamil); 9. 81a-92b: Civapūcaittiraṭṭu (Tamil); 10. 93a-141b: Mūvar Tēvāram – Talamuṟai (Tamil); 11. 142a-148b: Akattiyam – Mūlacūttiram (Tamil); 12. 149: Akapporuḷ – Mutalāvatu – Akattiṇaiyiyal (Mūlapāṭamum uraiyum) (Tamil); 13. 150: Pērakattiyam cūttiram – Mūlapāṭam (Tamil); 14. 154a-175b: Nānārthavargaṭīkā – Mūla (Sanskrit & Tamil); 15. 176a-178b: Rāmāyaṇapada-s (Tamil); 16. 180: Tīrtta-s (Tamil); 17. 181a-185b: Śivapūjākriyānukramaṇī (Tamil); 18. 186a-199b: Ślokānukramaṇī-s.

The following folios contain: Fly-leaf – a – reference to the edn. of the Pañcāṭcarappatipācaviḷakkam, 34a, a note on some funeral rite, 34b, Arghyamantra and a song in Tamil addressed to mind, 80b, a fragment of Tamil song addressed to a lady, 144-146, miscellaneous topics like Sāmudrikalakṣaṇa, Śaivism & others, 147b, a fragment of Cilappatikāram, 148 on Tarukkacaṅkiraka, 151a-153a, Tolkāppiyacūttiram, etc., and 179, 34 names of Śiva (Sanskrit).

180.1 PAÑCĀṬCARAPPATIPĀCAVIḶAKKAM

This text contains 37 stanzas in Tamil of Pañcāṭcarappatipācaviḷakkam, an explanation of pati and pāca as conveyed in the Pañcākṣaramantra.

Beginning

Fol. 1a, l.1. mūlamāye vaikkumaṟiyoṇāvuruvāy mummalaṅkaḷainta vākkeḷitāy āva(?)pōcanañceytaḻivilātavaṉāyarumaṟaicciratto!irpavaṉāy...

End

Fol. 17a, l.1. nalam pōlu ñāṉattaittuṉmārkkararaṟiyāta toṟṟam poluntuṇintē // 37 // pañcāṭcarappatipacupācaviḷakka muṟṟum // āka kavi 63 //

180.2 AKATTIYATTIRAṬṬU AṬIVARAVU

Index (Aṭivaravu) of the Tēvāram songs arranged by Akattiyar.

Beginning

Fol. 18a, l.1. akattiyattiraṭṭukkaṭivaraiyuraikkavakattuḷattivaṭiyiṉai niṉaivām

End

Fol. 21a, l.4. poikaṟai kaṭal pattāmaṉṉiya akattiyattiraṭṭukkaṭivarai mutalō / akattiyattiraṭṭu aṭivaravu muṟṟum

180.3 TIRUVĀCAKATTAṬIVARAVU

Index of the stanzas of the Tiruvācakam of Māṇikkavācakar. Incomplete.

Beginning

Fol. 22a, l.1. tiruvācakattaṭivaraviṉaiyuraikka tirumāmukaṉ vipūtatiruvuru niṉaivām / namaccivā tillai aṇṭa ṉāṉmukaṉ

End

Fol. 25b, l.5. kaṇṇañca nittam āṭā nīṇṭa uṉṉaṟaka veḷḷai tāḷi taiyal koṉṟai...

180.4 PERIYAPURĀṆACCEYYUṞṞIRAṬṬU

Selected verses of the Periyapurāṇa which describes the lives of 63 Saivite Saints.

Beginning

Fol. 26 (1)a, l.1. ulakelāmuṇarntōtaṟkariyavaṉilavulāviya nīrmalivēṇiyaṉalakil cōtiyaṉampalattāṭuvāṉ malar cilampaṭi vāḻttivaṇaṅkuvām

End

Fol. 33 (8)b, l.5. kāṇaveḻuntaruḷippaṉiveṇṭiṅkaṇmuṭi tuḷankapparanta karuṇai nōkkaḷittār tiruccirrampalam.

180.5 IRUCOLLALAṄKĀRAM

There are 107 couplets in Tamil each containing words with double meaning.

Beginning

Fol. 35 (1)a, l.1. tiruvaḷar vināyakam̱ cēvaṭi vaṇaṅki irucollalaṅkāramiṉituraippēṉē acurar kulamaḻivatēn arivaiyar tuṉikaḷ kiḻivatēṉ i.l. vēlaiyiṭṭu

End

Fol. 42 (8)b, l.7. varaku cōṟu camaippatēṉ vāṉōr muṉivar tutippatēṉ i.l. aricivattāl 107

180.6 TIRUVARUṬPAYAN with commentary

See n° **173.4**. This text contains sections 1 & 2 and 2 verses in the third section together with a commentary whose authorship is not known.

Beginning

Fol. 43 (1)a, l.1. nēcattaṭiyā niṉainturukiniṉṟitta vācattaḷai kaṭakka māṭṭātu / pācattirukōṭṭu mukkaṭcivaperumāṉīnta...

End

Fol. 51 (9)b, l.5. oru poruḷuṅkāṭṭātiruḷuruvaṅ kāṭṭu miruporuḷuṅkāṭṭātitu eṉpatu antakāramāṉatu.

180.7 CIVAPPIRAKĀCAM with Ṭīkā

See n° **173.12; 173.14; 173.16**. This contains the 12 introductory verses and the 13th verse in the first sūtra which deals with Potuviyalpu with commentary.

Beginning

Fol. 52 (1)a, l.1. oḷiyāṉa tirumēṉi yumiḻatāṉa mikamēvu kaḷiyāra varumāṉai kaḷaḷnāḷu maṟavāma laḻiyāḷu malartūvu maṭiyārkaḷuḷamāna veḷiyākum viṉaivalitāya viṉaikūṭa niṉaiyāve /

End

Fol. 75 (24)b, l.6. ñāṉacorūpamākaiyāle yoṉṟāluṅkaṇṭiṅkappaṭātatāy āṉantavuruvāy cukacorūpamāy aṉṟiccelavaritāy(!)...

180.8 IRUPĀVIRUPATU

Same as n° **173.2** & **173.7**. This contains stanza 2 and commentary of unknown authorship for l. 1-20.

Beginning

Fol. 76 (1)a, l.1. kaṇṇakaṉañālattukkatiravaṉṟāṉeṉa veṇṇēyattoṉṟiya meykaṇṭatēvakārākirakkakaliyā ḻavēṉai...

End

Fol. 79 (4)b, l.8. tēvarīreḻuntaruḷumāmäkil niṉṉaipparuvanikaḻattātaṉ...

180.9 CIVAPŪCAITTIRAṬṬU

This text contains songs from the Tēvāram-s of Appar, Campantar and Cuntarar and from the Kōyiṟpurāṇa and Civatarumōttara, to be used in Śivapūjā, while doing Dvārapūjā, etc.

Beginning

Fol. 81 (1)a, l.1. tōṭuṭaiya ceviyaṉ viṭaiyēṟiyōr tūveṇ maticūṭi kāṭuṭaiya cuṭalaippoṭipūci..

End

Fol. 92b, l.5. yiñcu matinuṭai muṭi mēṟ kaṅkaiyuṇṭe yippaṭi yempirāṉārākkaṇṭavāṟē 36

180.10 MŪVARTĒVĀRAM – TALAMUṞAI

Similar to n° 167.1.

This text contains the Tēvāra songs of Appar, Cuntarar and Campantar arranged according to the holy places (Sthala) in various parts of Tamiḻnāṭu. There is the mention of paṇ for the verses. 83 holy places get treated here.

Beginning

Fol. 93 (1)a, l.1. cōḻanāṭṭil kāvērikku vaṭakaraiyil uḷḷastalaṅkaḷ // kōyil – campantar // paṇ – kuṟiñci – tirucciṟṟampalam – kaṟṟāṅkeriyōmpikkaliyai vārāme / ceṟṟārvāḻ tillaicciṟ ṟampalamēya

End

Fol. 141b, l.7. tirucciṟṟampalam 82. cīrkāḻi campantar 8. paṇ – kāntāram tirucciṟṟampalam – viṇṇiyaṅku matikkaṇṇiyāṉ viriyuñcaṭaippeṇṇayaṅkoṭirumēṉiyāṉ

180.11 AKATTIYAM – MŪLACŪTTIRAM

The 28 basic aphorisms of Akattiyar.

Beginning

Fol. 142a, l.1. tāramuṭimaṉṉar camaṉāppaṭai koṭu pōrmuṭipēṟaṟṟa porunturumaṟaṉē 1.

End

Fol. 143b, l.2. atuvumātuvum avavumuṭaiyavumāṟaṉurupenṟaṟaitalaveṇṭum / 26 / viyaṅkoḷa vikutimun – valiyiyalpākum / 27 // ēḻaṉavipattimuṉṉeyatumavaṉ kaṇamikum / 28 //

180.12 AKAPPORUḶ – MUTALĀVATU AKATTIṆAIYIYAL

Mūlapāṭamum uraiyum

The Akapporuḷ belongs to the group of works which come under Akam (thoughts and emotions). This is incomplete. The author is Naṟkavirācanampi. Printed. TSMS, n° 96, 1962.

Beginning

Fol. 149 (1)a, l.1. pūmalināvaṉamāmalai ceṉṉiyīṇatiyavimaiyōr...

End

Fol. 149 (1)b, l.8. potuppāyiramāvatellānūṉmukattumiṉṟiyamaiyātatu – eṉṉai

180.13 PĒRAKATTIYAM

Cūttiram – Mūlapāṭam

The Pērakattiyam is a grammar of Tamil language, by Akattiyar. This deals with the grammar of alphabets (first Kāṇḍa).

Beginning

Fol. 150 (1)a, l.1. ilakkaṇameṉṉamaiyiṟaivaṟṟeḻuteḻuttilakkaṇakkāṇṭamiyampuvalyāṉē //

End

Fol. 150 (1)b, l.4. ā ī ū ē ai ō au neṭilākum // neṭiluneṭumaiyuntīrkkamuneṭiṟpeyar // 2 /

180.14 NĀNĀRTHAVARGAṬĪKĀ

Mūlam

Gloss on a lexicon of words of many meanings. The meaning of the text is given in Tamil. Writing is on 2 columns.

Beginning

Fol. 154a, (col. 1), l.1. nānārthāḥ ke'pi kāntādivargeṣvevātra kīrtitāḥ / bhūriprayogā ye yeṣu paryāyeṣvapi te'pi te. . .

End

Fol. 175b, (col. 2), l.6. veṇtāmarai puṣpattukkum veḷḷaikkoṭaikkum pērānapōtu 3

180.15 RĀMĀYAṆAPADA-S

Songs in Tamil narrating the story of the Rāmāyaṇa. They are set to music in Rāga-s and Tāla-s, like Sāveri and Āditāla. Incomplete.

Beginning

Fol. 176a, l.1. rāmāyaṇapadam – tarutu – cāvēri rākam – ātitāḷam – eṉṉa putti niṉaittāy aṭā – rāvaṇā

End

Fol. 178b, l.7. cītai pēr collātē / collātē atu entavitattilum pollātē . . .

180.16 TĪRTTA-S

This text contains a list of 30 names of holy ponds in Tamil (in Ramesvaram ?). Writing is on 2 columns. In the margin of 180a it is written as ariyāttirai.

Beginning

Fol. 180a, (col. 1), l.1. vētāmiṟutatīrttam – 1. vayiravatīrttam – 1. aṉumatīrttam kuberātīrttam –/

End

Fol. 180b, (col. 3), l.1. amiṟutakūpam – 1. paramāṉantakūpam – 1. maṇikaṟṇikai – 1. tirikoṭitīrttam – 1. āka – 19(?)

180.17 ŚIVAPŪJĀKRIYĀNUKRAMAṆĪ

Similar to n° **167.2**.

This contains in Tamil a list of rites to be observed during Śivapūjā. The materials required for use in these rites are also listed here. Writing is on 2-3 columns.

Beginning

Fol. 181a, (col. 1), l.1. arkkiyam tūpatīpam tīpam naivēttiyam, pāṉīyam, pāttiyam, ācamaṉam, ārkkiyam

End

Fol. 185b, (col. 2), l.1. tīpam puṭpāñcali cepam tettam stōttiram arkkiyam

180.18 ŚIVAJÑĀNABODHA
Śloka aṭṭavaṇai

This contains an index of the Sanskrit śloka-s contained in the Śivajñānabodha. Writing is on 3 columns.

Beginning

Fol. 186 (2)a, col. 1. l.1. strīpumnapuṃsa, anyassannāpti, netitoma, ātmāntaḥkara, vindantyakṣāṇi

End

Fol. 199 (14)b, col. 1. l.1. viṣṇuṃ vṛṣabha, gaṇeśadevī, sūryaśśāndi, utsavādiṣu, samaye viṃśati, daśāhaṃ sūtakam, ācārya daśadhaṃ pro.

181

BHUVANAKOŚA and KĀMIKA(ĀGAMA)

RE 10.870. PL.; 293 folios; 405 × 38 mms.; 3-7 lines, Grantha and Tamil; good condition; recent; origin: Vedāraṇyam.

Blank folios: Reverse side of the fly-leaf and fol. 1b.

General contents

1. Fols. 1^ca & 1^cb: Bhuvanakośa; 2. 1a-290b: Kāmikāgama (inc.)

The obverse side of the fly-leaf contain 2 ½ lines of a poem enumerating the things of good omen. Fol. 1a has a note on valmīka (anthill) and the results of its presence in certain places.

181.1 BHUVANAKOŚA

Similar to 175.9. This text contains an account of the world grouped into seven kinds each having eight component parts. The names of seven groups are given as Jñānaṣṭaka, Kriyāṣṭaka, Yogāṣṭaka, Devayonyaṣṭaka, Bhūtayonyaṣṭaka, Bhūtāṣṭaka and Śatāṣṭaka. The words iti svāyambhuve at the end suggests the source for this treatment. However the available text of Svāyambhuva names them as Guhyāṣṭaka, Śuddhāṣṭaka, Devāṣṭaka, Puryāṣṭaka, Yogāṣṭaka, Mahādevāṣṭaka and Svāṅguṣṭhāṣṭaka (T. 1019 pp. 347-348). Guhya, Pavitra, Sthāna, Devayoni and Puri are the only five kinds mentioned in the Suprabheda (pp. 335-336) printed edn. Madras, Grantha, 1908. Kiraṇa (pp. 27-28) printed at Kumbakonam (1932) mentions Sthāṇvaṣṭaka in the place of Sthāna and has only five groups. In many of these texts, Atiguhya and Guhyātiguhya occur as the names of the groups. For further details, see Rauravāgama I (IFI. Pub. 18) p. 12.

Beginning

Fol. 1^ (2)a, l.1. parāśaktyādidevasya niṣkalasya prabhātmikā / sṛṣṭyādipañcakṛtyasya karaṇāsnāśca(?) raudriṇaḥ / śaktiśśaktikalā jñeyā bhaumanyo naśṛtādayaḥ(?) / tadadhobhuvane drākāvyāpānān nādarūpiṇaḥ /

End

Fol. 1 (2)b, l.4. bhūtāṣṭakañca tatraiva pārthivāntaṃ śatāṣṭakam / bhuvanānya evam ākhyātanyavanābhāvato'dhipaḥ / tattannāmnā samākhyātāṃ kṛtakṛtyāś śivājñayā / iti svāyambhuve /

181.2

KĀMIKĀGAMA (?)

This text is a "Kāmikāgama" in thre sections which is different from the well-known work with the same title. Its three sections are called Sṛṣṭikāṇḍa, Sthitikāṇḍa and Saṃhārakāṇḍa treated in fols. 1-69, 70-242 and 243-284 respectively. This is called by several names Kāmikamahātantra (fol. 5b), Mahātantra (fol. 85a), Kāmikaśivāgama (fol. 11b, 142b), Kāmikopodghāta (fols. 34a, 50b), Mahāśaivāgama (fol. 57a) and Uttarakāmika (fol. 100b). The colophons on fols. 69b & 95a mention that Sṛṣṭikāṇḍa contains 1000 crores of paṭala-s. It is in the form of dialogue between Umā and Śiva called Saṃvāda in 5 chapters (fols. 14b, 34a, 224b, 242b, 246b) and as Sallāpa in 3 chapters (fol. 69a, 135b, 198b). Maheśvara is the instructor (fol. 100b). Likewise, Hārīta (fol. 167b) and Praṇavarṣi (fol. 14b, 69a) give the discourse. Questions are raised by Praṇavarṣi (fol. 76a, 247b), Umā (56b), Indra (fol. 69a, 100b, 104b, 142b, 145b, 167b, 176b, 183b, 186b & 198b). Some chapters are called Upākhyāna e.g., Vratopākhyāna (fol. 167b), Rudropākhyāna (fol. 167b) and Hārītopākhyāna (fols. 176b, 183a, 186b & 198b). Some divisions are found with the name Pāda e.g., Kriyāpāda, (fols. 42a, 53a, 107b, 135b, 167b, 230b, 233b, 272b, 275a, 275b, 284b), Jñānapāda (fols. 81b, 238b, & 246b) and Caryāpāda (fols. 50b, 56b, 103a, & 266b). Kriyākāṇḍa (108b, 137a, 142b, 145b, 161b, 179b, 180b, 193a, 201a, 205b & 224b) and Saṃhārakāṇḍa (fol. 246b) also appear as names of divisions of this text. Intermingling of the names like Jñāna, Kriyā and Caryā with one of them as subordinated to another is found frequently. They are Jñānapādāntarhitaśivayogapāda (fol. 14b), Jñānapādāntarhitacaryāpāda (fol. 43a), Jñānapādāntarhitakriyāpāda (fol. 241a), Kriyāntarhitajñānapāda (fol. 24b), and Caryāntarhitakriyāpāda (fols. 28a, 57a, 208b, 210b & 212a). There are Jñānayogapāda (fol. 16b), Kriyāviśiṣṭajñānapāda (fol. 100b), Caryāntarbhūtajñānapraśaṃsā (fol. 104b), and Kriyāntarhitajñānarūpa (fol. 180b). All these particulars are found distributed among all the three main sections.

Among the 54 chapters which this text contains, 30 are named paṭala-s, of which 16 are numbered, 9 are called upadeśa and numbered and 15 are not called by any name. The numbers given to the paṭala-s are not in any order. The colophon on fol. 100b numbers the paṭala as 1330.

On the whole, there is no orderly treatment of all the topics in the text. Broadly, there is only a sort of agreement in the treatment of the topics in each of the sections. Sanskrit and Tamil are used in fols. 6b, 58a-65a, 138a and 201a-205b.

How this text is named as Kāmika seems to be a mystery. Naming and mixing up of sections in a manner different from what is found in the Śaiva basic texts, and the absence of citation from this text under the title of Kāmika in any other work go to show that this, though having the title, is not the Mūlāgama, Kāmika.

Contents

I. Sṛṣṭikāṇḍa

1. Fols. 1a-5b: Rudrādisṛṣṭisvarūpa; 2. 5b-8a: Mantrādhvan; 3. 8b: Bhuvanādhvan; 4. 8b-10b: Kalādhvan; 5. 11a: Ekādaśakḷpti; 6. 11b-13b: Jñānayoga; 7. 14: Dīkṣābheda; 8. 14b-15b: Bhūtotpatti; 9. 15b-16b: Mokṣasādhana; 10. 16b-24b: Jātibheda – Vivāhavicāra; 11. 25a-28a: Hiṃsāprāyaścitta; 12. 28a-36a: Dānapraśaṃsā – Dānabheda; 13. 37a-42a:

Navagrahasvarūpa; 14. 42a-50a: Puṇyakālasvarūpa – Snānaphala – Snānānantarakriyā; 15. 50a-53a: Bhasmavidhi; 16. 53b-56b: Rudrākṣotpattividhi; 17. 57a: Japamālāvidhi; 18. 57b-69a: Puṣpavidhi

II. Sthitikāṇḍa

19. 70b-71b: Pramāṇa-s; 20. 72a-75b: Jñānakalāsthāna, Rudrādisthiti; 21. 76a-81b: Narapaśvādivayaḥkrama; 22. 81b-84a: Ratnasthiti, Ratnaparīkṣā; 23. 84a-85a: Puruṣalakṣaṇa – Śāktakāya; 24. 85a-100b: Brahmāṇḍādisthiti; 25. 101a-104b: Caryāpraśaṃsā; 26. 105a-107b: Grāmaśānti; 27. 108: (Rudra)balividhāna; 28. 108b-135b: Vāstvādiśānti; 29. 136a-137a: Gṛharakṣā; 30. 137b-138b: Sauracāndramāsādi; 31. 138b-142b: Upākarmavidhi; 32. 142b-143a: Dīkṣākālanirṇaya; 33. 143b-152a: Pakṣavratādinirṇaya – Narakacaturdaśīsnānavidhi; 34. 152a-159a: Kṛttikādīpa, Śukravārādivrata; 35. 159b-160a: Parārthavratanirṇaya; 36. 160a-161a: Jīrṇoddhāraṇa – Naimittikaprāyaścitta; 37. 161b-168b: Ekādaśīvratādi, Śivarātrivrata; 38. 169a-176b: Naimiśāraṇyavaibhava; 39. 176b-201a: Śivarātrimahimā – Śivarātripūjā – Sukumāracarita – Śālihotrakathā – Mitraśākhacarita – Avācakacarita – Viparītacarita – Dīpārohaṇa – Vratakāla – Śivarātripūjākalpa; 40. 201a-205b: Aharmāna, – Māsamāna; 41. 206a-208b: Śaivaṣoḍaśakriyā – Sūkṣmadīkṣā – Saṃskāra-s; 42. 208b-220a: Brahmacaryādiniyama-s; 43. 220b-224b: Samāvartanavidhi, Vivāhavidhi; 44. 224b-231b: Varṇāśramācāra, Śaivanityakarma; 45. 232a-233a: Śivapūjā; 46. 233b: Bhojanavidhi; 47. 234: Mudrāvidhi; 48. 234b-235b: Pañcagavyavidhi; 49. 235b-236a: Kapilārcana; 50. 236a-237a: Samidhādihomadravya; 51. 237a-238b: Caryā and Jñānayoga; 52. 238b-242b: Sadvṛttyādi – Jñānapādapraśaṃsā

III. Saṃhārakāṇḍa

53. 243a-245a: Laya and Bhoga; 54. 245a-246b: Catvāriṃśatkarmāṇi; 55. 246b-261a: Aparakṛtyavidhi; 56. 261a-266b: Pretānugamana śuddhi; 57. 266b-268a: Āśauca; 58. 268b-272b: Kravyādādiśuddhi; 59. 272b-274b: Antyaprāyaścittavidhi; 60. 275a-284b: Puttalikādiviṣaya; 61. 284b-290b: Śrāddhavidhi (inc.)

Beginning

Fol. 1a, l.1. vāgīśādyās sumanasas sarvārthānām upakrame / yannatvā kṛtakṛtyās syus tannamāmi gajānanam // niṣkaḷaṃ nirmalaṃ nityaṃ nirādhāraṃ nirañjanam / nirlobhaṃ nirguṇaṃ śaktaṃ śivatattvaṃ jagatprabhuṃ // tasya śaktyā samudbhūtau bindunādau nidānavat / nidānāt baindavāj jātāś śaktayaśca sadāśivaḥ // tasmān maheśas sañjātaḥ pañcaviṃśatibhedataḥ / etena pañcaviṃśatyā rudrāḥ patyaṃśakās sṛjāḥ // etāvad aiśvarī sṛṣṭir ato raudrīṃ śṛṇu priye / sṛṣṭirūpaṃ yathā brahmanniti māṃ pṛcchase yadi // paśūnāṃ pāśajālena jananādi vyavasthitam / paśubhedamanantaṃ hi pāśabhedantathaiva hi // tatrāpi paśujāle'haṃ trividhaṃ kṛtavān bahūn /

Colophons

1. Fol. 5b: iti kāmikamahātantre viṣṇvādisṛṣṭisvarūpaḥ paryavasitaḥ / etc. 2. 11b: iti praṇavaśrīmatkāmikaśivāgame umāmaheśvarasaṃvāde baindavasṛṣṭikāṇḍe jñānapāde praṇavapraśne paramaikāntopadiṣṭatattvajñānopadeśannāma prathamapaṭalaḥ / 3. 284b: iti śrī-

matkāmike kriyāpāde āśaucavidhirnāma śatalakṣagranthaviśiṣṭaśaucopākhyāne eṣa pañcamapaṭalaḥ /

End

Fol. 290b, l.3. . . . tāmbūlaṃ guḷakhaṇḍaṃ vā nivedya visṛjet tataḥ / piṇḍaṃ gavāṃ pradātavyam athavā vikṣipej jale / bhuktocciṣṭasya saṃsthānaṃ śodhya gomayalepanāt / samayāditridīkṣāyām etacchrāddhāvasānakam / abhuktasya paryāptir arghyasaṃyojanāt param / atha tatpravakṣyāmi pādau prakṣāḷya deśikaḥ / bhasmasnānayutācamya sāmānyārghyeṇa . . .

182

Śaivāgama Texts

RE 10.871. PL.; 249 fols.; 373 × 37 mms.; 5-8 lines; good condition; Grantha and Tamil; Date: – Pramodūta; Kumbha, 2nd (fol. 122a). Scribe or ownership: Gaṇapatibhaṭṭa, son of Cellabhaṭṭa, Vedāraṇyam (fol. 122a); origin: Vedāraṇyam.
Blank fols.: 52a, 192b, 204b, 208b, 235b, 240b & 246b.

General contents

1. Fols. 1a-37b: Vātulaśuddhākhyatantra; 2. 38a-49b: Sarvajñānottara; 3. 50a-51b: Śaivabhūṣaṇa with Tamil gloss; 4. 53a-63b: Tripadārthanirṇaya; 5. 64a-68b: Ajapāgāyatrīmantra; 6. 69a-70a: Pañcaratnamālikāstotra; 7. 71a-122a: Siddhāntaśikhāmaṇi; 8. 122b-141b: Śivayogaratna; 9. 142a-191b: Vyomavyāpistavavyākhyā; 10. 193a-204a: Siddhāntasārāvali with Maṇipravāla commentary; 11. 205a-208a: Mirukentirōtpatti; 12. 209a-235a: Mṛgendrāgama – Vidyāpāda; 13. 236: Mṛtyuñjayakumbhapūjā; 14. 237a-240a: Pañcaviṃśatimūrtidhyāna-s; 15. 244a-249b: Prakīrṇaviṣaya.

Fol. 52b contains Dhyānaśloka-s on Vaḷḷī and Devasenā, definition of dīkṣā and a note on duḥkhatraya; 70 has Tamil songs in praise of Śiva, Gāyatrīmantra, and in praise of Tirumāḷikaittēvar, 192a has the colophon of the Śivasamatāpariccheda of the Siddhāntaśikhāmaṇi of Jñānaprakāśa (repetition); 241 deals with Śaivasiddhāntatattva-s etc.; 242 & 243 contain some Sanskrit words with Tamil meaning.

182.1 VĀTULAŚUDDHA

Same as n° 161. The text as found here contains 679 śl.

Beginning

Fol. 1a, l.1. kailāsaśikhare ramye nānāvarṇavicitrite / nānādrumalatākīrṇe nānāpuṣpopaśobhite // 1 // tatra siṃhāsanāsīnaṃ śrīkaṇṭhan tridaśeśvaram / praṇamya caraṇau tasya skando vacanam abravīt // 2 // devadeva jagannātha sarvajña tripurāntaka / sthityutpattilayeśāna praṇatārtihara prabho // 3 // sarvalokahitārthāya yogināṃ rakṣaṇāya ca / sthityutpattilayeśāna vāṅmano'tītagocara // 4 // mantratantran tu tvayā deva purā proktantu vistarāt / puṃsām anugrahārthāya jñāninām muktikāraṇam // 5 // śivajñānaṃ paraṃ guhyaṃ saṃkṣepānme vada prabho / īśvara uvāca / athātas sampravakṣyāmi yattvayā paricoditam // 6 // tatsarvaṃ hi samāsena śrūyatām api ṣaṇmukha / sādhakānāṃ hitārthāya bhuktimuktipradāya ca

Colophons

1. Fol. 9a: iti vātulaśuddhākhye mahātantre sadāśivaṣaṇmukhasaṃvāde tattvabhedo nāma prathamapaṭalaḥ // etc. 2. 37b: iti vātulaśuddhākhye mahātantre sadāśivaṣaṇmukhasaṃvāde tattvādikīlāntadaśamapaṭalaḥ //

End

Fol. 37b, l.4. sthitiṃ karoti yadā liṅgaṃ guruṇā dīkṣayānayā / tathā (tadā) prabhṛti liṅgaikyaṃ avinābhāvayogataḥ // dehaṃ prāṇena saṃsthāpya prāṇaṃ liṅgena nikṣipet / prāṇena nikṣipelliṅgaṃ pṛthagbhāvaṃ na kārayet / vīraśaivakramaḥ proktaḥ prāyaścittārcitaṃ śivā(?) // 52 // tatsarvaṃ hi samāsena tava proktaṃ ṣaḍānana / tattvādimantrakīlāntaṃ paṭalānāṃ daśa kramāt // 53 // iti vātulaśuddhākhye mahātantre sadāśivaṣaṇmukhasaṃvāde tattvādikīlāntadaśamapaṭalaḥ / granthaḥ 700 / hariḥ om / tyāgarājapaṭṭārakakumāragaṇapatipaṭṭārakasvahastalikhitapustakam //

182.2 SARVAJÑĀNOTTARA
(Yogapāda & Jñānapāda)

See n° **162.18**.

The text under notice contains the Yogapāda in one chapter like the other Mss. and the Jñānapāda (also Vidyāpāda, fol. 49b, l.5.) in 4 chapters (prakaraṇa) like IFI. T. 334. The printed edition as well as IFI. T. 760 gives it in 7 chapters of which chap. 3 to 5 and 6-7 correspond respectively to chap. 3 & 4 of the text under notice. The total number of verses for the Jñānapāda is 202 in the text under notice; there are two more in IFI. T. 760 (in the 2nd chapter) and 37 more in the printed edn. (some are added at the beginning and the middle of the Bhūtātmaprakaraṇa). The prose passages found in the chap. 3 in IFI. T. 334 and 760 are not found here.

Beginning

Fol. 38a, l.1. ekākinastu śāntasya yatacittavirāgiṇaḥ / yuktāhāravihārasya yuktaceṣṭasya karmasu // yuktasvapnāvabodhasya tattvataḥ śṛṇu ṣaṇmukha / yo dhyātā yacca taddhyānaṃ tadvai dhyānaprayojanam / sarvāṇyetāni yo vetti sa yogī yoktum arhasi / ātmā dhyātā mano dhyānaṃ dhyeyas sūkṣmo maheśvaraḥ // 3 // yat parāparamaiśvaryam etaddhyānaprayojanam / mānāmānau samau kṛtvā sukhaduḥkhe same tathā // 4 // harṣaṃ bhayaṃ viṣādañca santyajya yogam abhyaset / śūnyāgāre maṭhe ramye devatāyatane śubhe // 5 // nadītīre vivikte vā gṛhe ghoravane'pi vā / pracchanne ca vivikte ca niśśabde janavarjite // 6 //

Colophons

1. Fol. 39b: śrīmatsarvajñānottare yogapādas samāptaḥ / 2. 49b: iti sarvajñānottare vidyāpāde mantrātmaprakaraṇannāma caturtham /

End

Fol. 49b, l.3. nirāmayaṃ nirādhāram ātmānaṃ paśyate śivam / vibhinnaṃ prakriyāmārgaṃ mantratantraparāparam // 44 // mūrtāmūrtañjagatkṛtsnaṃ paśyantyātmany upasthitam /sarvajñassarvadarśī ca paripūrṇas sunirmalaḥ // 45 // vimuktaḥ kevalībhūtas sukham akṣayam āpnuyāt // 46 (?) // iti sarvajñānottare vidyāpāde mantrātmaprakaraṇaṃ nāma caturtham // hariḥ om / śubhamastu / sarvajñānottare jñānapādas samāptaḥ //

182.3 ŚAIVABHŪṢAṆA

by Paramānandayogin (or Pañcākṣarayogin)

(with Tamil gloss)

See n° **194.4**.

This is a manual of Śaiva rituals and contains śl. 1-8 with a Tamil gloss. This is printed. (Devakottai) 1925. The work begins with a salutation to Vināyaka which is not found in the printed edn.; on fol. 50a the work is ascribed to Paramānandayogin, disciple of Jñānācārya of Kāñcīpuram. The leaves are fresh and the writing is recent. However in the printed edition, p. 2, the author is mentioned as Pañcākṣarayogin and in brackets it is mentioned that Paramānandayogin is a reading for Pañcākṣarayogin. The date of the work is given at the end as Śālivāhanaśaka 1560 (1638 A.D).

Beginning

Fol. 50 (1)a, l.1. bhavasañcita . . . . . dhvaṃsanavicakṣaṇam / vighnāndhakārabhāsvantaṃ vighnarājam ahaṃ bhaje // śrīvidyākāntisamprāptyai seve dantāvalānanam / dampatyor jagatāṃ patyoś śivayor akṣasādhanam // samyag aiśvaryasaṃprāptyai śabdārthāvagamāya ca / sarvārthasādhakaṃ sadyassaṃseve sāmajānanam //

End

Fol. 51 (2)b, l.5. syād eva jāmbūsaridambu bī . . . . na jāmbūnadam eva sarvam // 3 // yētu – caṟṟum asūyaiyillātavaṟkaḷāy vidvāmsarumāyirukkuṟa caivarkaḷuṭaiya karṇadvārаṅkaḷile yinta śāstram caṟṟē piṟavēcicca

182.4 TRIPADĀRTHANIRṆAYA

This text deals with the three categories of Śaivism, namely pati, paśu and pāśa. Except for a few verses here and there, the text is in prose. The exact source of the text is not known but this matter is treated in all the Vidyāpāda-s of the Śaivāgama-s; however the number of padārtha-s may vary from 3 to 7 (see Mataṅgapārameśvarāgama, IFI. Pub. n° 56, pp. XVIII-XIX & XLVI-XLVII).

Beginning

Fol. 53 (ka)a, l.1. gaṇeśaṃ parameśānaṃ praṇipatya gurūn api / tripadārthaviveko'yaṃ vakṣyate śiśave mayā // 1 // ajaḍaḥ paramātmā syāj jīvātmā tu jaḍājaḍaḥ / jagajjaḍantu vijñeyaṃ sāro'yaṃ sakalāgame // 2 // tatra patipaśupāśā iti padārthatrayam / tatra patiḥ

End

Fol. 63 (ta)b, l.1. ātmanaḥ prārabdhaphalabhogārthaṃ śivo hitaḥ hitañca sṛjati / tat hitamahitamuktātmā svakṛtyam iti jñātvā āgāmikaṃ (karma ?) baddho bhavati / sarvam īśvarakṛtyamiti yat jñānaṃ tadevāgāmikarmanāśakaṃ bhavati / iti tripadārthanirṇayaṃ(ḥ) samāptam(ḥ) / śubhamastu //

182.5 AJAPĀGĀYATRĪMANTRA

Same as n° 103.3; 175.6.

Beginning

Fol. 64 (ka)a, l.1. om asya śrī ajapāgāyatrīmantrasya haṃsa ṛṣiḥ / avyaktagāyatrī cchandaḥ / śrīmatparamahaṃsaparamātmā devatā / haṃ bijam / saṃ śaktiḥ / jīvo bījam / buddhi(ḥ) śaktiḥ / udāno bījam / suṣumnānāḍī madhyamākuṇḍalinī śaktiḥ / mama mokṣasiddhyarthe japo(pe) viniyogaḥ /

End

Fol. 68 (na)b, l.2. oṃ haum ūṃ kalāḍhyāya namaḥ nāsāyām / oṃ hūṃ sakaḷāya namaḥ / oṃ hauṃ niṣkaḷāya namaḥ akṣṇoḥ / oṃ hāṃ kṣapaṇakāya namaḥ oṃ haḥ /

182.6 PAÑCARATNAMĀLIKĀSTOTRA

by Haradatta

This contains four verses from the Pañcaratnamālikāstotra (with the Tamil translation by Civañāṉa cuvāmikaḷ). Haradatta, author of the text, establishes the superiority of Śiva over other gods in this work. Pub.: The South India Saiva Siddhanta Works Publishing Society, Tirunelveli, 1925 along with Śrutisūktimālā.

Beginning

Fol. 69a, l.1. gāyatrīvallabhatvād daśarathatanayasthāpitārādhitatvāc chaureḥ kailāsayātrāvṛtamuditatayābhīṣṭasantānadānāt / netreṇa svena sākandaśaśatakamalai rviṣṇunā pūjitatvāt tasmai cakrapradānād api ca paśupatis sarvadevaprakṛṣṭaḥ //

End

Fol. 70a, l.3. mālviṭaiyāki ñālamoṭutāṅkaliṉayaṉcramālaiyaḷavilavaṇitaliṉ ñāṉamum vīṭumpēṇiṉarkkutavaliṟ pacupatippeyariyataṉimutaṟ kaṭavuḷumparkaḷevarkkumuyarntoṉeṉpatu teḷipaviyalpuṇarntōrē / śivagurave namaḥ / śrīgurave namaḥ /

182.7 SIDDHĀNTAŚIKHĀMAṆI

of Jñānaprakāśa

This text contains the Siddhāntaśikhāmaṇi of Jñānaprakāśa of Śālivāṭī, a holy place in the Jaffna district of Sri Lanka. (See n° 136.1).

This text consists of two chapters called Ānandapariccheda and Śivasamatāpariccheda. In the former, the author discusses the meaning of the word śivānanda. The concept of Samarasībhāva, equality in enjoying bliss which is dealt with in the Prāsādacandrikā, gets detailed discussion in the second chapter. Seven kinds of mokṣa are mentioned in this chapter (fol. 102b).

The work begins with prayers and salutations addressed to deities and to Sadyojyoti protogonist of the dualistic Śaivasiddhānta of Kashmir (c. 900 A.D.) and pupil of Ugrajyoti and Rāmakaṇṭha, son of Nārāyaṇakaṇṭha (11th century A.D.) of Kashmir.

Profuse citations are found in this Ms. from a large number of works. Among the Āgama works, Pauṣkara, Sarvajñānottara and Mṛgendra are frequently cited, having 13, 7, and 8 references. Other Āgama-s that are cited less frequently are the Vātula, Cintya, Kiraṇa, Devīkālottara, Mataṅga, Svāyambhuva, Cintyaviśvasādākhya, Parākhya, Niśvāsa, Kāmika, Suprabheda, Svacchanda, Raurava, Kālottara, Triśatīkālottara, Lalitabheda, Dviśatīkālottara and Mohaśūrottara.

Many other important works are mentioned and cited, e.g. Nārāyaṇakaṇṭha's (11th century A.D.) commentary on the Mṛgendra (fol. 73b) Rāmakaṇṭha's commentary on the Kiraṇāgama (fol. 75b) and Mataṅga (fol. 80b, 83a), and Sadyojyoti's commentary on the Svāyambhuvāgama (fol. 114a). Among these three writers, Sadyojyoti is referred to as Sadyojyotiṣpāda and Sarvavidyāpagānāṃpati, the lord of the rivers of all lores (fol. 86b). Besides the commentaries on the two Āgama texts cited above, Rāmakaṇṭha is stated in this Ms. as having written a commentary upon the Paramokṣanirāsakārikā of Sadyojyoti (fol. 83a). He is referred to as Bhagavān by Jñānaprakāśa in citing his views (Cf. 80b, 83a). His commentary on the Bhogakārikā is mentioned on fol. 75b without mentioning his name but calling him as Ācārya. There is a citation from the Vyomavyāpistava of Rāmakaṇṭha (fol. 114a), Mss. of which are available in our Mss. collection

The following works of Sadyojyoti are frequently cited: Bhogakārikā, Mokṣakārikā, Paramokṣanirāsakārikā, Tattvasaṃgraha, and Tattvatrayanirṇaya. Frequent citations are there from the Ratnatraya of Śrīkaṇṭha, the pupil of Rāmakaṇṭha I. On fol. 107a, Bṛhaspati is cited for his view by the author. He is mentioned along with Sadyojyoti by Aghoraśivācārya in his commentary on the Mokṣakārikā (VVS. p. 1). Bṛhaspati lived in the 9th century. (Bhāskari Vol. III by Dr. K.C. Pandey, Lucknow University, Historical Approach p. XVI). Other noteworthy authors and works are Somaśambhupaddhati (referred to as Somaśambhu) (fol. 73a), Trilocanaśivācārya and his Siddhāntasārāvali (fol. 73a, 94a, 105a, 114b, 121a), Bhoja's Tattvaprakāśikā (fol. 100a), Aghoraśivācārya (fol. 72b, 96b), Mahābhārata, Sūtasaṃhitā and Śivadharma. Expressions like 'anyatra' and 'taduktam' occur frequently. Words like 'nayavit', (fol. 89a), 'kecit', 'vedāntinaḥ' and others are used to refer to the views which are not admitted by the author. Except Pūjāstava (fol. 97a) of Jñānaśiva and Siddhāntadīpikā of Sarvātmaśambhu (fol. 81b, 116a, 120b), Siddhāntarahasya (fol. 79b, 114b), which is cited, could not be directly identified.

This work Siddhāntaśikhāmaṇi is different from the work with the same name whose author was Revaṇārādhya.

From the introductory verses and the concluding portion it seems that this is complete.

At the end, the date of the Ms. is given as Pramodūta year, Māśi month, second day, Saturday.

Contents

1. Fol. 71a-101a: Ānandapariccheda; 2. 101a-122a: Śivasamatāpariccheda.

Beginning

Fol. 71 (1)a, l.1. siddhāntasārasphuṭadhībhirūhyaṃ muktābhivādapravarairavedyam / vidvatprapūjyaṃ vimalaṃ gaṇeśaṃ citte sadāhaṃ śivadaṃ smarāmi // paśusantāpaharau divaukasāmapi buddheramitau satāḥ (?) / satataṃ sampraṇamāmi tau śivau cidacitsaṃgavibhāgasiddhaye // sitabindūr(t)tha śivāgame materapi cintāmaṇinā sadāsatām/ karaṇīyā śikhivāhanena naḥ paramānandaciterviśālatā // yasya pīyūṣavācā syād itaran nimbajaṃ vacaḥ / sa vandyas satataṃ sat(d)bhis sadyojyotir gurūttamaḥ // vāgīśvarīm alaṃkartuṃ mālāvivṛtimauktikā / nirmitā(t)aṃ bhaje yena rāmakaṇṭhaṃ guruṃ vibhum // atha śivavadanāmbujanirgatasūtralakṣaṇakṣīrodadhyuddhṛtānāṃ dīkṣitasudhījanakutūhalakarāṇāṃ śivaciddṛśā nirmalīkṛtasiddhaśivanijacidānandānubhavapradarśanapā(a)rasaśy(l) okāmṛtānām itareṣāñca tatprakaṭanārtham upanītānāṃ saṃgrahaḥ pūrvoktapādanasamart(?)thitasammativyājena svānusṛtimadart(?)tha sahabhūtānandārt(?)thasuparijñaptaye saṃkriyate /

Colophons

Fol. 101 (31)b, l.2: śrīmat śālivāṭīpuranivāsijñānaprakāśācāryaviracite siddhāntaśikhāmaṇau ānandaparicchedas samāptaḥ / 2. 122 (53)a, l.1: śrīmat śālivāṭīpuranivāsijñānaprakāśācāryaviracite siddhāntaśikhāmaṇau śivasamatāparicchedas samāptaḥ /

End

Fol. 121 (52)b, l.6. . . . kṛtsnā nāstikāḥ krūrā nissityāḥ (?) kalahapriyāḥ / māyāśāṭhyasamopetā bhramante tantrahāriṇaḥ / pṛcchanti madhurair vākyaiḥ roṣam utpādya vā punaḥ / teṣānna viśvased vākyaṃ yadīcchecchivamātmana iti / hariḥ om / śrīmatśālivāṭīpuranivāsijñānaprakāśācāryaviracite siddhāntaśikhāmaṇau śivasamatāparicchedas samāptaḥ / hariḥ om / pramodūtanāma saṃvatsare kumbhamāse dvitīyadinasthiravāsarapakṣakaṭikā(ya)ṃ yuktena śubhamuhūrtakāle vedāraṇyavāsi śellapaṭṭārakakumāragaṇapatipaṭṭārakasvahastalikhitapustakam / śubhamastu / vīṇāvādavidūṣaṇi (viduṣi ?) sametavedāraṇyeśapādapaṃ(ṅ)kajan namāmi / śubhamastu /

182.8

ŚIVAYOGARATNA

by Jñānaprakāśa

This contains the complete text of the Śivayogaratna. (see Pub. IFI. n° 53.)

Beginning

Fol. 122 (53)b, l.1. namaś śivāya śaktyai ca bindave śāśvatāya ca / gurave ca gaṇeśāya kārttikeyāya dhimate // śrīśālivāṭipuranivāsijñānaprakāśācāryavaryeṇa śivabhāvanāpāṭhakaśivabhāvanāphalasākṣātkārakapāṭhakasārthabodhakagranthasaṅgrahaḥ kriyate devikālottarasarvajñānottaraskandakālottarādike //

End

Fol. 141 (72)b, l.3. asti asmipadasahaśivo'yam iti śivo'ham iti vakārayathārthaśivabhāvanayā vā śivo'hamiti pratyak taditthaṃbhūtaṃ śivātmasvātmaśivayo(ru)bhayasvarūpalakṣaṇam parārthasvārthasarvārthārthapratyarthaviṣayanirvikalpālpasavikalpajñānakriyāvṛttikaṃ svaparaprakāśakan dvirūpaikarūpavicchittisaccidānandasarvajñatādiguṇarūpaṃ śivatvan tatsvarūpalakṣaṇaprabodhakaṃ śivayogaratnaṃ saṃpūrṇam / śubhamastu / śrīgurubhyo namaḥ / hariḥ om /

182.9 VYOMAVYĀPISTAVA

by Rāmakaṇṭha

(with Vedajñāna's commentary)

The text under notice contains the complete stotra in praise of the "all pervasive" (Vyomavyāpin) mantra composed by Rāmakaṇṭha II and the full commentary by Vedajñāna. Vyomavyāpistava contains 90 + 1 verses in Āryā metre (see fol. 143a) discussing the meaning and the method of worship of the 81 words of the mantra (Cf. n° 111.13). IFI. T. 128 contains the complete text of the stava as well as the comm. About Rāmakaṇṭha II. see IFI. Pub. n° 56 (pp. VIII... and XXXIX...) and about Vedajñāna see IFI. Pub. n° 60 (pp. 7-11). The commentator refers to his other work Bṛhaṭṭīkā (fol. 142b & 190a) and the present commentary is the Laghuṭīkā.

Beginning

Fol. 142 (1)a, kapolasyandidānaughalolālikaḷabhākulam / cirācalamudaṃ vande cirācalagajānanam // ādau darśitam āśu muktilatayā bhasmena cālambinā viśvāsantviha sābhayena gamitaṃ satyāvataṃsāgninā / ujjṛmbhassamarusvanena mahatā taṃ yat punas tat sauvarṇasabhāpater avatu naś śrīmatpadāmbhoruham / guruṇā rāmakaṇṭhena kṛtasya śivabodhinīm / vyomavyāpistavasyaikāṃ laghuṭīkāṃ samārabhe // atra hyetatstotrapadāni viduṣāṃ sammativacanapradarśanamātreṇa spaṣṭārthāni bhavanti / tādṛśavacanāni sarvāṇi pratyāryādaśakam ekaheḷayā tattadghaṭṭakānteṣu bṛhaṭṭīkāyāṃ krameṇa sammatin darśayiṣyāmaḥ / idānīṃ tu śiśubodhāya anvayamātrapradarśanamātratayā t(d)iṅmātrameva tāni stotrapadāni vyākhyāyante /

End

Fol. 190 (49)a, l.1. ittham uktaprakāreṇa navaka(ma)lapīṭheṣūktastutikrameṇa vyomavyāpipadamantrapūjāvatāṃ sarvaśreyaḥprāptiḥ karatalasthā bhavatīti bhāvaḥ / ittham etatstotrapradarśitānām ekāśītipadanirvacanānāṃ sammatavacanāni tu kālottare spaṣṭoktāni granthavistārabhītyā nātra saṃlikhyate / etatsvarūpapradarśitavacanāni bṛhaṭṭīkāyān darśitan(āni) tatrāvadhāryatām / śrīmadabhrasabheśasya diśyāgneyyāṃ sadā vasan / vedajñānarṣīndreti viśruto bhuvanatraye / tannāmadhāriṇā caiva iyaṃ vyākhyā samīritā / iti vyomavyāpistavalaghuṭīkā samāptā // oṃ vyomavyāpine vyomarūpāya sarvavyāpine śivāya anantāya anāthāya anāśritāya dhruvāya -9- śāśvatāya yogapīṭhasaṃsthitāya nityaṃ yogine dhyānāhārāya onnamaśśivāya sarvaprabhave śivāya īśānamūrdhāya tatpuruṣavaktrāya -9- aghorahṛdayāya vāmadevaguhyāya sadyojātamūrtaye onnamo guhyātiguhyāya goptre nidhanāya sarvayogādhikṛtāya sarvavidyādhipāya jyotīrūpāya parameśvaraparāya -9- acetanācetana vyomavyoma vyāpin vyāpin arūpin arūpin prathama prathama tejastejaḥ jyotirjyotiḥ arūpa -9- anagne adhūma abhasma anāde nānānānā dhū dhū dhū oṃ bhūḥ oṃ bhuvaḥ oṃ svaḥ -9- anidhanānidhana nidhanodbhava śiva sarva paramātman maheśvara mahādeva sadbhāveśvara mahātejaḥ -9- yogādhipa muñca muñca prathama prathama śarva śarva bhava bhava bhavodbhava sarvabhūtasukhaprada sarvasānnidhyakara brahmaviṣṇurudrapara anarcitānarcita -9- asaṃstutāsaṃstuta pūrvasthita pūrvasthita sākṣin sākṣin kuru kuru pataṅga pataṅga piṅga piṅga jñāna jñāna śabda śabda sūkṣma sūkṣma -9- śiva śiva sarvada onnamo namo namaḥ śivāya namo namo namaḥ namo namaḥ om //

182.10 SIDDHĀNTASĀRĀVALĪ

by Trilocanaśiva

Same as **145.1**; **178.17**.

This text contains the verses 1-7 in the Jñānapāda of the Siddhāntasārāvalī and a Maṇipravāla commentary which breaks off in verse 7. The commentary of unknown author is different from the one published in CP. 1901. In the margin of fol. 193a it is written "siddhāntasārāvalīślokārthagrantham".

Beginning

Fol. 193 (1)a, 1.1. otaṃ yena jagaccarācaramidaṃ protañca sarvaṃ sadā cyotante paśavo'pi pāśanikarād yasya prasādena tat / omityādimanūccaraddhvanigataṃ jyotiṣmatā(ṃ)dyotakaṃ vyomavyāpiparaṃ śivākhyam akalaṃ jyotiḥ prapadye dhiyā // padam:– otam / yena / jagat / carācaram / idam / protam / ca / sarvam / sadā / cyotante / paśavaḥ / pāśanikarāt / yasya / prasādena / tat / omityādimanūccaraddhvanigataṃ / jyotiṣmatāṃ dyotakam / vyomavyāpiparam / śivākhyam / akalam / jyotiḥ / prapadye / dhiyā / āka padam 25.

anvayam: yena carācaraṃ sarvamidaṃ jagat sadā otaṃ protañ ca sṛṣṭaṃ paśopi (paśavo'pi) pāśanikarāt yasya prasādena cyotante omityādimanūccaraddhvanigataṃ jyotiṣmatāṃ dyotakaṃ vyomavyāpiparaṃ śivākhyam akalam irukkuṟa tajjyotiḥ dhiyā prapadye /

artham: yena yātoruttarāle yātoru nimittakāraṇabhūtarāyirukkiṟa vyāpakaparaśivaṉāle carācaraṃ carācaramāyirupputāy

End

Fol. 204 (12)a, 1.1. māyaiyile aśuddhamāyaiyile āptamāy aṭaiyapaṭṭu irukkuṟa pākattai paripākattai oṭattāyirupputāy sthitimatisahitam sthitimatisahitamāyirupputāy sthitiyile sthitikālattile matiyōṭe buddhiyōṭe sthitamāyiruputāykkūṭkkoṇṭu yirupputāyirukkiṟa karmā

182.11 MṚGENDROTPATTI

This text in Tamil entitled as Mirukēntirōtpatti is an index of the topics dealt with in the Vidyāpāda of the Mṛgendrāgama (see n° **182.12**). Fol. 205 contains an account of the origin of this Upāgama which is taught by Narasiṃha to Indra. It is explained there that Narasiṃha is called Mṛgendra. The name of the upāgama is given as Nārasimha in Kāmika. But Nārāyaṇakaṇṭha in his commentary explains that this text taught by Narasiṃha is called Mṛgendra and it is an upāgama of Kāmika. (Pūrvakāmika – I, 31). Writing is on 2 columns.

Beginning

Fol. 205 (1)a, l.1. l- mirukēntaram eṉpatu cimharūpamāy niṉṟuṇarttiyatōr upākamam mirukentram cimham. 2- itu caivamūlākamamirupatteṭṭinuḷ kāmikattiṉ vaḻiyāyccivapētamāṉa praṇavar paramparaiyilupatēcikkappeṟṟa naracimmamūrttiyāl intiraṉukkupatēcikkappaṭṭatu. kāmikam l.1. 33 pakkaṅkaḷiṟkāṇka.

End

Fol. 208a, (col. 2), l.1. itiṟpañcapūtattālākiya puvanātvāviṉ vivaraṅkaḷum atil vacikkum rutrāti tēvataikaḷiṉṟaṉmaikaḷum kūṟukiṉṟatu. (199 ½) āka vityāpātapaṭalam 13 kku ślokam 445 ½.

182.12 MṚGENDRĀGAMA – (VIDYĀPĀDA)

This text contains the Vidyāpāda of the Mṛgendrāgama. The entire Āgama is in print. The Vidyā and Yogapāda-s are available in the Devakkottai edn. 1928, and also in the KSTS edn, serial n° 50 and the Kriyā and Caryāpāda-s are published by IFI. n° 23. The Vidyā and the Yogapāda-s have been translated into French (IFI. Pub. n° 63) and the Kriyā and Caryāpāda-s too (IFI. Pub. n° 69).

The text under notice is incomplete. It breaks off in ch. 11 – śloka 15. There is discrepancy in the number of śloka-s contained in each chapter called prakaraṇa in Devakkoṭṭai edn. and the text under notice.

	N° of śloka-s in Ms. under notice	Printed edn. Devakottai
1. Prakaraṇa 1	24	27
2. Prakaraṇa 2	27	29
3. Prakaraṇa 3	14	14 ½
4. Prakaraṇa 4	15	15
5. Prakaraṇa 5	16	18
6. Prakaraṇa 6	7	7
7. Prakaraṇa 7	23	23
8. Prakaraṇa 8	6	6
9. Prakaraṇa 9	21	21 ½
10. Prakaraṇa 10	30	30
11. Prakaraṇa 11	15	15 (up to Ms. extent)
	198	203

Tamil expressions are used here and there in introducing certain śloka-s and while offering remarks for some prakaraṇa-s at the beginning and end.

Contents

1. Fols. 209a-211b: Upodghātaprakaraṇa; 2. 211b-215b: Paramokṣanirāsaprakaraṇa; 3. 215b-217b: Patilakṣaṇaparīkṣāprakaraṇa; 4. 217b-219b: Patisvarūpaprakaraṇa; 5. 219b-222a: Pañcakṛtyaprakaraṇa; 6. 222a-223a: Paśulakṣaṇaprakaraṇa; 7. 223b-226a: Pāśalakṣaṇaprakaraṇa; 8. 226: Karmavicāraprakaraṇa; 9. 227a-229a: Māyāprakaraṇa; 10. 230b-232b: Kalādi(kāryanirūpaṇa)prakaraṇa; 11 233a-235a: Pratyayādiprakaraṇa

The printed text calls the 9th prakaraṇa as Māyālakṣaṇa and the 10th as Kalādikārya. IFI. T. N° 677 calls the 9th as Granthitattvaparīkṣāprakaraṇa, 10th as Māyādikāryavicāraprakaraṇa and 11th as Pratyayādivicāraprakaraṇa. IFI. T. 291 calls the 5th as Paśupadārthanirṇayaprakaraṇa and 7th as Aṇupāśaparīkṣāprakaraṇa which is 6th chapter here. Chapters 8 and 11 in the Ms. under notice are 7th and 8th in T. 291. IFI. T. 266 names the 3rd prakaraṇa as Patipadārthasādhana, 5th as Īśvarapadārthaprakaraṇa, 6th as Paśupadārthanirṇayaprakaraṇa, 7th as Āṇavādiparīkṣāprakaraṇa, 9th Granthitattvaparīkṣāprakaraṇa, 10th Māyādikāryaprakaraṇa and 11th as Pratyayādivicāraprakaraṇa. IFI. T. 539 calls 5th prakaraṇa as Īśvarapadārthaprakaraṇa, 6th as Paśupadārthanirṇayaprakaraṇa, 7th as Āṇavādipāśaparīkṣāprakaraṇa, 9th as Granthitattvaparīkṣāprakaraṇa and 10th as Māyādikāryavicāra.

Beginning

Fol. 209a, l.1. parameśaṃ namaskṛtya bharadvājamṛṣiṃ tataḥ / harādimdṛ(ra)kṛ(ra)māyātaṃ jñānaṃ śru(ṛ)ṇuta suvratāḥ // 1 // nārāyaṇāśrame puṇye bharadvājādayo dvijāḥ / tepuś śivaṃ pratiṣṭhāpya tadekāhitamānasāḥ // 2 // atha tān bhāvitān matvā kadācit tridaśādhipaḥ / tadāśramapadaṃ bheje svayaṃ tāpasaveṣabhṛt // 3 // tatassampūjitaḥ pṛṣṭvā tāṃśca sarvān anāmayam / provāca codanādharmaḥ kimarthaṃ nānuvartyate // 4 // t ūcu(r) nanvayaṃ dharmaś codanāvihito mune / devatārādhanopāyas tapasābhīṣṭasiddhaye // 5 // vede'sti saṃhitā raudrī vācyā rudraśca devatā / sānnidhyakaraṇe'pyasmin vihitaḥ kālpiko vidhiḥ // 6 // ityukte'pi paraṃ bhāvaṃ jijñāsuḥ prahasan prabhuḥ / tān āha mithyājñānaṃ vaś śabdamātraṃ hi devatā // 7 //

End

Fol. 234b, l.5. . . . rāgo na gauṇas tadvidharmataḥ / tacca bhogyatvametadvā vītarāgastato hataḥ // 15 // rāgort( )theṣvabhilāṣo yo na so'sti viṣayadvayoḥ // 15 ½ // karmāstu vyāpakaṃ kalpyaṃ kalpite'pītaratra yat // 16 // karmaṇaḥ kevalasyoktaṃ niyatāveva . . .

182.13 MṚTYUÑJAYAKUMBHAPŪJĀ

This text lays down the procedure for the preliminary worship of the pitcher which is to be used for doing Mṛtyuñjayahoma.

Beginning

Fol. 236a, l.1: śāntaṃ padmāsanasthaṃ śaśidharamakuṭaṃ pañcavaktraṃ triṇetram /

śūlaṃ vajraṃ ca khaḍgaṃ ḍamarukam abhayan dakṣabhāge vahantam // nāgaṃ pāśañ ca ghaṇṭāṃ pralayahutavahaṃ sāṅkuśaṃ vāmabhāge / nānālaṃkāradīptaṃ sphaṭikamaṇinibhaṃ pārvatīśan namāmi // svarṇarajatānyatamena caturaṅgulapramāṇena paṭṭikāṃ kārayitvā tanmadhye vṛttamālikhya paritaḥ aṣṭadalam ālikhya . . . .

End

Fol. 236 (1)b, l.1. dhyānam / sphuṭitanalinasaṃsthaṃ maulibaddhendurekhāgaḷitāmṛtamudāraṃ candravahnyarkanetraṃ / svakarakalitamudrāpāśavedākṣasūtraṃ sphaṭikarajatamuktāgauramīśan namāmi // iti dhyātvā mūlenāvāhyābhyarcya dhūpadīpau dattvā kumbhopari nyastvā dvādaśasahasraṃ sparśan japet //

182.14 PAÑCAVIṂŚATIMŪRTIDHYĀNA-S

Similar to n° **140.2**.

Beginning

Fol. 237a, l.1. prathamaṃ somadhārī ca dvitīyam umayā saha(ḥ) / tṛtīyan tu vṛṣārūḍhañ caturthan nṛttarūpakam / vaivāhyaṃ pañcamaṃ vidyāt ṣaṣṭhaṃ bhikṣāṭanaṃ tathā / kāmārī saptamaṃ vidyāt kālakālam athāṣṭakam /

End

Fol. 240a, l.3. tripurāridhyānam / vidrumāṅgaṃ vilasattriṇetrakaṃ bāṇakṛṣṇamṛgaṃ ṭaṅkacāpadhṛk utthitāṅghrim apasavyaṃ us( )thitan naumi hāsapuradāhamīśvaram /

182.15 PRAKĪRṆAVIṢAYA-S

This text contains miscellaneous matters.

Contents

1. Fol. 244a-246b: Śaivāgamaviṣaya-s; 2. 247: Ardhodaya, Mahodaya etc.; 3. 248: Mānopakaraṇa-s; 4. 249: Antyeṣṭiviṣaya

Beginning

Fol. 244a, l.1. svastiḥ prajābhyaḥ paripālayantān nyāyena mārgeṇa mahīṃ mahīśāḥ (/) gobrāhmaṇebhyaḥ śubhamastu nityaṃ lokās samastās ṣukhino bhavantu (//) ācinoti ca śāstrārt( )thān ācārān(e) sthāpayati(y) ca(pi) / svayam ācarate r( )yasmāt tasmād ācarya ucyate // 1 // samayācāralopena yānti śaivāḥ piśācatām / taddoṣaparihārārt( )tham antyeṣṭir abhidhīyate // 2 //

End

Fol. 249b, l.1. sarvāpūpaṣaḍrasopeta(m) idaṃ prabhūtam amukātmane mahāne(ai)vedyaṃ svāhā / maraṇāhāt prabhṛti daśāhaparyantam evaṃ vidhāya daśame'hani nadyādipuṇyatīrt( )the tīram āsādya

183

Śaivāgama Texts

RE 10.874. PL.; 437 fols.; 365 × 37 mms.; 2-7 lines; good condition; Grantha; old; origin: Vedāraṇyam
Blank fols.: 2b, 8b, 32b, 33b, 266a & 433b.

General contents

1. Fol. 1a: Somavāravratodyāpanānukramaṇī; 2. 1b: Somavārārghyaśloka-s; 3. 2a: Jvarotpattiyantra & Mantra; 4. 3a-8a: Kāmikāgama – Nityapūjānukramaṇīsūtra; 5. 11a: Kriyākramadyotikānukramaṇī; 6. 12: Vāstuśāntidevatānāma-s; 7. 13a-15b: Dīkṣāsaṅkalpa; 8. 17a-19b: Saptaviṃśatikumbhapūjākrama; 9. 20: Saptajihvādīpanādi; 10. 21a-22b: Cūrṇotsavādisaṅkalpa; 11. 23a-24a: Mūrtīśvaramantrādi; 12. 25a-30b: Śivaliṅgapratiṣṭhāvidhi – Pañcāvaraṇapūjā; 13. 31a-32a: Īśvarapañcamukhadhyāna; 14. 33a-77a: Kriyākramadyotikā – Nityakarmavidhi; 15. 77a-79a: Kāraṇāgama – Vāstuhomavidhi; 16. 79a-82b: Vāstuśāntividhi; 17. 83a-96b: Kriyākramadyotikā – Mṛtsaṃgrahaṇa, Aṅkurārpaṇa & Rakṣābandhana; 18. 96b-97b: Kautukabandhanavidhi; 19. 97b-98b: Puṇyāhavācana; 20. 98b-99b: Maṇḍapanirmāṇa; 21. 99b-294a: Kriyākramadyotikā – Dīkṣā & Antyeṣṭi; 22. 294a-296a: Maṇḍapaśāntividhi; 23. 297a-298b: Kriyākramadyotikā – Mṛtsaṃgrahaṇavidhi; 24. 298b-300a: Vātulatantra – Puṇyāhavidhi; 25. 300b-304a: Dīkṣāpraśaṃsā; 26. 304a-335a: Kriyākramadyotikā – Pavitrakavidhi & Damanakavidhi; 27. 335a-370b: Kriyākramadyotikā – Pratiṣṭhādhivāsavidhi; 28. 370b-383a: Ātmārthacalaliṅgapratiṣṭhāvidhi; 29. 383b-386b: Saurapratiṣṭhāvidhi; 30. 387a-392b: Vighneśvarapratiṣṭhāvidhi; 31. 392b-402a: Vighneśvarapratiṣṭhāvidhi; 32. 402b-414b: Devīpratiṣṭhāvidhi; 33. 414b-417a: Saṃprokṣaṇavidhi; 34. 417a-421b: Ātmārthāṣṭabandhanavidhi; 35. 422a-431b: Āgamapratiṣṭhāvidhi; 36. 432a-433a: Vātulatantra – Sarvāriṣṭaśānti

Fly-leaf a contains names of some persons (Tamil), 9a names of the 28 Āgama-s, 9b Ādhāna & Garbhapraveśa, 10a Maṇḍapalakṣaṇa, etc., 16 diagrams of Dīkṣāmaṇḍapa, etc., 18 Maṇḍapanirmāṇavidhi & Maṇḍapalakṣaṇa, 24b names of Śāntikalāsthāna-s quoted from Makuṭāgama, 296b Aṅkurārpaṇavidhi – quotations from Āgama-s, 298b a fragment of Aṅkurārpaṇavidhi, 300b Puṇyāhamantra

183.1 SOMAVĀRAVRATODYĀPANĀNUKRAMAṆĪ

Similar to n° **162.40**. Writing is on 4 columns.

Beginning

Fol. 1a, (col. 1), l.1. prathamayāmasya bilvodakasnānam / śvetavastram / candanam / svarṇābharaṇam /

End

Fol. 1a, (col. 4), l.3. girimallikāpuṣpam / naivedyam apūpam / pañcabrahmam / umāmaheśvarahomam /

183.2 SOMAVĀRĀRGHYAŚLOKA-S

Similar to n° 38.4.

Beginning

Fol. 1b, l.1. somavāre dive sthitvā nirāhāro maheśvara / naktaṃ bhojyāmi deveśa arpayāmi sadāśiva / idam arghyaṃ gṛhāṇa me // 1 //

End

Fol. 1b, l.4. somavāre varārohe yat kuryānniśi bhojanaṃ / saptajanmakṛtaṃ pāpam ekavāre vinaśyati // idam arghyam // 4 //

183.3 JVAROTPATTIYANTRA and MANTRA

This contains a diagram of Jvarotpattiyantra (yantra engendering fever) and Mantra. It contains some Tamil words also.

Fol. 2a, l.1. itukku japamantram / āṃ hrīṃ kroṃ hrīṃ kṣaṃ juṃ oṃ saḥ saḥ oṃ juṃ raṃ jvalanaṃ kuru kuru oṃ huṃ svāhā // jvarotpattiḥ / uru 36,000

183.4 NITYAPŪJĀNUKRAMAṆĪSŪTRA
(Kāmikāgama)

Though the title means an index to the daily worship, this is an outline of the daily worship in prose form following the account given in the Kāmikāgama. This agrees mostly with IFI. T. 545.

Beginning

Fol. 3 (1)a, l.1. brāhme muhūrte prātar utthāya śivagurūn namaskṛtya śivasaṃhasmaraṇa gurusaṃhasmaraṇa cchannamūrdhna sudaṇḍahasta bahirbhūmipraveśana āvaśyādikaṃ vidhāya

End

Fol. 8 (6)a, l.1. paścāt kapāṭabandhana kṣetrapālārcana śāstrārādhana evan trisandhyārcana ityādiśrīmatkāmikākhye mahātantre nityapūjānukramaṇīsūtraṃ samāptam //

183.5 KRIYĀKRAMADYOTIKĀNUKRAMAṆĪ

Index to the topics dealt with in the Kriyākramadyotikā. Writing is on 5-6 columns.

Beginning

Fol. 11a, (col. 1), l.1. nityakarmam, sūryapūjai, śivapūjai, kapilapūjā, bhojanavidhi, vāstuśānti, mṛtsaṅgrahaṇam

End

Fol. 11b, (col. 4), l.1. sakalaṣaḍadhvanyāsam, varṇādhvā, padādhvā, mantrādhvā, tattvanyāsaṃ, tattvatattveśvaranyāsam, mūrtimūrtīśvaranyāsam, parvapakṣanyāsam, sakalādhvanyāsam, prāṇapratiṣṭhai

183.6 VĀSTUŚĀNTIDEVATĀNĀMA-S

This enumerates the deities who are worshipped on the Vāstumaṇḍala. Writing is on 2-5 columns.

Beginning

Fol. 12 (1)a, (col. 1), l.1. oṃ hāṃ īśānāya namaḥ / oṃ hāṃ parjanyāya namaḥ / oṃ hāṃ jayantāya namaḥ / oṃ hāṃ ādityāya namaḥ /

End

Fol. 12 (1)b, (col. 2), l.1. oṃ hāṃ vidāryai namaḥ / oṃ hāṃ aryamṇe namaḥ / oṃ hāṃ pūtanāyai namaḥ / oṃ jṛmbhitāya namaḥ / oṃ hāṃ pāparākṣasyai namaḥ / oṃ hāṃ bilipiñcāya namaḥ / āka 8 / āka 52 /

183.7 DĪKṢĀSAṄKALPA

This contains the saṅkalpa to perform the rites of Nirvāṇadīkṣā, etc, and mentions the results of performing the dīkṣā in different months. Tamil meaning for Dīkṣānujñā is also given.

Beginning

Fol. 13a, l.1. asyātmanaḥ pūrvakṛtaviśeṣasaṃskārayathoktaphalānuṣṭhānaprasaṅgena śakuru(?)mavalambanārthasiddhyarthaṃ mumukṣutvasahajasātvikāṃśaścetanasya vartamānavihitakālānuṣṭhānakarmasiddhyartham . . /

End

Fol. 15b, l.6. evaṃ māsaphalāphalāni vihitānālocayed deśika(ḥ) dīkṣāsthāpana adhvaśodhanavidhau mantropadeśaṃ kramāt //

183.8 SAPTAVIṂŚATIKUMBHAPŪJĀKRAMA

This deals with the method of placing 27 pitchers and worshipping the deities specified for each. It also speaks of the method of constructing the maṇḍapa for worshipping them. IFI. T. 350 & 500 contain this topic. Writing is on 2 columns in fol. 19.

Beginning

Fol. 17a, l.1. brahmā ca nandiśāntiśca pūrvadvārasya uttare / mahākāḷañca indrañca sūryam agniñca dakṣiṇe / bhṛṅgiṇañ ca tato vidyād dakṣiṇadvārapūrvake / vināyaka yamo vāstu nirṛtiṃ dvārapaścime / viṣṇuṃ vṛṣabhanivṛttiśca paścimadvāradakṣiṇe /

End

Fol. 19 (8)b, (col. 2), l.5. 25. nirṛtyuttarakumbhe oṃ hāṃ viṣṇave namaḥ / 26. vāyavyapūrvakumbhe oṃ hāṃ vighnavināyakāya namaḥ / 27. aiśānyapaścimakumbhe oṃ hāṃ sadāśivādisaptagurubhyo namaḥ / āka 27.

183.9 SAPTAJIHVĀDĪPANĀDI

This deals with the kindling the seven tongues of fire in their appropriate places, uttering their names and bringing them together. See **91.44**. For details, see IFI. T. 111, pp. 5 & 661.

Beginning

Fol. 20 (9)a, l.1. kuṇḍamānaṃ yathābhilaṣitaṃ vaktraṃ parikalpya tadanu jihvādīpanaṃ kārayet / oṃ yūṃ hiraṇyāyai svāhā / oṃ lūṃ kanakāyai svāhā / oṃ vūṃ raktāyai svāhā /

End

Fol. 20 (9)b, l.2. iti jihvaikīkaraṇaṃ vidhāya madhyajihvāyāñ cūḍāntasaṃskārapūraṇārthaṃ vauṣaḍantamūlena pūrṇān dadyāt /

183.10 CŪRṆOTSAVĀDISAṂKALPA

This contains saṃkalpa (determination of purpose) related to funeral rites such as Cūrṇotsava, Samayāntyeṣṭi, Viśeṣāntyeṣṭi, Nirvāṇāntyeṣṭi, Snapana, Sañcayana & Pāṣāṇapūjā.

Beginning

Fol. 21 (10)a, l.1. mṛte'hani ūrdhvapadagamanapratibandhakanivṛttyartham anantaraṃ maṅgaḷāvāptyarthaṃ cūrṇotsavakarma ca śarīraśuddhyarthaṃ snapanakumbhapañcagavyaśivāgnipratiṣṭhāñ ca ācāryamukhena saṅkalpavidhānenādya kariṣye /

End

Fol. 22 (11)b, l.2. pāṣāṇapūjā tadaṅgapañcagavyakumbhapūjā tadanantaraṃ kṣuttṛṣṇādāhatāpaśamanārthaṃ maraṇadinamārabhya etatkṣaṇaparyantaṃ pañcasaptatisaṅkhyātilodaka kuśodakavāsodakapiṇḍatarpaṇāni ca aham adya kariṣye //

183.11 MŪRTĪŚVARAMANTRĀDI

This contains the names of Mūrtīśvara-s. It also contains Viśeṣasandhyātarpaṇa, the names of deities of 27 pitchers and Śāntikalādhyāna.

Beginning

Fol. 23 (12)a, l.1. viśeṣasandhyātarpaṇam – mūlamantrādīnām / vidyāvidyeśvarāṇām / tattvatattvādhipānām / mūrti – kṣmāmūrtaye namaḥ / agnimūrtaye namaḥ / yamamūrtaye namaḥ / jalamūrtaye namaḥ / vāyumūrtaye namaḥ / indramūrtaye namaḥ /

End

Fol. 24 (13)a, l.4. śuddhasphaṭikasaṅkāśā ekavaktrā caturbhujā / vajrābhayākṣamālābjā pratiṣṭhā ratnabhūṣitā // 4 //

183.12 ŚIVALIṄGAPRATIṢṬHĀVIDHI

by Aghoraśivācārya

This contains the portion relating to Pañcāvaraṇapūjā. It is almost identical with the printed edn. CP. Madras, 3rd edn., 1921, pp. 204-216.

Beginning

Fol. 25 (Ka)a, l.1. sphaṭikābhañ jagaddhendu(?)triṇetrañ candramaulinam / saumyaṃ prasannam īśānaṃ triśūlābhayapāṇikam / oṃ hoṃ īśānamūrdhāya namaḥ // 1 // pītāmbaropavītañ ca naraṃ kanakasannibham / mātuluṅgākṣasūtre ca dadhānañ candramaulinam / oṃ heṃ tatpuruṣavaktrāya namaḥ // 2 //

End

Fol. 30 (Ca)b, l.2. cakraṃ śatāraśakrāṅgamūrdhānaṃ paruṣākṛtim / śyāmadehaṃ mukundāstraṃ seve nairṛtikoṇagam / oṃ hāṃ cakrāya namaḥ // 10 //

183.13 ĪŚVARAPAÑCAMUKHADHYĀNA

This contains five śloka-s, for the purpose of meditation of the five faces of Śiva. IFI. T. 144, pp. 326-328 contains similar treatment of this topic with different śloka-s, except for the first śloka.

Beginning

Fol. 31 (Ch)a, l.1. abhayavaradapāṇiṃ arkacandrāgninetraṃ sphaṭikakiraṇagātraṃ bhasmarudrākṣabhūṣyam / makuṭasalilacandram ambaraṃ vyāghracarmaṃ gaganavadanasaumyaṃ nṛttam īśānarūpam // 1 //

End

Fol. 32 (ī)a, l.3. īśānasyābhiṣekan tu tatpuruṣan tu nivedanam / jñānagītañ ca pādyañ ca pādyādīnām aghorakam // 1 // stotraprārthana(na)maskāraṃ sadyojātan tu pūjitam / utsavaṃ balidānañ ca vāmadevaṃ samarcayet // 2 //

183.14

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Nityakarmavidhi

Same as n° **49.1**

According to the colophon on fol. 77a Aghoraśivācārya should have written another work called "Sarvavidyeśinī" a compendium of the Vidyāpāda-s of the āgama-s.

Beginning

Fol. 33a, l.1. vande viśvādhikaṃ śāntam anādinidhanaṃ śivam / niṣkaḷan niṣkaḷaṅkañ ca śaktiṃ jñānakriyātmikām / gurūn parāvarān natvā guruvaṃśakramāgatān / kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam // prātassamayāt pūrvaṃ pañcanāḍikāvacchede samusthāya(utthāya) śucirvāpy aśucir vā yathāsambhavaśaucayukto hṛtpadme dvādaśānte vā gurūpadiṣṭaprakāreṇa śivaṃ dhyātvā yathāśakti japaṃ kṛtvā . . .

End

Fol. 77 (44)a, l.1. śrīmanmataṅgādiṣu śāstreṣu vidyāpādārthasaṃgraham / sarvavidyeśinīnāmnā nirmame yas taduktibhiḥ / pavitrasya svarūpañ ca nirmame yaśśivoktibhiḥ / tenākhyānena guruṇā parameśvarasaṃjñayā / kriyākramadyotikāyāṃ nityakarmavidhiḥ kṛtaḥ / iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyān nityakarmavidhis samāptaḥ //

183.15

KĀRAṆĀGAMA

Vāstuhomavidhi

This text said to be chap. 22 of the Kāraṇāgama (see colophon) corresponds to the 56th chap. of the printed Pūrva Kāraṇāgama (Madras, 1921). In the margin of fol. 77a there is a title "Vāstuśānti".

Beginning

Fol. 77 (44)a, l.5. harigiriviriñcavāsavādyair api kṛtapūjamupakrame kriyāyāḥ / apahṛtasakalavighnam ambikāyāḥ prathamasutaṃ praṇamāmi vighnarājam / atha vakṣye viśeṣeṇa vāstuhomavidhikramam / bālasthāne mahāsthāne pavitre yāgamaṇḍape / ādyopaleṣṭakādhāne liṅgasya sthāpane tathā / prokṣaṇe garbhavinyāse sakaḷasthāpane'pi ca / maṇḍapasthāpane caiva nṛttaraṅge viśeṣataḥ / vāstuhomaṃ prakartavyaṃ sarvasaṃhārasamhṛtam /

End

Fol. 79 (46)a, l.5. vāstuhomaṃ samākhyātaṃ sarvadoṣanikṛntanam / hotāraṃ pūjayet tatra yathāśāstraviḍhānataḥ // iti kāraṇe pratiṣṭhātantre vāstuhomadvāviṃśatipaṭalaḥ //

183.16

VĀSTUŚĀNTIVIDHI

This text deals with the Vāstuśāntividhi for which verses are quoted from Śāradātilaka

Suprabheda, etc. The colophon at the end reads as "Vāstupūjāvidhis samāptaḥ".

Beginning

Fol. 79 (46)b, l.1. śāradātilake – tato vakṣyāmi dīkṣāṅgaṃ vāstuyāgapurassaram / hṛte yena ca mantrajño dīkṣāyāṃ phalam āpnuyāt / suprabhede – vāstupūjāṃ vidhānena vāstuhomaṃ samācaret /

End

Fol. 82 (49)b, l.5. aṃśumati – pūrve cottare caiśe sthaṇḍilaṃ vṛttavat kramāt / samadhyake śirāvade(?)saṃyak sthaṇḍilaṃ vidhinā kuru / hastamātrapravistāraṃ mṛtsseyam(?) syāt tryaṅgulam / śubhamastu / vāstupūjāvidhis samāptaḥ //

183.17 KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

This text contains Mṛtsaṃgrahaṇavidhi, Aṅkurārpaṇavidhi and Rakṣābandhanavidhi. Aṅkurārpaṇavidhi which is dealt with in fols. 86a-90a is repeated in fol. 90b-95b with slight difference.

Contents

1. Fol. 83a-86a: Mṛtsaṃgrahaṇavidhi; 2. 86a-90a: Aṅkurārpaṇavidhi; 3. 90b-95b: Aṅkurārpaṇavidhi; 4. 95b-96b: Rakṣābandhanavidhi.

Beginning

Fol. 83 (50)a, l.1. nadītīre taṭāke vā kedāre darbhamūlake / govāse parvate caiva śuddhadeśe praveśayet // samabhyarcya gaṇeśan tu nālikeran nivedayet / tatas sakalīkaraṇaṃ kuryāt /

End

Fol. 96 (63)a, l.5. gandhapuṣpadhūpādi dattvā puṃso dakṣiṇahaste striyastu vāmahaste kautukaṃ kavacena baddhvā / guruḥ savyāṅguṣṭhavivarjito bandhayet / tatgranthau bhasmanāstreṇa saṃrakṣayet / evaṃ rakṣābandhanavidhiḥ //

183.18 KAUTUKABANDHANAVIDHI

This text deals with Kautukabandhana to be followed in Dīkṣā. Passages from the Cintya and Kāmika are cited. The source of this treatment is not known. (See IFI. T. 76, pp. 174-176).

Beginning

Fol. 96 (63)b, l.1. cintye – nirdiṣṭadivasāt pūrvarātrau vādhivāsanam / abhāve taddine vāpi kriyāpūrvo'tha vā sudhīḥ //

End

Fol. 97 (64)a, l.5. naiṣṭhikasya sadyojātamantreṇa bhautikasya tatpuruṣeṇa ca sūtraṃ puruṣāṇān dakṣiṇahaste strīṇāṃ vāmahaste ca dhārayet / kavacena granthiṃ kuryāt / śiṣyaṃ praṇamayya āśīrvādaṃ kuryāt / kautukabandhanavidhis samāptaḥ /

183.19

PUṆYĀHAVĀCANA

The very brief treatment given here is part of Dīkṣā and is different from the common one.

Beginning

Fol. 97 (64)b, l.2. puṇyāhavidhir ucyate – ācāryaś cet śuklavastrottarīyan dharitvā devasyāgre udaṅmukho(ḥ) sthitvā sakalīkṛtya (h)astamātreṇa taṇḍulaiḥ sthaṇḍilaṃ kṛtvā tanmadhye padmaṃ vilikhya darbhapuṣpai(r) nidhāya /

End

Fol. 98 (65)b, l.3. oṃ sarasvatyai namaḥ / oṃ sindhave namaḥ / oṃ kāveryai namaḥ / oṃ tāmraparṇyai namaḥ / iti gandhapuṣpādinābhyarcya naivedyadhūpadīpādinā saṃpūjya oṃ bhūrbhuvas svāhā iti saṃprokṣya / iti puṇyāhavācanam //

183.20

MAṆḌAPANIRMĀṆA

This deals with the procedure for constructing the pavilion (maṇḍapa).

Beginning

Fol. 98 (65)b, l.5. maṇḍapanirmāṇam / prākāras samatalabhuvi dakṣiṇād uttarāntaṃ paścimāt pūrvāntaṃ śālipiṣṭārdrakārpāsamanusūtranyāsena navaṣaṣṭiśatapadakṛte dīkṣābhiṣekaliṅgasthāpanādikalpite maṇḍape . . .

End

Fol. 99 (66)a, l.5. tayoḥ paścime navapade iṣṭaliṅgapūjārthaṃ taddakṣiṇe navapade aṅkurārpaṇārthaṃ vedītatpūrve navapade maṇḍalayajanārthaṃ tatpūrve navapade ācāryaśiṣyaniveśanārthañ ca kuryāt /

183.21

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

(Dīkṣā & Antyeṣṭi)

Similar to n° 129.1

Contents

1. Fols. 99b-125a: Samayadīkṣā; 2. 125a-130a: Viśeṣadīkṣā; 3. 130b-187a: Nirvāṇadīkṣā; 4. 187a-188b: Saṃkṣiptadīkṣāvidhi; 5. 188b-195a: Ācāryābhiṣeka; 6. 195a-197a: Astrābhiṣekavidhi; 7. 197b-200a: Vratoddhāravidhi; 8. 200b-206a: Cūrṇotsavavidhi; 9.

206a-230b: Samayāntyeṣṭi; 10. 230b-232^{A}a: Viśeṣāntyeṣṭi; 11. 232^{A}a-293b: Nirvāṇāntyeṣṭividhi

Beginning

Fol. 99 (66)b, l.1. praṇipatya maheśānaṃ saśaktiṃ sagaṇaṃ gurūn / gurūditena mārgeṇa dīkṣāvidhir anūcyate // atha yathoktalakṣaṇa ācārya uktalakṣaṇaṃ śiṣyaṃ labdhvā vihitakāle vihitadeśe yāgāṅgāni dravyāṇy āhṛtya maṇḍapādi yathoktalakṣaṇaṃ vidhāya kṛtanityāhnikadvayaḥ parityaktabhojano yajñasadanam alaṅkṛtya

Colophons

Fol. 130a: iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ samayaviśeṣasaṃskāradīkṣāvidhis samāptaḥ // etc.

End

Fol. 293b, l.3. anyeṣān tad anādeyan tadāyāti svagocaram / yadvā śivāya taddravyan nivedyaṃ vā śivāgnaye // khaṇḍasphuṭitasaṃskāranimittaṃ vā maṭhasya tu / loke prasiddhaḥ parameśvarākh(ya)yā śivaikadhīghoraśivākhyadeśikaḥ / samastaśāstrārṇavapāragas sudhīś cakāra so'ntyeṣṭividhiṃ samāsataḥ // iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyām antyeṣṭyādividhis samāptaḥ //

183.22 MAṆḌAPAŚĀNTIVIDHI

This contains Maṇḍapaśānti, which is a part of Vāstupūjā and which is almost similar to the treatment of Vāstuśānti in the Kriyākramadyotikā (pp. 160-166, SIAA edn.).

Beginning

Fol. 294 (264)a, l.2. paramaśāh(y)ipadam – tataḥ kṣetraṃ navadhā vibhajya aiśānyādinairṛtyantam ūrdhvavaṃśam āgneyādivāyavyantan tiryagvaṃśaṃ kṛtvā rajvaṣṭakam aṣṭaśūlañ ca vidhāya kṛtasnānanityāhnikadvayo gurur ācamya sakalīkṛtya sāmānyārghyaṃ saṃsādhya prokṣya /

End

Fol. 296 (266)a, l.2. palāśodumbarāśvatthaśuṣkapatraiś ca tilasiddhārthadarbhaiś ca parbaddhvājyena siktvā tadagninā prajvālya prākārābhyantarañ ca yāgamaṇḍapañ ca paryagnikaraṇaṃ kṛtvā brahmakumbhāmbhasā hṛdayena saṃprokṣya tadbāhye ulkān tyaktvā snānaṃ kuryāt / iti maṇḍapaśāntividhiḥ //

183.23 KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

(Mṛtsaṃgrahaṇavidhi)

See N° 183.17

This agrees with pp. 168-172, SIAA edn.

Beginning

Fol. 297 (267)a, l.2. nadītīre taṭāke vā puṣpodyāne viśuddhake / saṃprāpya sakalīkṛtya vighneśaṃ prārthya pūjayet / apūpanālikerādiphalādīn ca nivedya ca / vighneśvara namas te 'stu satataṃ modakapriya / vighnān anekasaṃbhūtān nirvighnatvaṃ prasīda me //

End

Fol. 298 (268)a, l.5. vastreṇa varmaṇācchādya gajādyārohakair māheśvarair vā rudragaṇikādibhir vā tāṃ mṛttikāṃ vāhayitvā śaṅkhadundubhijayaśabdanṛttagītavādyaiḥ sārdham dīkṣāmaṇḍapaṃ pradakṣiṇam praveśyāṅkuraṃ kuryāt / iti mṛtsaṃgrahaṇavidhiḥ //

165.24

VĀTULATANTRA

Puṇyāhavidhi

Same as n° 91.24. This text contains the Saṅkalpa also.

Beginning

Fol. 298 (268)b, l.5. jñānaratnāvalyām: samācamya kṛtanyāso darbhahastaḥ prasannadhīḥ / prāṇāyāmatrayaṃ kṛtvā saṃhitāṃ praṇavaṃ vadan // oṃ śiva śiva śambhorājñayā pravartamānasyādyabrahmaṇo dvitīyaparārdhe śvetavarāhakalpe vaivasvatamanvantare kaliyuge prathamapāde jambūdvīpe bhāratavarṣe . . .

End

Fol. 300 (270)a, l.4. astramantreṇa digbandham avakuṇṭhanam ācaret / huṃphaḍantāstramantreṇa dhūpadīpena pūjayet / aghoreṇāstramantreṇa prokṣayecchuddhavāriṇā / iti vātulākhye mahātantre puṇyāhavidhipaṭalaḥ //

165.25

DĪKṢĀPRAŚAṂSĀ

This praises Dīkṣā, with supporting quotations from the Mṛgendra, Kiraṇa, Sarvajñānottara, Ṣaṭsāhasrikā, Kālottara, Mataṅga, Kāraṇa and Mṛgendravṛtti.

Beginning

Fol. 300 (270)b, l.4. asmāt pravitatāt bandhāt pāśasaṃsthānirodhakāt / dīkṣaiva mocayaty ūrdhvaṃ śaivaṃ dhāma nayaty api // śrīmanmṛgendre: kāraṇaṃ siddhimuktyor yad dvyakṣarāndhyatvam iṣyate / anayoś śāsane siddhā dīkṣā kṣapaṇadānayoḥ / tattvair ebhir nibaddhātmā sarvadharmaiś ca saṃyutaḥ / nānyena śakyate moktuṃ varjya dīkṣāṃ śivātmikām //

End

Fol. 304 (274)a, l.1. mṛgendre: na śarīrasya saṃskāro na jāter na ca karmaṇaḥ / ātmana(? ?) kārayed dīkṣām anādimalakuṇṭhinaḥ / nirodhas tatra kartavyo mantraiś ca viśeṣakṛvat / dīkṣaiva mokṣadā puṃsāṃ cidabhivyaktikāriṇī //

183.26

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

(Pavitravidhi & Damanavidhi)

Same as nos. 91.4 & 91.5. See Kriyākramadyotikā, pp. 147-198, (Chidambaram edn.)

Beginning

Fol. 304 (274)a, l.3. atha pavitrakavidhiḥ uktakāle uktavat pavitrāṇi niṣpādya yāgadravyāṇy api mṛnmayāni navāni tāmramayāni vā pātrāṇi suviśuddhāni vidhāya samitkuśakusumadūrvādīni samāhṛtya saptamyāṃ trayodaśyāṃ vā nityāhnikadvayaṃ vidhāya sāyāhne yāgagṛhaṃ puṣpadāmādibhir alaṃkṛtya naimittikīṃ sandhyāṃ viśeṣatarpaṇaṃ ca vidhāya

Colophon

Fol. 333 (303)a: iti parameśvarāparākhyo khyāto jagati yo guruḥ / tenāghoraśivākhyena pavitrakavidhiḥ kṛtaḥ // iti pavitrakavidhiḥ // śubham astu /

End

Fol. 335 (305)a, l.1. bhagavannatiriktaṃ vā hīnaṃ vā yanmayā kṛtam / sarvan tad astu saṃpūrṇaṃ parva dāmanakaṃ mama // iti vijñāpyāgnyādibhyo'pi damanannivedya gurupūjādikaṃ sarvaṃ pavitravatkṛtvā yāgaṃ visṛjet / iti damanakavidhiḥ / śubham astu //

183.27

KRIYĀKRAMADYOTIKĀ (?)

Pratiṣṭhādhivāsavidhi

This deals with preparatory rites while installing an image or liṅga: the image or liṅga is kept in water, milk, etc, for a specified time. Various types of pratiṣṭhā (installation of an image or liṅga) are also briefly discussed. Vīratantra, Varuṇapaddhati, etc, are quoted for support. The colophon on fol. 370b states this work as forming part of the Kriyākramadyotikā of Aghoraśivācārya. But so far, this topic is not found treated in any edition of the Kriyākramadyotikā. However, there is a text with this title in IFI. RE. 25307. Most probably this work is based on the Kriyākramadyotikā.

Contents

1. Fols. 335a-336b: Pratiṣṭhābheda; 2. 336b-339b: Jalādhivāsanavidhi; 3. 339b-346b: Maṇḍapapūjā; 4. 346b-350a: Kuṇḍapūjā; 5. 350a-354a: Homa; 6. 354a-359a: Saṃpātahoma; 7. 359a-368a: Tattvārcana; 8. 368a-370b: Pratiṣṭhādhivāsakarma

Beginning

Fol. 335 (305)a, l.3. vīratantre nadītire'thavā goṣṭhe parvate vā viśeṣataḥ / udyāne ṣoḍaśasśuddhadeśe vā gṛhe viśeṣataḥ / trihastaṃ pañcahastaṃ vā saptahastamathāpi vā / evaṃ maṇḍapaṃ vidhāya vāstupūjāpartambhasaṃyuktaṃ madhyame vedikā bhavet / yagnikaraṇamṛtsaṃgrahaṇāṅkurārpaṇāni kṛtvā pratiṣṭhāṃ kuryāt /

End

Fol. 370 (340)a, l.4. śivakumbhādipūjāñca digbaliñca nivedayet / sahamūrtidharaiḥ prāśya pañcagavyādikaṃ svapet / kriyākāṇḍe bahudivasapakṣe medhyāśano svapenmantrī mūrtipaistadanantaram / iti parameśvarāparanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ pratiṣṭhādhivāsavidhissamāptaḥ //

183.28

ĀTMĀRTHACALALIṄGAPRATIṢṬHĀVIDHI

by Candraśekharabhaṭṭāraka

This contains the procedure of installing cala (movable) liṅga for personal worship. The author mentions in the colophon on fol. 383a that he is the pupil of one Candraśekharabhaṭṭāraka, a resident of Kamalālayapura (Tiruvarur, Tanjavur Dt.), and that he himself bears the same name. As stated by the author (fol. 383a), this work was written by him following Aghoraśivācārya.

This is identical with IFI. T. 370 pp. 283-300 which is called Calaliṅgapratiṣṭhāvidhi.

This text which has 125 grantha-s is perhaps an abridged version of the text in IFI. T. 464b.

Contents

1. Fols. 370b-371b: Kalādhvā; 2. 371b: Tattvādhvā; 3. 371b-373b: Bhuvanādhvā; 4. 373b-374a: Varṇādhvā; 5. 374a-375a: Padādhvā; 6. 375: Mantrādhvā; 7. 375b-378b: Sadyojātakalāṣṭaka; 8. 378a-383a: Liṅgapūjā.

Beginning

Fol. 370 (340)b, l.2. atha prātaḥ kṛtanityavidhiḥ sūryadvārapālapūjābhūtaśuddhyantaryajanaviśeṣārghyadravyābhimantraṇaśivahastaśivabhāvanālokapālaśivakumbhavardhanīgaṇapatigurusthaṇḍilapūjāṃ kṛtvā liṅgam aṣṭapuṣpikayābhyarcya piṇḍikāṃ brahmaśilāṃ vṛṣañca sampūjya vahnau pūrvavat śivaṃ sampūjya mantratarpaṇaṃ kṛtvā piṇḍikādimantrāṇāñca tarpaṇaṃ vidadhyāt /

End

Fol. 383 (353)a, l.1. ajñātvā vidhivacchāstraṃ kurute yas tu lobhataḥ / kartārañca tathātmānam ihāmutra vināśayet / tasmāt sarvaprayatnena vidhivat kārayet budhaḥ / kartā kārayitā caiva tato yāti parāṃ gatim / iti kamalālayapuravāsi candraśekharabhaṭṭārakaśiṣyatannāmadhāriṇā aghoradeśikena kriyamāṇarītim avalambya pratiṣṭhāvidhiḥ kṛtaḥ // iti calaliṅgapratiṣṭhāvidhis samāptaḥ // śubham astu //

183.29

SAURAPRATIṢṬHĀVIDHI

Same as n° 91.10

Beginning

Fol. 383 (353)b, l.1. pūrvavanmaṇḍapapūjādyagnikāryāntaṃ sarvaṃ vidhāya tataḥ śālyādyaṇḍajādipañcaśayanopayuktavedikāyāṃ sauraṃ uṣāsavyapārśve pratyuṣāṃ vāmapārśve śāyayitvā saurasya śirodeśe pradhānakumbhaṃ śaktimuttarapārśve vardhanīñca nyastvā paritaḥ pūrvādīśāntam aṣṭaghaṭān vinyasya

End

Fol. 386 (356)b, l.2. prāyaścittārthaṃ sūryagāyatrīmantreṇa sahasramardhaṃ vā hutvā kalyāṇakarma ca pūrvavadvidhāya maṇḍapasthadevān agnisthadevān visṛjet / iti saurapratiṣṭhāvidhiḥ /

183.30 VIGHNEŚVARAPRATIṢṬHĀVIDHI

Same as n° **91.11**

Beginning

Fol. 387 (1)a, l.1. vighneśvarapratiṣṭhāvidhir ucyate / vāstuśāntimṛtsaṃgrahaṇāṅkurārpaṇajalādhivāsamaṇḍapapūjāgnikāryacaruhavanaprāyaścittakarmajaloddhāraṇakautukabandhanādipūrvoktaprakāreṇa vidhāya vedimadhye'ṣṭadroṇaśālitadardhataṇḍulatadardhatiladarbhaparistareṇāṇḍajādibhir alaṅkṛtāyāṃ vidyāntāsanaśayyāyāṃ lambakūrcasamanvitāṃ pratimāṃ śāyayitvā

End

Fol. 392 (6)b, l.1. kāmike vighneśasthāpanaṃ hyevaṃ yaḥ kuryāt buddhimān bhavet / āyuṣkāmo labhed āyurdhanārthī ced dhanāni ca / vidyākāmo labhedvidyāṃ ratikāmo varastriyaḥ / putrān saubhāgyam ārogyaṃ yaśoramyāṃ sukhaṃ bhavet / labhet paratra mokṣañca vighneśasthāpanena tu / iti vighneśasthāpanavidhiḥ //

183.31 VIGHNEŚVARAPRATIṢṬHĀVIDHI

This is similar to n° **91.11** & **183.30** but the treatment is different. Passages from Kāmika & Vīratantra are quoted.

Beginning

Fol. 392 (6)b, l.5. vighneśvarapratiṣṭhāvidhirucyate / pūrvoktaprakāreṇa maṇḍapapūjādimantratarpaṇacaruhavanaprāyaścittāntakarma pūrvavannirvartyādhivāsakriyāmārabhet / pratimāṃ śibikādāvāropya maṇḍapapradakṣiṇapurassareṇa svagṛhe' nyatra vādhivāsārthaṃ mṛtkaṣāyapañcagavyādibhiḥ pratimāṃ hṛdayena kṣālayitvā

End

Fol. 402 (16)a, l.2. vighneśasthāpanaṃ hyevaṃ yaḥ kuryāt buddhimān sa cet / āyuṣkāmo labhed āyurdhanārthī ceddhanāni ca / vidyākāmo labhedvidyāṃ ratikāmo varastriyaḥ / putrān saubhāgyam ārogyayaśoramyāṃ sukhaṃ bhavet / labhet paratra mokṣañca vighneśasthāpanena tu // iti vighneśvarasthāpanavidhis samāptaḥ //

183.32 DEVĪPRATIṢṬHĀVIDHI

Similar to n° 91.9

Ātmārthagaurīpratiṣṭhā is the title given in the margin of fol. 402a & the colophon mentions the work as Devīpratiṣṭhāvidhi. This text contains quotations from Kāmika and Vīratantra. IFI. T. 29 & 30 treat this topic under the head Gaurīpratiṣṭhāvidhi in ch. 65 and Kāmika (Uttara) SIAA edn. in ch. 44. The text under notice differs from them. IFI. T. 137, 451 and 449 are based on Kāraṇāgama.

Beginning

Fol. 402 (16)b, l.1. ātmārthagaurīpratiṣṭhāvidhirucyate / tadyathā pūrvoktacalaliṅgapratiṣṭhāyāmuktavat maṇḍapaṃ vidhāya jalādhivāsam ārabhet / vīratantre gaurīpratiṣṭhākaraṇe pūrvoktalakṣaṇair yuktaṃ maṇḍapaṃ kārayed budhaḥ / ekāśītipadaṃ kṛtvā vedikānavamadhyame / tasyāvṛtapadaṃ trīṇi madhyame kuṇḍam ucyata iti ratnanyāsanna(ñca ?) kartavyam umādevyā viśeṣata iti /

End

Fol. 414 (29)a, l.3. kāmike manonmanīti gaurīti lakṣabhedāstu nānayoḥ / mūrtissadāśivī yatra manonmanīti kalpitā / tato manonmanīsaṃjñāṃ labhate viprasattamaḥ / nṛttamūrtyādibhedeṣu gauryākhyaṃ samaśnute / itthaṃ yaḥ kurute martyaḥ pratiṣṭhābhāvanāyutaḥ / bhuktvaiva bhogān yatheṣṭān so'nte yāyāt paraṃ padam / pitrau ca divi saṃsthāpya kulānām ekaviṃśatim / iti devīpratiṣṭhāvidhis samāptaḥ //

183.33 SAMPROKṢAṆAVIDHI

Similar to n° 92.39. This topic is treated in IFI. T. 80, 82 and 296 in a different way.

Beginning

Fol. 414 (29)b, l.1. atha saṃprokṣaṇavidhirucyate / vatsaraṃ vatsarārdhaṃ vā māsaṃ vā pratiṣṭhitaṃ pūjitaṃ liṅgaṃ śunā kākādisparśitam / saṃprokṣaṇaṃ vinā yastu pūjāṃ karoti tasyānekadoṣaprasaṅgāt tatpāpāpanodāya saṃskārārthaṃ saṃprokṣaṇaṃ kartavyam iti śrutibalādevāvaśyakaṃ kartavyatākam /

End

Fol. 417 (32)a, l.1. evaṃ saṃprokṣaṇaṃ proktaṃ ṣaṭtrimāsādyapūjite / liṅgaśuddhikaraṃ mūlapratimāphaladāyakam / evaṃ pratiṣṭhāliṅgādiparivārāmarāntikā / evaṃ saṃprokṣaṇaṃ proktaṃ prāṇināṃ bhogamokṣadam / evaṃ yaḥ kurute martyassa puṇyāṅgatimāpnuyāt / iti samprokṣaṇavidhissamāptaḥ //

183.34 ĀTMĀRTHĀṢṬABANDHANAVIDHI

Similar to n° 118.15. This treatment agrees well with IFI. T. 246 (4) pp. 1499-1504 (where the title is given as Ātmārthaliṅgāṣṭabandhanavidhi) and with IFI. T. 246 (3) and 370, pp. 301-302.

Beginning

Fol. 417 (32)a, l.3. ātmārthaliṅgasyāṣṭabandhanavidhirucyate / ātmārthaliṅgasyāṣṭabandhanaṃ jīrṇe sati svasyānekadoṣāvaha(s) syāt ata evāṣṭabandhanaṃ punaḥ kartavyatām ityāgamabalena bāṇādau svarṇena rajatena tribandhena vā / tithivāranakṣatramuhūrtādikaṃ(vi ?)cārya kuryāt / pūrvavanmaṇḍapapūjādyagnikāryāntaṃ nirvartya madhyavedikāyāṃ madhye kumbhamuttare vardhanīṃ parito'ṣṭavidyeśvarakumbhān sakūrcān sāpidhānakān aṣṭadroṇaśālitadardhataṇḍulayuktān darbhāstaraṇasahitān saṃsthāpya

End

Fol. 421 (36)b, l.3. kāraṇe brāhmaṇān bhojayeddhīmān māheśvarān supūjayet / evaṃ yattu vidhānena sarvaśāntikaraṃ śubham / śrīkaraṃ vijayaṃ puṇyamāyurārogyavardhanam / āyuḥ kīrtiñca vijayaṃ putrapautravivardhanam / iti ātmārthāṣṭabandhanavidhissamāptaḥ //

183.35 ĀGAMAPRATIṢṬHĀVIDHI

This lays down the procedure for installing the manuscript of an āgama for worship. The palm-leaves on which an āgama text is written are to be kept bound together with wooden boards on both sides and kept intact with chords. The consecration is done in the same manner as in the case of idols by erecting a pavilion, doing homa, etc., and then worshipping the manuscript. The Vīratantra, Santānasaṃhitā, Cintyaviśva, Yogaja and Kāmika are quoted. The treatment of this topic in IFI. T. 239 (pp. 306-307) & 289 (pp. 86-88) is very brief and incomplete. The text under notice is incomplete.

Beginning

Fol. 422 (37)a, l.1. vidyāpīṭhapratiṣṭhāvidhirucyate / koṭipramāṇakaṃ granthaṃ vidyāpīṭhaṃ pracakṣate / lakṣaṃ vā saṃhitāṃ vāpi śivavat pūjayet sadā / cintyaviśve: – atha vakṣye viśeṣeṇa vidyāpīṭhapratiṣṭhikām / vidyā dvividhā proktā saṃskṛtānyātmikāṃ bhavet / prāsāde vā maṭhe vāpi śuddhadeśe gṛhe'pi vā / bhaktoktasthānake vāpi sarvadikṣvantarāḷake / vidyāsthānañca kartavyaṃ vidhinā nandikeśvara //

End

Fol. 431 (46)b, l.3. tattadāgamabījena prokṣayedvardhanīṃ tataḥ / sannidhau darpaṇannyasya abhiṣekantu kārayet / havirnivedayet paścāt tāmbūlandāpayettataḥ / ācāryaṃ pūjayettatra paścāt vastrahemabhireva ca / brāhmaṇān bhojayettatra . . . . .

183.36 SARVĀRIṢṬAŚĀNTI

(Vātulatantra)

This contains a brief account of performing a pacification rite for the removal of all evils. The colophon runs as "iti vātulākhye mahātantre sarvāriṣṭaśāntividhissamāptaḥ". However, this is not found in any of the Vātulāgama texts available either in print or in Mss.

Beginning

Fol. 432a, l.1. athātassaṃpravakṣyāmi sarvāriṣṭañca śāntikṛt / tithivārañca nakṣatraṃ yogañca karaṇantathā / sarvadoṣavināśārthaṃ tatra śāntirvidhīyate / janmakarmatraye caiva sarvāriṣṭanivāraṇam / droṇavrīhī tataḥ kṛtvā droṇataṇḍulameva ca /

End

Fol. 433a, l.3. ācāryaṃ pūjayet paścāt vastrahemāṅgulīyakaiḥ / āśīrvādaṃ prakurvīta sarvāriṣṭanivāraṇam / iti vātuḷākhye mahātantre sarvāriṣṭaśāntividhissamāptaḥ //

184

Śaiva Texts (Tamil & Sanskrit)

RE 10.881. PL.; 227 fols.; 205 × 33 – 210 × 41 mms.; 6-12 lines; bad condition; leaves are damaged; Tamil & Grantha; old; origin: Vedāraṇyam

Blank fols.: 139b, 146b, 152b, 154b, 159, 160b, 212b, 213, 217b & 219b.

General contents

1. Fols. 1a-146a: Mūvar Tēvārakkuṟippu; 2. 147a-148b: Mūttanāyaṉār Tiruviraṭṭaimaṇimālai; 3. 149a-150b: Civarakaciyam; 4. 151: Pañcāmṛtavidhi; 5. 161a-211b: Vayirākkiyacatakam etc.; 6. 214a-216b: Śivāṣṭottaraśatanāmastotra; 7. 218a-225b: Pāṭaṟṟiraṭṭu

Fols. 152a and 153 contain a fragment of the Mūttanāyaṉār Tiruviraṭṭaimaṇimālai and a note on the Tirumuṟai; fol. 154a has some fragments of Prāṇapratiṣṭhāmantra; fols. 155a-158b contain the names of various Śivasthala-s and miscellaneous matters; fol. 160a has some Tamil songs in praise of one Śivaprakāśamuni; fol. 212a contains a reference to money-transaction & 217a, reference to bad deeds and their results; fol. 226, songs in Tamil in praise of Cuntaramūrticuvāmi & 227a, a reference to Dvārapūjā.

184.1 MŪVARTĒVĀRAKKUṞIPPU

This text in Tamil contains notes on important Śaiva shrines with their location, names of the deities, the sacred tank and the particular Tēvāram song sung in that holy place.

Beginning

Fol. 1a, l.1. cōḻamaṇṭalam sthalam 190 ½ m. oṉṟukkoṉṟirukkiṉṟa katikaivaḻi aḷavaippiramāṇaṅkaḷum mātēvaṉtirunāmaṅkaḷum mātēvitirunāmaṅkaḷum mātīrttattirunāmaṅkaḷum civaperumāṉ ovvorucivasthalattil naṭattiya aṟputaṅkaḷum . . . .

End

Fol. 146a, l.3. paṇ – kuṟiñci – kaṟṟuṅkeri – rākam – kāmpōti – cuṟuṭṭi – paṇ tiruttāṇṭakam – ariyāṇai – rākam piyākaṭai – tāḷam – tiruputai – āka yirāppaṇ 10 – itil inam 14

184.2 MŪTTANĀYAṈĀRTIRUVIRAṬṬAIMAṆIMĀLAI

by Kapilanāyaṉār

This Tamil text contains 10 verses composed by Kapilanāyaṉār in Iraṭṭaimaṇi style. It is included in the 11th Tirumuṟai. Pub. Tiruppanandal Mutt, 1950.

Beginning

Fol. 147 ( )a, l.1. tiruvākkuñceykarumaṅkaikūṭṭuñceñcoṟ peruvākkum na . . . perukkumuruvākkumātalāl vāṉōrumāṉaimukattāṉaikkātal . . ppu vātaṅkai 1.

End

Fol. 148b, l.2. pōkapantatti . . . puṉaitārmuṭimēṉākapantattantanāḷampiṟaiyiṟaiyāṉ payanta . . ka . . ntamāmaḻaiyōṉ matattukkatappōrēkatantatatentai centāḷiṇai paṇintēttumiṉē -10- ēttiyē . . .

184.3 CIVARAKACIYAM

This text contains some notes on and verses from the Tamil work Civarakaciyam of Oppilāmaṇippulavar (18th century).

Beginning

Fol. 149a, l.1. civarakaciyam / mutalāvatu . . . . carukkam 12m pāṭṭilaṭu . . . var pitirkkal kūttāṭuvārkaḷarumaiyā caṉattil vaittāl māloka . . taṉā . . . maiyāṟapātapūcaiyu . . . .

End

Fol. 150b, l.5. nāluviṉaiyāṭalcey . . . taṉantana perinpa . . . . moḻippaṭi vēpu . . . meṉṟā . . tātika . . . . layamuṉi kēṭṭaṟavōr viṉātal ceytār -5-

184.4 PAÑCĀMṚTAVIDHI

Similar to n° **48.15**; see also n° **92.4**; **111.10**.

Beginning

Fol. 151a, l.1. atha pañcāmṛtavidhir ucyate / pañcagavyapūrvabhāge taṇḍulaisthaṇḍilaṃ kṛtvā pūrvādidikṣu pañcapadaṃ vilikhya madhye pṛthvītattvakoṣṭhāya namaḥ /

End

Fol. 151b, l.4. mūlamantramaṣṭottaraśataṃ japet / phalasa . . . . raṃ puṣpasārantathaiva ca / gokṣīrantadghṛtañcaiva pañcāmṛtamihocyate //

184.5 VAYIRĀKKIYACATAKAM

This Tamil text contains Vayirākkiyacataka written by Cāntaliṅka cuvāmikaḷ (17th century) with commentary and other miscellaneous texts pertaining to religion (Śaivasiddhānta) and morality. The Vayirākkiyacatakam has been published by Bālasubrahmaṇyasvāmi Press, Madras, 1922.

Beginning

Fol. 161a, l.1. vāḻi neñcamē ceṉṟiṭēṉiṉṟitōr vā . . . . yāmiyaṟṟuyar tavattivvuṭar kiṭaittataṉṟō . . . . . mōnīyu mōrntuḷaiyeṉiṉuḷ pōḻiē cū . . . . . yyāyiteṉṟoḻutaraṉṟuṇaittāḷē – etu – neñca . . . .

End

Fol. 211b, l.9. kālattuccivattai . . . kiya . . tiruvuḷam . . . meṉṟu . . . . mākaliṅṅaṉaṅkūṟappaṭṭatu -151. tiruccirrampalam

184.6 ŚIVĀṢṬOTTARAŚATANĀMASTOTRA

(Śivarahasya, Bhaviṣyottarapurāṇa)

Same as n° **162.11**

Beginning

Fol. 214a, l.1. śrīnārāyaṇa uvāca / asti guhyataraṃ gauri nāmnāmaṣṭottaraṃ śatam / śambhoraṇ(h)aṃ pravakṣyāmi paṭhitaṃ śīghrakāmadam / asya śrī sadāśivāṣṭottaraśatadivyanāmāṣṭottaramahāmantrasya nārāyaṇa ṛṣiḥ anuṣṭup chandaḥ śrīsadāśivo devatā / dhavalavapuṣamindormaṇḍale sanniṣaṇṇaṃ bhujagavalayahāraṃ bhasmadīptāṅgamīśam / hariṇaparaśupāṇiñcārucandrārdhamauliṃ hṛdayakamalamadhye santatañcintayāmi // oṃ śivo maheśvaraśśambhuḥ pinākī śaśiśekharaḥ / vāmadevo virūpākṣaḥ kapardī nīlalohitaḥ //

End

Fol. 216b, l.2. śaṃkarasya priyā devi japtvā trailokyamanvaham / coditāpadu . . bha na varṣamekaṃ prayatnataḥ // iti bhaviṣyottarapurāṇe gaurīnārāyaṇasaṃvāde śivarahasye śivāṣṭottaraśatadivyanāmastotraṃ saṃpūrṇam / śrīvaṭavṛkṣavāsine namaḥ / śivamayam hariḥ om /

184.7 PĀṬAṞṞIRAṬṬU

of

Paṭṭiṉattuppiḷḷaiyār

This text contains Tamil verses in honour of Ekāmranātha at Kāñcī, Naṭarāja at Tillai and Śiva at Tirucceṅkāṭu. All the verses, in praise of these deities, are in print under the name Ñāṉakkōvai, B. Irattina Nayakar Sons, Madras (pp. 98-110). But the text under notice contains only a few among these and orders are different from that found in the printed edition.

Beginning

Fol. 218 (1)a, l.1. aṟantāṉiyaṟṟumavaṉiluṅkōṭiyatikamillaituaṇtāṉavaṉiṟ catakōtiyuḷḷattuṟaivuṭaiyōṉ maṟantāṉaṟakkaṟṟaṟivōciruntiruvātaṇaiyaṟṟiyantāṉ perumaiyeṉ colluvēṉ kacciyekampaṉē -1- /

End

Fol. 225b, l.5. ōyāmaṟpoyeolvar nallorainintipparuṟṟuppeṟṟatāyārai vaivar catiyāyirañceyvar cāttiraṅkalāyarpiṟarkkupakārañceyyār tamaiyaṇtinarkeṉarīyāriruntеṉṉa pōyeṉṉa kāṇ kacciyē kampaṉē //

185

Śaiva & Vaiṣṇava Texts (Tamil & Sanskrit)

RE 10.882. PL.; 152 fols.; 195 × 41 mms.; 5-9 lines; some leaves are moth-eaten and injured; Tamil & Grantha; some leaves are of recent origin. The date is given on fol. 43a as Vyaya, Arpici, 30; origin: Vedāraṇyám.
Missing fols. 34-48 (numbers written in the margin)
Blank fols.: 60b, 76b, 83b, 88b, 98b, 134b, 137b, 139b, & 152b.

General contents

1. Fol. 1-43: Tēvāram; 2. 44a-45b: Tēvāram: Tiruvampar Mākāḷam; 3. 46a-62b: Tēvāram: Tirunāvukkaracuppatikam; 4. 63a-64b: Taṅippāṭṭuttiraṭṭu; 5. 65a-70b: Nālāyirativyapirapantam; 6. 73a-83a: Taṭuttāṭkoṇṭārpurāṇam; 7. 89a-93b: Tiruñāṉacampantar purāṇam; 8. 99a-113a: Tāyumāṉavarpāṭal; 9. 115a-120a: Nālāyirativyapirapantam; 10. 122: Koṭikkavi; 11. 123a-127b: Neñcuviṭutūtu; 12. 128a-131b: Neñcuviṭutūtu urai; 13. 132b-134a: Uṇmaineṟiviḷakkam; 14. 135a-136b: Tiruttāṇṭaka akarāti; 15. 140a-143b: Sarpaśānti.

Fol. 71 contains a few verses on mukti; 72 has some nāmāvali; 84-88 contains some personal account, names of constellations; 94-98 give some family transactions, 114 contains several Tamil proverbs; 121 refers to some works on Śaivism; 132a contains a fragment of Koṭikkavi, Tirumantiram and Appar's Tirumuṟai; 137-139 gives the names of persons of Pudunakarattār in Paḷḷattūr. Fol. 144-145 contain fragments of Tirumantiram and Appar's Tirumuṟai. Fol. 146 contains Śivancīṭṭukkavi. Fols. 147-149a have fragments of Civañāṉapōta. 150-152a have a brief note on Vedāntic thought.

185.1 TĒVĀRAM

See n° **156.1**; **157.3**; etc.
This contains the first verse among those sung in honour of each of the 294 shrines sacred to Śiva.

Beginning

Fol. 1a, l.1. kōyil tiruviruttam paṇ kolli appar karunaṭṭakaṇṭaṉaiyaṇṭattalaivaṉaikkaṟpakattaiccemmatileyyavallāṉaiccentīmuḷaṅkattirunaṭṭamāṭiyaittillaikkiṟaiyaicci . . . . . rukakattaiccemmatileyyavallāṉaiccentīmuḷaṅkattirunaṭṭamāṭiyaittillaikkiṟaiyaicci naṭṭamāṭiṉavāṉavarkoneṉṟu vaḻttuvane 1.

End

Fol. 43 (58)b, l.4. kāḷamukinmīḷaviruḷakīḷaviritāḷakayīlāyamalaiye 274. ti ma vaṭanāṭu muṟṟiṟṟu / āka nāṭu 9. i. śivasthalam 274. i. tiruppati(t) tēvāram / 274m muṟṟiṟṟu / viya varu. aṟpaci m. 30d. vetāraṇiyam mūṇānteruvilirukkuṃ tiyākarācacellappaṭṭārakar kumārar aṭaṅkaṉmuṟaittēvārakkaṇapatippaṭṭārakan eḻuti muṭittatu.

185.2

TĒVĀRAM
TIRUVAMPARMĀKĀḶAM

This contains 7 verses from Tiruñāṉacampantar's Tēvāram on Śiva in Tiruvamparmākāḷa near Pukalūr.

Beginning

Fol. 44 (1)a, l.1. paṉ kuṟiñci aṭaiyār maṭaiyār viṭaiyār caṭaiyār ṉakaḻa -1. teṉār matamattantiṅkaḷ puṉal cūṭi vāṉār poḻilamparmākāḷaṃ meya

End

Fol. 45 (2)b, l.2. kampiṉār neṭumatiṟkāḻiyuṉñānacampantaṉ coṉṉa nampi nāṉmoḷipavarkillaiyām viṉai nalam peruvartāme / 1 / tiruccirṟampalam /

185.3

TĒVĀRAM
TIRUNĀVUKKARACUPPATIKAM

This contains the index of the verses of Tēvāram sung by Tirunāvukkaracunāyaṉār. Written in 4 columns.

Beginning

Fol. 46a, (col. 1), l.1. tirunericai ceñcaṭaikka pattaṉāyppāṭa naṅkaiyaippā toṭulāmalā ātiyiṟpiramaṉār neṭiyamāl

End

Fol. 62 (15)b, l.5. poṉakampaṭaippāḷākippulaiṉōṭuṉpatokkum ūṉukantorkaḷ kaṇṭāluṇpatu malameyāku mīṉarkaḷ kaṇṭārākiliṭaiviṭānarakantāne /

185.4

TANIPPĀṬṬUTTIRAṬṬU

This contains a selection of stray verses composed by Auvaiyār, Kāḷamēka and Paṭikkācuttampirāṉ.

Beginning

Fol. 63 (1)a, l.1. tiṅkaṭkuṭaiyuṭaicceraṉuñcoḷaṉumpāṇṭiyaṉum maṅkaikkarukiṭai vantu niṉṟār.

End

Fol. 64 (2)b, l.5. caṉiyāṉa tamiḻaiviṭṭuttaiyalārtam iṭamiruntu kuṟṟeval ceytomillai eṉṉa ceṉmameṭuttulakilirakkinṟome

185.5 NĀLĀYIRATIVYAPIRAPANTAM

See n° **167.5**

Selections from the Tiruneṭuntāṇṭakam of Tirumaṅkaiyāḻvār, Tiruvāymoḻi of Nammāḻvār, Periyatirumoḻi of Tirumaṅkaiyāḻvār and Tiruviruttam of Nammāḻvār. There is a stray verse from the Kamparāmāyaṇam on fol. 69b.

Beginning

Fol. 65a, l.1. tirumaṅkaiyāḻvār tiruneṭuntāṇṭakam paruruvil nirerikāl vicumpuvākippalveṟu camayamumāyppaṭarntu niṉṟa eruruvil mūvarume yenna niṉṟavimaiyavartantiruvuruveṟeṇṇumpōtu

End

Fol. 70 (14)b, l.2. tanikkaṭale taniccuṭare tanuyulake yenṟenṟu unakkiṭamāyirukkaveṉṉai yuṉakkurittākaniṉaiye /

185.6 TAṬUTTĀṬKOṆṬĀRPURĀṆAM

by Cēkkiḻār

This text is also known as Periyapurāṇa. Here this text contains the introductory portion.

Beginning

Fol. 73 (1)a, l.1. intaṇmaiyar palamuṟaiyuntoḻuteḷavenṟeyatinaiyenamanṟāṭum attantiruvaruḷpoḻiyuṅkaruṇaiyanaruḷpeṟṟiṭavarumānantameyttanmaiyinil viruttattirumoḻipāṭippinnaiyumēṉameluñcittamperukiyaparipaviṉapuṟutirunericaimoḻiparkiṉṟār. 168.

End

Fol. 83 (11)a, l.5. yaruḷālē tiruttāḷamaḻittapaṭi ciṟappittuppoṟuṉamālaittiruppatikaṃ paṭiyē pōṟṟicaittār /

185.7 TIRUÑĀṈACAMPANTARPURĀṆAM

This forms part of the Periyapurāṇa and treats the life of Tiruñāṉacampantar.

Beginning

Fol. 89 (12)a, l.1. tiru ña – pu – m – 285. ti. m. tirumaṟaiccaṇpeyarāḷicivaṉātirukkaṇṇāṟ koil peruviruppālaṇaintēttippiññakakōyil piṟavum

End

Fol. 93b, l.6. viḻaicoṟpatīkaṃ vīḷampi virupputaṉmēviyakallār cuḻalnakkapaṅkayavāvi aiyyāṟu ceṉṟaṭaikinṟār /

185.8 TĀYUMĀṈAVARPĀṬAL

This contains selections of verses from Tāyumāṉavar's compositions: Karuṇākarakaṭavuḷ, Cittar Kaṇam, Cinmayānantakuru, Cukavāri, Maunakuruvaṇakkam, Tejomayāṉantam, Aṉantamāṉaparam, Eṅkunniṟaikiṉṟaporuḷ, Saccitāṉantacivam, Eṉakkeṉacceyal, Paripūraṇānantam.

Beginning

Fol. 99 (1)a, l.1. nirkkuṇanirāmayaniraṅcananirālampanirviṣayakaivalyama niṣkaḷa acaṅka caṅcalarakita ṇirvacana nirtontanitta mutta

End

Fol. 113 (15)a, l.5. kaṇṇē karuttē yeneṇṇē yeḻuttē katikkāna maunakuruvē karutariyaciṟcapaiyilāṉantanirttamiṭukaruṇākarakkaṭavuḷē / 20

185.9 NĀLĀYIRATIVYAPIRAPANTAM

See n° 167.5; 185.5

This contains selections from Kulaśekharaāḻvār's Perumāḷ Tirumoḻi, and Pūtattāḻvār's Mūṉṟām Tiruvantāti.

Beginning

Fol. 115 (1)a, (col. 1), tiruvāymoḻi kulacēkarapperumāḷ 10 vatu aṅkaṇeṭumatiḷ tillainakarttiruccittirakūṭa māl tollirāmaṉāyttōṉṟiya katai muṟai /

End

Fol. 120a, l.3. taḻcaṭaiyuṃ nīṇmuṭiyumoṇmaḻuvuṅcakkaramuṃ cūḷaravuṃ poṉṉāṇuṃ tōṉṟumāl cūḻuṃ tiraṇṭaruvipāyuntirumalaimēl entaikku iraṇṭuruvumoṉṟayicaintu -2.

185.10 KOṬIKKAVI

by Umāpati Śivācārya

This is one among the 14 Śaivasiddhāntaśāstra. It has four verses.

Beginning

Fol. 122a, l.1. oḷikkumiruḷukkumoṉṟēyitamoṉṟu mēlitaloṉṟoḷikkumeninumiruḷaṭarātuḷḷuyirkkuyirāy

End

Fol. 122b, l.7. pēcumeḷuttuṭanē pēcāveḷuttinaiyuṅkūcāmaṟkkāṭṭakkoṭi koṭikkavi mūlaṃ muṟṟiṟṟu /

185.11 NEÑCUVIṬUTŪTU

by Umāpati Śivācārya

This describes how the mind is sent as a messenger to the author's preceptor.

Beginning

Fol. 123a, l.2. pūmēvumuntippuyalvaṇṇanpoṟpamainta namēvumātu puṉarnāṉmukattōṉṟāṉ mēvippaṉṟiyumannamumāyppāriṭantuṃ vāṉ paṟantu meṉṟu maṟiyāya(i)1piṉāṉ.

End

Fol. 127b, l.7. viḷḷātavuḷḷamutalākavuḷḷatellāṃ vāṅkavaruḷ veḷḷa mayal.

185.12 NEÑCUVIṬUTŪTU URAI

This contains the commentary on **185.11**. The name of the commentator is not known. This is incomplete.

Beginning

Fol. 128a, l.1. . . . llāṉ matiyātār vallaraṇañcentaḷiṉ mūḻkaccirittapirāṉ antamilā vetamuṭivil viḷaivil viḷaiviloḷi yātiyamalanimalaṉaṉparuḷ pota vaṟivilaṟivaiyaṟiyumavarkal

End

Fol. 131b, l.5. peritāy veyyatuyarppācamaṟavīciye vempiṟavittuyyakaṭalaittukaleḻuppi vaiyamuṟuṅ kāmakkuṟotamatamāccariyaṅkāyntaṭarnt . .

185.13 UṆMAINERIVIḶAKKAM

by Umāpati Śivācāriyār

This explains the real code of conduct.

Beginning

Fol. 132b, l.1. maṇmutaṟcivamatīṟayvaṭivukāṇpatu verūpa maṇ nutaṟcivamatīraymalañcaṭamaṉṟal kāṭci maṇ mutaṟcivamatīṟāy vakaiyatiṟṟānilātu kāṇṇutalaruḷāl nīṅkal cuttiyāyakkarutalāme

End

Fol. 134a, l.6. petamaṟa ninṟivanaittānākkiviṭụvaṉ peruku civapōkamenappēcu neṟiyituve / 6 / uṇmai neṟi viḷakkam muṟṟiṟṟu / tiruceṟampalam

185.14 TIRUTTĀṆṬAKA AKARĀTI

This is an index of Tiruttāṇṭaka

Beginning

Fol. 135a, (col. 1), l.1. appaniyam ninnuvār, vempavaruki, naṟpatattār, attāvun āṭṭuvittā, attāvuṉaṉati, tirukkoyi, kulamapola

End

Fol. 136 (2)b, (col. 4), l.1. vaṭiveṟuti, āṇākippe, paṭaimalinta, veṟivaravu, cantiranai mā, ellāñci, aravaṇai

185.15 SARPAŚĀNTI

See n° **48.6**

Beginning

Fol. 140 (1)a, l.1. sarpaśāntiṃ pravakṣyāmi santānasyābhivṛddhaye / sarpasaṃhāradoṣeṇa kulakṣayakaraṃ bhavet // janmāntarasahasreṣu kūṭapāṭanaṃ yadi / punaḥ punaścadoṣāḥ tadvaṃśe nābhivṛddhaye //

End

Fol. 143 (4)b, 8. mahāsauraṃ bṛhatsāmaṃ rāthantaryaṃ bṛhantathā / viṣṇuṃ kumbhe tu vedāmin viṣṇusūkta(ṃ) tathaiva ca /

186

Śaiva Texts (Sanskrit & Tamil)

RE 10.889. PL.; 69 fols.; 139 × 39 mms.; 10 lines; bad condition; Grantha and Tamil; old; origin: Vedāraṇyam.

Blank folios: 1^{A}b & 53b.

General contents

1. Fols. 1a-1^{A}a: Śivajñānabodha (Sanskrit); 2. 1^{B}a-53a: Tēvāram (Tamil); 3. 54a-56a: Tiruppallāṇṭu (Tamil); 4. 57a-58a: Mānasapūjā (Tamil & Sanskrit); 5. 58b-59b: Śaivamahāvākyavivaraṇa (Tamil); 6. 60: Śivadhyānakrama (Tamil); 7. 61a-67b: Ātmabodha (Sanskrit)

Fol. 57b contains different forms of Śivapañcākṣara.

186.1 ŚIVAJÑĀNABODHA

Same as n° **100.2** etc.

Beginning

Fol. 1a, l.1. strīpunnapuṃsakāditvāt jagataḥ kāryadarśanāt / asti kartā sa hṛ(tvai) tat sṛjaty asmāt prabhur haraḥ // 1 //

End

Fol. 1^{A}a, l.2. muktyai prāpya satasteṣāṃ bhajed veṣaṃ śivālayam // evaṃ vidyāc chivajñānabodhe śaivārthanirṇayam // 12 // śivajñānabodhasūtraṃ samāptam // śrīśivakāmasaundarīsametacidambareśvarāya namaḥ //

186.2 TĒVĀRAM

See n° **156.1**; **157.1**; **157.3**

This text contains many songs of Tēvāram (of the three saints). It is written on the margin of fol. 1^{B}a that the songs were imparted to sage Śivālaya by the sage Agastya. The rāga-s in which the Tēvāram songs are sung are also written in the margins. Selections from the entire Tēvāram are made here with reference to certain Śiva shrines sung by the three saints. Nearly twenty decades are chosen from each Tirumuṟai.

Beginning

Fol. 1^{B}a, l.1. kuruvuruvam veṇṇīṟeḻuttañcu kōyilāṉuruvameṉṟulai(?) mēlarkkuttiruvaṭiyuñcittāṉa(?)vaṟakūravuntoṇṭuñcivālaiyaṟkaṉṟiṭṭākattiyaṉāṭṭu akaval tōṭu kūṟṟu pittā mūṉṟum pīṭuṭaittecikaṉ poruḷākum nīṟṟuppatiyam

End

Fol. 53a, l.2. caṭaiyaṉicaijñāṉikātalaṉ tirunāvalūrkkoṉṉaṉavaṉāmārūraṉaṭumai keṭṭukappārārūrilammāṉukkaṉparāvārē. 11. ākappatikam 25. tirucciṟṟampalam tirucciṟṟampalam śrīgurubhyo namaḥ / śrījñānaprakāśagurave namaḥ / kāmākṣyambāsametaśrīmadekāmranāthāya namaḥ / śrīgurubhyo namaḥ /

186.3 TIRUPPALLĀṆṬU

This text contains songs of the Tiruppallāṇṭu sung in praise of Śiva. This is composed by Centanār of the 12th century. Printed (Dharmapuram Ādinam, 1969).

Beginning

Fol. 54 (168)a, l.1. maṉṉuka tillai vaḷarkaru . . ttarkaḷ vañcakar pōyakalappoṉṉiṉ cey kōṉaṭiyōmukkaruḷ maṇṭapattuḷḷe pukuntu puvaṉiyelām viḷaṅkavaṉṉanaṭaimaṭavāḷumai purintu piṉṉaippiṟaviyaṟukka neṟipiccarkuppallāṇṭu kūṟutumē 1.

End

Fol. 56 (170)a, l.2. pukuntāṇṭukoṇṭāruyirmēṟ pantampiriyapparintavaṉēyeṉṟu pallāṇṭu kūṟutumē 13. śubhamastu / tiruccirrampalam śivakāmyambāsametaśrīcidambareśvarāya namaḥ / devasenāpataye namaḥ / śivāya gurave namaḥ //

186.4 MĀNASAPŪJĀ

This text in Maṇipravāla contains the procedure to do Śivapūjā in one's mind.

Beginning

Fol. 57 (187)a, l.1. ātmatattvaṃ 24 m karumaiyāṉa tāmaraikkiḻaṅkākavum atiṉ matti vidyātattvaṃ 7 m civantanāḷamākavum atiṉ matti śivatattvam 5 m bindu . . . . .

End

Fol. 58 (188)a, l.6. tōttirañcaitu yiṭṭam vēṇṭi pañcākṣaram mūvakai māṟṟalumaṟcikkavum arghyattukuppañcagavyattukkum yiruvakai māṟal aṟcittu apimantirikkavum

186.5 ŚAIVAMAHĀVĀKYAVIVARAṆA

This text contains in Tamil explanation of propositions like 'śivo'yam asti' – "He is Śiva"

Beginning

Fol. 58 (188)b, l.1. śivo'yam asti / śivas tvam asi / śivo'ham asmi / vākkiyam paṭarkkai muṉṉilai taṉmai paṭarkkai vākkiyattil campupakṣacivaṉaiccollumiṭattu naṭuppatanatuveḻuttākiya ayam patattukku . . . .

End

Fol. 59 (189)b, l.6. kēvalakumpakam, cūṉiyakumpakam cūṉiyāntakumpakam – āka kumpakam 3. ciṉ muttirai mavuṉamuttirai mavuṉānta muttirai āka muttirai 3. śivasahāyam / śrīgurubhyo namaḥ //

186.6 ŚIVADHYĀNAKRAMA

This text contains in Tamil the method of meditating upon Śiva.

Beginning

Fol. 60 (190)a, l.1. uṉmaṉā mūlattilē ayaṉapattattukkumavāvakṣarattukkum pūtāṟa(?)mā . . . .

End

Fol. 60 (190)b, l.4. paracivam vācciyam caṟuvāṉukkiṟaka āti catti ṣāṭkuṇiṇiyāpiyuṭaṉē kūṭiyirukkiṟatai pāvittu tiyāṉikkavum ṣāḍguṇyaparipūrṇaṃ rakṣatu

186.7 ĀTMABODHA

by Śaṅkara

This text contains the whole of this work which explains the nature of ātman (soul) and its realization by individuals. There are a few śloka-s at the beginning and at the end (fol. 67b) in praise of Guru. Printed: 1. Minor Works of Śrī Śaṃkarācārya – Oriental Book Agency, Poona 1952; 2. VVS. N° 15.

Beginning

Fol. 61a, l.1. śrutismṛtipurāṇānām ālayaṃ karuṇālayam / namāmi bhagavatpādaśaṃkaraṃ lokaśaṃkaram // śaṃkaraṃ śaṃkarācāryaṃ keśavaṃ bādarāyaṇaṃ / sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ // oṃ tapobhiḥ kṣīṇapāpānāṃ śāntānāṃ vītarāgiṇām / mumukṣūṇām apekṣyo'yam ātmabodho vidhīyate // 1 // bodho'nyasādhanebhyo hi sākṣānmokṣaikasādhanam / pākasya vahnivajjñānaṃ vinā mokṣo na sidhyati // 2 //

End

Fol. 67a, l.6. digdeśakālādyanapekṣya sarvagaṃ śītādihṛnnityasukhan nirañjanam / yas svātmatīrthaṃ bhajate viniṣkriyas sa sarvavit sarvagato'mṛto bhavet // iti śrīmatparamahaṃsaparivrājakācāryaśaṃkarabhagavatpādapūjyaviracitātmabodhaprakaraṇaṃ samāptam // śubhamastu //

187

Śaiva Texts (Sanskrit & Tamil)

RE 10.890. PL.; 147 fols.; 171 × 28 mms.; 5-7 lines; bad condition – many leaves are damaged by worms; Tamil and Grantha; date: Raktākṣi Kārtikai 4 (see fol. 147b); scribe: T. Vēluppiḷḷai (see fol. 147b); origin: Vedāraṇyam
Blank folios: 11b, 14b, 29b, 42b, 48b and 124b.

General contents

1. Fols. 1a-7b: Āticcūṭiveṇpā (Tamil); 2. 8a-14a: Mantirappirayōka (Tamil); 3. 15a-17b: Śaktipūjāvidhi; 4. 18a-27a: Cidambaramahācakraprastārakrama and Pūjāvidhi; 5. 28a-33a: Vīrabhadramantra-s; 6. 33a-38b: Vīrabhadramahākalpa; 7. 38b-40a: Vīrabhadramahāyantra; 8. 40: Pakṣisāluvamantra; 9. 40b-42a: (Śyāmala) Vīrabhadrastava; 10. 43a-44b: Mantraviṣaya; 11. 45a-48a: Digbandhana; 12. 49a-50b: Āsanamantrādi; 13. 51a-52b: Aghorakalpa; 14. 53a-55a: Aghorāstramantrādi (Sanskrit and Tamil); 15. 55a-58a: Aghorakavaca; 16. 58a-90b: Aghorayantra-s (Prayogavidhi-s) (Sanskrit and Tamil); 17. 93a-124a: Civappirakācakkaṭṭaḷai (Tamil); 18. 125a-147b: Āṟātārakkaṭṭaḷai (Tamil).

The following folios contain the undermentioned topics: 9b, 11a, and 13a, some diagrams; 40b, Vīrabhadrāṣṭākṣaramantra also; 86, Yogopayogiviṣaya; 91, cure for some diseases (in Tamil) and 92, Amāvāsyātarpaṇasaṅkalpa of a Śaiva.

187.1 ĀTTICCŪṬIVEṆPĀ

This text contains 26 stanzas of a Tamil poem which was written by Irāmabhārati of the 19th century. Written in antāti form, these verses treat each saying of Auvaiyār's Āticcūṭi and exemplify them by citing the stories from the Purāṇa-s. This is almost similar to GOML. R. 175 (m). This is different from the printed edn. (Tanjore 1866) having 109 verses.

Beginning

Fol. 1a, l.1. āticcūṭiyama inta tēvarai yētti yēttit toḻuvēṉāmē // 1 // kamalattilē yutittu kamalattilē vaḷarnta kamalattile vaḷarnta kaṇapatiyai kamalattil mūlattiruviralkīḻ mūṉṟāka mele pātittuppottiyappare // 2 //

End

Fol. 7b, l.1. māṇikkamāṉa poruḷ māṇikkamāṉa oḷi māṇikkaṉāyaṉār makiḻntaḷittar ūṇikkōviṭuviṭu caṅkiliyām veppañcaṅkiliyām aṭavuṭaṉē karuppañcārām // 26 //

187.2 MANTIRAPPIRAYŌKA

This contains Mantra-s in Tamil for gods and goddesses to be used to save oneself from dangers and to cause distress to others.

Beginning

Fol. 8a, l.1. aiyyaṉ kōyil piṭāri kōyilkaḷilē kiṭay veṭṭukuṟapōtu erukkanār kayaṟu tirittu

End

Fol. 14a, l.1. puruṣaṉ kūṭamāṭṭāṉ māṟu – tēṅkāyyopālil nattai yira a . . . . ya nīkkippōṭa māṟum //

187.3 ŚAKTIPŪJĀVIDHI

The Pīṭhapūjā, Śaktyāvāhana, etc. are found here. The 4th line on fol. 16a – "āgacchaśūlinīdurgāmāvāhayā(mi)trideveśi" – suggests that this Pūjāvidhi may be related to Śūlinīdurgā.

Beginning

Fol. 15a, l.1. kalaśapūjāṃ kṛtvā / śaṅkhapūjāṃ kṛtvā / pīṭhārcanaṃ kṛtvā śrīṃ hrīṃ śrīṃ icchāśaktyai namaḥ // 3 // jñānaśaktyai namaḥ // 3 // kriyāśaktyai namaḥ // 3 // oṃ śrīṃ hrīṃ durgāyai namaḥ // 3 //

End

Fol. 17a, l.4. īśānadigbhāge balin dadyāt / oṃ sarvavighnakṛdbhyo sarvabhūtebhyo huṃ phaṭ svāhā iti kṣipet / sarvāvaraṇayutān devīṃ ṣvātmanā(o)dvāsayet sudhīḥ //

187.4 CIDAMBARAMAHĀCAKRAPRASTĀRAKRAMA and PŪJĀVIDHI

This text contains the method of drawing the Cidambaramahācakra in which Cidambareśvara (Naṭarāja) is worshipped along with his attendant deities. This is similar to IFI. T. 86, pp. 55-57. For Cidambarakalpa see n° **162.4** & **162.5**.

Beginning

Fol. 18a, l.1. cidambaramahācakraprastārakramam ucyate / rahasyānāṃ rahasyantat sarvacakrottamottamam / samastadevasaṃsevyaṃ darśanāt bhuktimuktidam //ekānte gomayālipte svagṛhe paṭasaṃvṛte / vijane rahasyasaṃsthāne samāsīna udaṅmukhaṁ //

End

Fol. 26b, l.5. cidambareśvaraśivakāmasundarībhyām udvāsayāmīti nirmālya sasrādya(?) sthalan triḥ parimārjayed iti pūjāvidhis samāptaḥ //

187.5 VĪRABHADRAMANTRA-S

See also n° **51.19**

This text contains the following Vīrabhadramantra-s: 1. Fols. 28: Vīrabhadramahāmantra 2. 29a: Vīrabhadrabhairavamahāmantra; 3. 30: Mālāmantra; 4. 30b-32a: Stambhana, Ākarṣaṇa, Vaśya, Vidveṣaṇa, Uccāṭana, Māraṇa and Sarvamohanamantra-s; 5. 32a-33a: (Vīrabhadra) Kavacamantra. Some of these are treated in IFI. T. 693 with directions in Tamil.

Beginning

Fol. 28a, l.1. asya śrīvīrabhadramahāmantrasya kālāgni ṛṣiḥ / anuṣṭup chandaḥ / śrīvīrabhadro devatā / śrīṃ bījam / hrīṃ śaktiḥ / svāhā kīlakam / vīrabhadraprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 33a, l.4. bhadran dadātu yuṣmākaṃ vīrabhadro'gratas sadā / yanmukhe kīrtayed evaṃ sa bhakto nirupadravaḥ //

187.6 VĪRABHADRAMAHĀKALPA

(Bhairavasaṃhitā)

This text contains the Vīrabhadramahākalpa in which Vīrabhadrakalpa (mantra) and Ṣaṭkarmaprayoga, i.e. using various Vīrabhadramantra-s for making men, especially one's enemies, stand still, etc. are elaborated. This is said to form part of Bhairavasaṃhitā. This is divided into 7 paṭala-s as noted below: 1. Fols. 33a-34a: Vīrabhadrakalpa (Mantra) (Prathamapaṭala); 2. 34b-35a: Stambhana (Dvitīyapaṭala); 3. 35: Ākarṣaṇa (Tṛtīyapaṭala); 4. 36a: Vaśya (Caturthapaṭala); 5. 36b: Vidveṣaṇa (Pañcamapaṭala); 6. 36b-37b: Uccāṭana (Ṣaṣṭhapaṭala) and 7. 37b-38b: Māraṇa (Saptamapaṭala). These are told by Śiva to goddess (Pārvatī).

Beginning

Fol. 33a, l.5. athātas saṃpravakṣyāmi śṛṇu sarvāṅgasundari / vīrabhadramahākalpaṃ sarvakalpottamottamam // vedādiṃ prathamaṃ jñeyaṃ vīrabhadram udīrītam / ṛṣi rudra iti proktaḥ chando gāyatri eva ca // bhadro deva iti jñeyaṃ vāruṇaṃ bījam eva ca / bhaṃ śaktir iti ca jñeyā draṃ kīlakam eva ca //

Colophons

1. Fol. 34a: iti bhairavasaṃhitāyāṃ vīrabhadrakalpo nāma prathamapaṭalaḥ // etc. 2. 38b: iti saptamapaṭalaḥ

End

Fol. 38a, l.5. saptarātrañ japen mantraṃ spṛṣṭvā niyatamānasaḥ / śmaśāne nikhaned yantraṃ rātrau saptāhāj jvaramāribhiḥ // prāyaścittañ cared dhīmān rājarājyābhivṛddhaye // iti saptamapaṭalaḥ //

187.7 VĪRABHADRAMAHĀYANTRA

The method of drawing a Vīrabhadrayantra wearing which one can get wealth, etc. is dealt with here.

Beginning

Fol. 38b, l.3. siṃhāsanastham īśānaṃ yantraṃ papraccha pārvatī / īśvara uvāca – vīrabhadraṃ mahāyantraṃ triṣu lokeṣu durlabham // yantrasya jñānamātreṇa sarvakāmam avāpnuyāt /

End

Fol. 39b, l.4. mahākāli(ṃ) mahālakṣmīṃ meruṃ vāgbhavam uddharet / evaṃ yantraṃ samālikhya ṣoḍaśair upacārakaiḥ / dhārayet bāhumūle ca mahālakṣmīprado bhavet //

187.8 PAKṢISĀLUVAMANTRA

This contains a brief version of the mantra of Pakṣisāluva, a form of Vīrabhadra having the body of Śarabha, etc.

Fol. 40a, l.2. pakṣisāluvamantraḥ / oṃ namo bhagavate mahāvīrabhadraśarabhāya jvālāmāline dīptadaṃṣṭrāya agninetrāya sarvarakṣoghnāya tatpuruṣāghorāya sadyojātavāmadeveśānāya kālāgnirudrāya kālasaṃhā(a)raṇāya bhūrbhuvasvaḥ pataye amṛtatattva(ṃ) me śīghraṃ prayacchatu //

187.9 (ŚYĀMALA) VĪRABHADRASTAVA

This contains 4 śloka-s praising (Śyāmala) Vīrabhadra. Incomplete. Fol. 42 is only a fragment.

Beginning

Fol. 40b, l.2. raudraṃ rudrāvatāraṃ hutavahanayanañ cordhvakeśaṃ triṇetraṃ vyomāṅgaṃ bhīmarūpaṃ kiṇikiṇirabhasajvālamālāvṛtāṅgam / bhūtapretādhināthaṃ kadanakalahakaṃ khaḍgapātre vahantaṃ vande lokaikavīraṃ tribhuvanam akhilaṃ śyāmalaṃ vīrabhadram // 1 //

End

Fol. 42a, l.1. draṇa draṇakki . . . . kalāvataṃsaṃ . . . . galat galat ki . . . . .

187.10 MANTRAVIṢAYA

This contains statements regarding the nature of various Mantra-s, i.e. testing whether a particular Mantra is fruitful to a particular person when used. This text has lost its beginning.

Beginning

Fol. 43a, l.1. siddhena mantreṇa samastamantrān / krameṇa vā pyāt kramate nu viddhya(?) / pravakṣyamāṇena yathā manīṣī saṃsādhayed āphalam iṣṭasiddhyai //

End

Fol. 44b, l.2. etair dṛḍhair varṇavicitrayogair arātināṃ rogamayaprabaddhām / bhavedaśakyā pratikarmabādhyālaṅghyārti tyaktaguṇānurūpam //

187.11 DIGBANDHANA

This contains Aghoramantra-s for Digbandhana (controlling the gods of quarters with Mantra-s). This is similar to GOML. D. 5820.

Beginning

Fol. 45a, l.1. hrīṃ kṣmīṃ haṃ ghorarudraraudrarūpa caṭatarāṭṭahāsa dantasphuṭa daṇḍakośa mahāveśasaṃhāranipuṇa mahāsamugravega . . . .

End

Fol. 47b, l.6. lokaṃ bandhaya huṃ śuṃ śuṃ kroṃ bhrūṃ kṣruṃ naṃ phaṭ phaṭ phaṭ ṣūṃ dhossandhānāya tomarāyudhadhāriṇe klīṃ śivāya namo namaḥ / huṃ phaṭ //

187.12 ĀSANAMANTRĀDI

This contains 1. Āsanamantra, i.e. 49a: Mantra-s to purify the seat of gods; 2. 49a: Vighnotsāraṇamantra, i.e. Mantra-s to drive away the spirits who obstruct people from offering worship to gods and 3. 49b-50b: Gurustuti, i.e. prayer to one's preceptor.

The opening word on fol. 49a as "Aghorastava" indicates that this is the preliminary rite for the succeeding works Aghorakalpa etc.

Beginning

Fol. 49a, l.1. aghorastavaḥ / āsanamantrasya pṛthivyā merupṛṣṭa ṛṣiḥ / sutalaścchandaḥ / kūrmo devatā / anantapadmāsane viniyogaḥ //

End

Fol. 50b, l.2. agniprākārāya namaḥ / daśadikṣu tālatrayam / gurubhyo namaḥ / kṣetrapālāya namaḥ //

187.13 AGHORAKALPA

This Kalpa is taught to Pārvatī by Śiva in which the method of reciting Aghoramantra is spoken of and it is similar to IFI. T. 348 – pp. 358-359.

Beginning

Fol. 51a, l.1. aghorakalpaṃ pravakṣyāmi śṛṇu tvaṃ śailakanyake / mahāpātakakoṭīnāṃ bhañjanaṃ smṛtimātrataḥ // bhūtapretapiśācādinigrahaiḥ kavināśanam (bhūtapretapiśācādinigrahaikavināśanam ?) bhūtādivaśyakaraṇaṃ vyādhīnām api bhañjanam //

End

Fol. 52b, l.1. dhyānam / pravakṣyāmi sarvasādhanakāraṇam / dhyānam: sajalaghanasamānam iti dhyātvā mahādevañ japen manum ananyadhīḥ / pūjāyantram //

187.14 AGHORĀSTRAMANTRĀDI

See also n° 30.4

This text contains a version of Aghorāstramantra and others 1. Fols. 53a-54a: Aghorāstramantra; 2. 54a: Āveśamantra & Pāśamantra and 3. 54b: Aṅkuśamantra, etc. This contains Tamil words also on fol. 54.

Beginning

Fol. 53a, l.1. asya śrīaghorāstramantrasya aghoraparameśvara ṛṣiḥ / anuṣṭup chandaḥ / aghorāstraparameśvaro devatā / hrīṃ bījam / svāhā śaktiḥ / jaṃ kīlakam / mama sarvābhīṣṭaprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 54b, l.5. ittai mūlamantrattōṭe kūṭṭi japikka stambhikkum / hrīṃ yaṃ yaṃ yaṃ caṇḍamārutāya drāvaya drāvaya huṃ / itu mantrattilē kūṭṭi japikka pēy ōṭippōkum /

187.15 AGHORAKAVACA

This Mantra is taught by Bhairava to Pārvatī. This is the same as RASB. VIII n° 6754 which is taken from the Ākāśabhairavakalpa (see n° 186.13).

Beginning

Fol. 55a, l.1. aghoreśasya kavacaṃ vada me karuṇānidhe / bhairava uvāca – sādhu sādhu mahāprājñe guhyād guhyam idaṃ śive / yena saṃyaṅ vidhānena sādhakānāṃ jayapradam //

End

Fol. 57b, l.5. ācandratārakasthā . . . yī tasya vaṃśo yaśojjvalaḥ / dehānte'ghorarūpasya padaṃ prāpnoty asaṃśayaḥ // ityaghorakavacaṃ sampūrṇam / śubhamastu //

187.16 AGHORAYANTRA-S

Prayogavidhi-s

For a similar treatment, see n° **51.4**.

Contents

1. Fols. 58: Pūjāyantra; 2. 59a-60a: Apasmāravyādhinivāraṇayantra; 3. 60a-61a: (Piśāca) Uccāṭanayantra; 4. 61a-63b: Śatrumāraṇayantra; 5. 63b-65b: Uccāṭanayantra; 6. 65b-71a: Rājavaśyādicitrakarmayantra-s; 7. 71a-75a: Viṣanāśanayantra-s; 8. 80b-82b: Pilliśūnyādināśanayantra-s; 9. 83: Vidveṣaṇayantra; 10. 83b-84a: Piśācotsāraṇayantra; 11. 84b-85a: Duṣṭabhūtastambhanayantra; 12. 85: Mohanayantra; 13. 87a-90b: Apasmārādinivāraṇaprayogayantra-s (inc.).

Explanations in Tamil for the various yantra-s are given here. The yantra-s described in the text are taught to Pārvatī by Śiva.

Beginning

Fol. 58a, l.3. pūjāyantraṃ pravakṣyāmi puruṣārthapradaṃ nṛṇām / vṛtte māyāṃ koṇaṣaṭke tu mantraṃ vasvabje vaṃ . . . mātṛkrameṇa // bhūbimbe dikpālabījaṃ likhitvā /

End

Fol. 90b, l.6. punaranyat pravakṣyāmi rahasyaṃ śṛṇu . . . ra / gṛhītvā mūlikān tvāṣṭrāṃ grahaṇe candrasūryayoḥ //

187.17 CIVAPPIRAKĀCAKKAṬṬAḶAI

This text in Tamil contains the Civappirakācakkaṭṭaḷai whose authorship is not known and which gives the rudiments of Ātmatattva, Vidyātattva and Śivatattva. This is similar to Tanjore Ms. 171(a) – Tamil cat. II. Printed at Madras in 1921 by Muthuvadivelu Mudaliyār.

Beginning

Fol. 93 (1)a, l.1. aṟṟum tattuvam / pūtaṅkaḷāvaṉa . . . . tẹyu – vāyu ākā . . . jñāṉēntiriyaṅ . . . . cirottiram . . .

End

Fol. 124 (32)a, l.4. civaṉeṉṟaṟika / civappirakācakkaṭṭaḷai muṟṟum / pavappiṇi pōkapparakatti yaḷikkum civappirakācaṉ tiruvaṭi vāḻka //

187.18 ĀṞĀTĀRAKKAṬṬAḶAI

This Tamil text contains the Āṟātārakkaṭṭaḷai which gives in brief, the fundamental doctrines of the six cakra-s in the body. The Śaiva yoga principles are setforth here. This text is similar to Akattiyar Āṟātāram GOML. D. 199 (i).

Beginning

Fol. 125 (33)a, l.1. nilaṉuṟu nālumū . . . . lai – mati ti mukkāṇam nalaṉuṟumāru tantā naru caṭkoṇamakūm . . . .

End

Fol. 147 (55)a, l.1. maruviyaṇaintapiṉ poyyañcum po puviyaṟiyōmē – āṟātārattiṉ virivu peru nūlkaḷilẹ kaṇṭu koḷka muṟṟum / poṉṉiṟam pūmi puṉal paḷiṅkiṉṉiṟam . . . cem niṟam vāyu karu niṟam miṉṉiya vāṉpu . . . mēka niṟameṉa uṉṉiyē nantiyuraittaṉ kaṭitē irattāṭci varuṣam kārttikai mācam 4dt. eḻutappaṭṭatu – ippaṭikku i. vēluppiḷḷai.

188

Antyeṣṭividhi

RE 10.895. PL.; 28 fols.; 204 × 35 mms.; 7-9 lines; bad condition; leaves are worm-eaten and some of the leaves are broken at their edges; Tamil and Grantha; old; origin: Vedāraṇyam.
Blank folio: 28b.

General contents

1. Fols. 1a-5a: Tirupporcuṇṇam (Tamil); 2. 5b-6b: Cūrṇotsavavidhi (Antyeṣṭi); 3. 6b-7b: Deśāntaramṛtasyāntyeṣṭividhi; 4. 8a-11b: Cūrṇotsavavidhi (Antyeṣṭi); 5. 12a-27b: Kriyākramadyotikā – Antyeṣṭividhi

Fol. 5a has a line in Sanskrit saying that the ghost form goes off by the power of Ugramūrti. Fol. 28a contains the names of some materials for Pūjā.

188.1 TIRUPPOṞCUṆṆAM

This Tamil text contains 16 stanzas of the Tirupporcuṇṇam of Tiruvācakam (9) written by Māṇikkavācaka. The first 3 stanzas and a portion of the 4th stanza are lost. Pub: Dharmapuram, 1949.

Beginning

Fol. 1 (2)a, l.1. vēkampaṉ cempoṟkōyil pācaviṉaiyappaṟittuttiṉṟu pāṭippoṟcuṇṇamiṭittu nāmē // 4 //

End

Fol. 5 (6)a, l.1. vīṭumāyiṉaṟkkātiyumantamumāyiṉārukkāṭṭuppoṟcuṇṇamiṭittu nāmē // 2 // mulakalāmularntōtarkariyaveṇṇilaiyulāviyanīrmativēṇiyaṉaḻakucōti ampalatāṭūvār malar cilampaṭi vāḻtti vaṇaṅkuvām /

188.2 CŪRṆOTSAVAVIDHI

(Antyeṣṭi)

The Cūrṇotsavavidhi is connected with the funeral of a Śaiva.

Beginning

Fol. 5 (6)b, l.1. brāhmaṇānām / agnim īḷe purohitam / yajñasya devam ṛtvijam / hotāraṃ viśva ? ratnadhātamam // oṃ iṣe tvorje tvā vāyavasthopāyavastha devo vas savitā / prārpayatu jyeṣṭha (śreṣṭha) tamāya karmaṇe //

End

Fol. 6 (2a ?)a, l.2. . . . tat cūrṇantadhileṣṭhalesyā ? (sthaṇḍilastham) / pretasya lalāṭe sthāthya / dūrvākṣatatāmbūlakaupīnān pretasya dattvā paścāt maheśvarabhaktajanānāṃ krameṇa dattvā / ulūkhalādīn bherīṃ indrādilokapālakān arghyaṃ ca / vighneśvaraṃ utthāpya / vipro bhavatu dānasyāt (?) / daśadānantu yojayet / maheśvarasya pūjanaṃ bhuktimuktiphalapradam / iti cūrṇotsavaḥ samāptaḥ //

188.3 DEŚĀNTARAMṚTASYĀNTYEṢṬIVIDHI

See also n° **91.34**

This text deals with the funeral rites to be done to a Śaiva who breathed his last abroad. This is incomplete.

Beginning

Fol. 6 (2)b, l.2. āpātāḷanabhasthalāntaragataṃ brahmāṇḍam āviṣphuraj jyotisphaṭikaliṅgamaulivilasatpūrṇenduvātāmṛtaiḥ . . . stye (?) kāplutam ekamīśam aniśaṃ rudrānuvākānekaṃ(?) japet . . . . antyeṣṭiḥ / deśāntaramṛtasyāpy antyeṣṭir dīkṣitasya tu / tadā pratikṛtiṃ kṛtvā kartavyā ca /

End

Fol. 7b, l.5. . . . puruṣaṃ pratikṛtirūpiṇaṃ . . . . paścādvidhinā dāhayen naraṃ . . . dhāyanena hi catvāriṃśatścha(?) . . . .

188.4 CŪRṆOTSAVAVIDHI

(Antyeṣṭi)

This has slight agreement with Aghoraśivācārya's Kriyākramadyotikā. Vide: – Aparakriyāvidhi p. 6 (SIAA).

Beginning

Fol. 8 (2 ?)a, l.1. muravajhallariśaṅkhakāhalamuddhvaniṃ gītanṛttanirantaram iti brahmatālam iti smṛtam /

End

Fol. 11b, l.1. oṃ hāṃ śabdaśabdāya namaḥ / oṃ hāṃ sūkṣmasūkṣmāya namaḥ / oṃ hāṃ śarvāya namaḥ / oṃ hāṃ śivāya namaḥ / oṃ namo namaḥ / śivāya namaḥ / padaśo namaḥ ? / evañ japitvā / cūrṇotsavaṃ kuryāt //

188.5 KRIYĀKRAMADYOTIKĀ

Antyeṣṭividhi

Same as n° 129.1 etc.

Fol. 12 contains some preliminary treatment which is not found in the printed edns. It breaks off in Agnikārya. The portion contained in this text corresponds to the matter in Chidambaram edn., pp. 389-402 and in SIAA. edn., pp. 1-34.

Beginning

Fol. 12 (4)a, l.1. . . . . pamihe vatu . . . pārthivāsaḥ / pṛthivyantarikṣe ye divi – ye tā mṛtā bahupāte asmin . . . . ya . . . tām / pitṛbhya sthānam asī – oṃ hāṃ hrīṃ haṃ haḥ . . . . amukātmane namaḥ / asya prāṇā iha prāṇā iha jīvo ha sthitāḥ / asya sarvendriyāṇi vāṅmanaścakṣuśrotrajihvāghrāṇasarvendriyāṇi ihaivāgatya sukhaṃ ciran tiṣṭhantu kuru kuru svāhā ya ra la va śa ṣa sa hoṃ pretam āvāhayāmi /

End

Fol. 27 (20)b, l.7. . . . . agniśakalam kravyādātmyamastreṇa nairṛte nissārya nirīkṣaṇādicaturbhis saṃskārair viśodhya oṃ hāṃ haṃ hāṃ vahnimūrtaye namaḥ / iti purāgniṃ pūrakeṇa gṛhītvā . . . . .

189

ŚAIVAṢOḌAŚAKRIYĀ

RE 10.897. PL.; 34 fols.; 246 × 22-25 mms.; 4-5 lines; bad condition – damaged by worms and some leaves are broken at their edges; Grantha; old; origin: Vedāraṇyam.

This Ms. gives a treatment of the sixteen purificatory rites (kriyā) which a Śaiva has to undergo. They are sacramental (saṃskāra) in their nature. The sixteen are:– Ṛtusaṃgamana (meeting the wife after the period), Garbhādhāna (impregnation), Puṃsavana (male production), Śīmanta (parting of the hair), Viṣṇupūjā (Viṣṇu worship), Jātakarman (birth-ceremony), Nāmakaraṇa (naming the child), Niṣkramaṇa (taking the child out of the house for the first time after its birth), Annaprāśana (making the child eat cooked rice), Karṇavedhana (piercing the ear lobes for wearing the ear-rings), Caula (tonsure), Akṣarabodhana (teaching the alphabets), Upanayana (investiture with the sacred thread), Vratakarman (observances by a student of Vedas), Samāvartana (return of the Vedic student from the home of the preceptor), and Vivāha (marriage).

The Ms. under notice, treats the preliminary rites in fol. 1a-12a and eleven sacraments beginning with Jātakarmavidhi. Kāṇḍamocanavidhi is dropped. Items 4 and 1 in this Ms. are found treated in IFI. 370 in pp. 305 and 306 respectively. IFI. Mss. 370, 373, 533 & 1061 treats many of these topics in slightly different order, dropping some of them.

The author of this Ms. is not known. There is, in print, Śaivaṣoḍaśaprakāśikā (SIAA, Grantha), 1954 written by Aghoraśivācārya. The treatment contained in this work has partial agreement with that in the Ms. under notice.

Contents

1. Fols. 1a-3a: Agnimukhavidhi; 2. 3a-5b: Mṛtsaṅgrahaṇavidhi; 3. 6a-10a: Aṅkurārpaṇavidhi; 4. 10a-12a: Kautukabandhanavidhi; 5. 12a-14a: Jātakarmavidhi; 6. 14a-15a: Utthāpanavidhi; 7. 15a-17a: Nāmakaraṇavidhi; 8. 17a-18a: Upaniṣkrāmaṇavidhi; 9. 18a-19a: Annaprāśanavidhi; 10. 19: Piṇḍavardhanavidhi; 11. 20a-22b: Caulavidhi; 12. 22b-27b: Upanayana and Kāṇḍopakaraṇavidhi; 13. 27b-30b: Samāvartanavidhi; 14. 30b-34b: Vivāhavidhi (inc.)

Beginning

Fol. 1a, l.1. bhūmau samatalaṃ kṛtvā sikatāvi . . . . . . krīḍādivivarjya hastapramāṇe . . . . . sthaṇḍilaṃ kṛtvā tasyopari triḥ . . . . prācīnantriṣṣaḍrekhāṃ śalākayā vidhāya . . . . lyādbhiḥ prokṣya mathitāgnimśco . . . . . grahāgniṃ vā . . agniṃ prajvalitaṃ vande jātavedasam . . . . .

End

Fol. 34b, l.2. prātas snātvācamya vidhivadaupāsanan dine dine kuryāt / tataḥ caturthe'hani pūrvāhṇe tailābhyaṅgaṃ kṛtvā tayā saha snāpayitvā rātrau vahniṃ prakalpya bra . . . . .

190

Śaiva and other Texts (Sanskrit & Tamil)

RE 10.900. PL.; 232 fols.; 394 × 29 – 432 × 33 mms.; 2-9 lines; bad condition – many leaves have lost their edges; Tamil and Grantha. There are two references in this Ms. for the date of writing the various texts. 1. on fol. 50b, the date given is Śārvari, Āṇi 16, Saturday, Rohiṇī. 2. on fol. 174 (55)a, the year is mentioned as 759, Hevilambi, Paṅguni 29, Monday, Paurṇami. There is a fol. with n° 70 wherein some family transaction is given with the date Kara Ādi 11. The fresh leaf which bears this fol. no. is evidently receṉt and should have been insertred in the bundle. Scribe and ownership: Tyāgarājan, son of Ārumukapaṇṭāra of Vedāraṇyam (fol. 50a); origin: Vedāraṇyam.

Missing fol.: 66, 123. Blank fols.: 4b, 5b, 8b, 19b, 32b, 39b, 55b, 70b, 71a, 79b, 130b, 132b, 133b, 134b, 136b, 175b & 200b.

General contents

1. Fol. 6a-8a: Akattiyar Keṟpakkōḷ patiṉāṟu (Tamil); 2. 9b-14a: Āḻvārkaḷ ācāriyarkaḷ tiruvavatāracciṟappu (Tamil); 3. 14a-16a: Nūṟṟeṭṭuttiruppatikkōvai (Tamil); 4. 16b: Āḻvārkaḷ aṭiyārkaḷ tōttiram (Tamil); 5. 17a-18b: Āḻvārkaḷ paṟṟiya kuṟippu (Tamil); 6. 19a: Ñāṉatēcikar tiruvavatārattōttiram (Tamil); 7. 20a: Irāmāṉucapperuveḷḷattukai (Tamil); 8. 20b-25b: Śrīvilliputtūr cūṭikkoṭuttanācciyār tiruvūcal (Tamil); 9. 26: Tivviyappirapantattokai ācariyam (Tamil); 10. 27a-29b: Kṣettirakkōvaippāṭal (Tamil); 11. 30a-32a: Tiruppatikakkōvai (Tamil); 12. 33a-34b: Tiruviḷaiyāṭal curukkam (Tamil); 13. 35a-39a: Tiruviḷaiyāṭalpurāṇacāram (Tamil); 14. 40a-50a: Periyapurāṇacāraṃ (Tamil); 15. 51a-54b: Piḷḷaiyār akaval (Tamil); 16. 56a-57b: Sundareśvarādistotra; 17. 58: Sthalamālikā; 18. 59a-60b: Nītiśataka; 19. 61a: Bālāmbikāstava; 20. 62a-68b: Cintāmaṇi (Tamil); 21. 80a-103b: Pirāyaccittacamuccayam (Tamil); 22. 104a-124a: Puṭpaviti (Tamil); 23. 126a-128b: Aghapañcaṣaṣṭi; 24. 137a-139b: Śivajñānabodha with Tamil meaning; 25. 140b-142a: Śaivaśrāddhavidhi; 26. 124b-144b: Ārūṭavicaya (Tamil); 27. 152: Cōtiṭavicaya (Tamil); 28. 159b: Saptamātṛdhyānaśloka-s; 29. 161b: Kāmākṣīstotra; 30. 162: Mantramātṛkāpuṣpamālāstava; 31. 164b-167b: Cōtiṭavicayam (Tamil); 32. 168: Tāymakaḷ ēcal (Tamil); 33. 169a-194b: Irāmāyaṇa icai nāṭṭiyanāṭakam (Taṃil); 34. 176a-200a: Kantapurimurukar piḷḷaittamiḻ (Tamil); 35. 201a-209b: Śaivabhūṣaṇa with Tamil meaning; 36. 210a-216b: Irāmāyaṇa akaval (Tamil); 37. 217a-232b: Tiruccirṟampalakkōvaiyār (Tamil).

The undermentioned topics are also dealt with in the following fols. Fly-leaf and fol. 2a-3b: Tamil songs in praise of Śiva; 5a: Number of songs in Periya purāṇa; 9a: Prescription of medicines; 50b: Note on the life of Cuntarar; 55a: Note on Nāyaṉmār-s' 61b: śloka-s in praise of Devī; 69: Didactic verses in Sankrit with Tamil meaning, a śloka from Śivānandalaharī, Nālikeralakṣaṇa and Mārjanīlakṣaṇa; 70: the boundary of a paddy field; 72. Tyāgarāja's song, a song in Tamil and one of King Tuḷaja; 73a: Dhyānaśloka-s on Kaṇṇaki; 73b: 16 names of Śiva; 74a: Abhiṣekakrama; 74b: Tamil song describing Rāvaṇa's mind on the eve of war; 75: Ṣoḍaśopacāra-s; 76: Dantajāṭaśāntividhi; 77a: Kumbhamudrālakṣaṇa; 77b: Nāḍīsandhānaviṣaya; 78: Pañcāsanapūjāvidhi; 79a: Title-page of the Tiruccirṟampalakkōvaiyār; 124b: Umākāntamaṇḍalalakṣaṇa; 125a: note on 27 ghaṭa-s, rāśi-s; 125b: Ṛtu-s, names of the wives of the Dikpālaka-s; 129: respect to be shown to Guru; 130a-132a: Tamil song of one who has visualised his own self; 133a: Tamil song on Śiva; 134a: Sītācakra; 135: śloka-s on Vighnarāja, Indra and Dikpālaka-s; 140a: Rāmacakra; 145: personal notes; 146: songs of Māṇikkavācaka and Aruṇagirinātha; 147-148: Notes on herbal preparations and astrology; 149-151: Songs of Māṇikkavācaka; 153: Remedies for some diseases; 154: Fragment of census; 155-156a: Tamil poem, Pallāṇṭu;

cure for snake-bite; 156b: note on astrological matter; 157a: prescription for burns; 157b: Stotra on Devī; 158: astrological matter; 159: Viṣṭarādimantra; 160: astrological matter; 161a: Things required for homa; 163a-164b: Effect of raining on particular days and nakṣatra-s; 175a: Tamil song on Nīlāyatāṭci.

190.1 AKATTIYAR KEṞPAKKŌḶ PATIṈĀṞU

This text attributed to Agastya and containing 16 stanzas in Tamil speaks about the biological and other factors that obstruct a woman from becoming pregnant. This suggests remedies also.

Beginning

Fol. 6 (3)a, l.1. pārappā peṇ matalāṅ keṟpakkōḷiṉ pakkuvattaic collukiṟeṉ paṇpāykkēḷu ā(rāya) āṇmalaṭu ākumallāl appaṉe peṇmalaṭu yārumillai nērappā tavaciruntu poruḷ yīyntu nērāṉatillai yaṟukulaiyiṉālē voppātē vatai . . . ḷēḻāṅkeṟpam virittu naṉṟāyppukalukiṟeṉ virumpikkēḷē. 1

End

Fol. 8 (5)a, l.1. matuvākuṅ ku(run)ta(ca)lam kiṭṭavākā maintaṉē kotitaṇṇīr mikavumākum cattuvākum vedamurai kaṇṭu coṉṉēṉ cattiyantāṉinta nūl cārntu pāru atuvākumituvākumeṉṟu colli alaintalaintu tiriyāmalarḷai ṉōkki potuvāka niṉaivu koṇṭu yiruppārākil putti mutti citti mutal puṉitamāmē 16. akastiyar keṟpakkōḷ patiṉāṟu muṟṟum.

190.2 ĀḺVĀRKAḶ ĀCĀRIYARKAḶ TIRUVAVATĀRACCIṞAPPU

This is an eulogy of Vaiṣṇava Āḻvār-s and Ācārya-s.

Beginning

Fol. 9 (6 ?)b, l.1. cīrār parama viyūkam vipavañcintai niṟaintārantariyāmiyāṟācai(?)yeṉumōraintu muṟṟōr ceṅkōl nēr naṭāttumuyarcēṉai . . .

End

Fol. 14 (11 ?)a, l.3. maṟṟellāvuyirumikuteṉṟuyirkaḷ meyviṭṭātipparaṉōṭoṉṟāmeṉaccollumavvāyalellām vātil veṉṟāṉemmirāmāṉucaṉ mey matikkaṭalē muṟṟum.

190.3 NŪṞṞEṬṬUTTIRUPATIKKŌVAI

This contains the names of 108 sacred shrines of the Vaiṣṇava-s and of their deities hallowed by the songs of the Āḻvār-s. This is similar to the Tanjore Ms. n° 901 (b) – Tamil cat. II, p. 189.

Beginning

Fol. 14 (11 ?)a, l.4. veṇpā – tirumālaippōṟṟittiruppatikanūṟṟeṭṭum varumālaiyāyppāṭi vāḻtta marumālai . . . . ṇa cēṉaiyar koṉ puyamuruceṅkōlkkāṇa poṟkaḷaliṉai yuṅkāppu.

End

Fol. 16 (13)a, l.6. pukaḻāl nitamēṟṟippōṟṟuvārkaḷi kapām(?) vāḻa poruḷiyāvumaituvāre. 17. veṇpā coḻaṉāṭēḻāru coṟpāṇṭi mū . . . m yēḻuṭaṉēḻākumalaiṉāṭṭiṉilē – cūṭa naṭu nāṭu mutal muppattiṉāluṭaṉē nūṟṟeṭṭum pāṭuvārkkillaippavam tiruppatikakkōvai muṟṟum.

190.4 ĀḺVĀRKAḶ AṬIYĀRKAḶ TŌTTIRAM

This contains five songs in Tamil in praise of the Vaiṣṇavite saints like Poykaiyāḻvār and other devotees.

Beginning

Fol. 16 (13)b, l.1. poykai pūtam pēyar poṉmaḻicaikkoṉ māṟaṉ cayyamaturakavi . . .

End

Fol. 16 (13)b, l.6. naṉmaiyellāntāṉ kūṭṭi vaitta nalantāṉ kaṇṭīrāṅkūṭṭacciṭṭaṟukkāyttiruvaraṅka niṉṉaruḷāṟpaṭṭarukkāḷappaṭṭa payaṉ 5.

190.5 ĀḺVĀRKAḶPAṞṞIYAKUṞIPPU

This contains a list of names, places of birth, etc. of the Vaiṣṇavite saints like Poykaiyāḻvār. Writing is on 7-8 columns. The title on the margin of fol. 17a, as Viṭṭuṇupurāṇacāram, indicates that the Vaiṣṇava tradition considers this as an essence of Viṣṇupurāṇa.

Beginning

Fol. 17 (14)a, l.1. param viyukam vipavam, antariyāmam aṟcāvatāram param āḻvārkaḷ peyar poykaiyāḻvār pūtattāḻvār pēyāḻvār puticārā(?) tirumaḻicai āḻvār, nammāḻvār caṭakōpar

End

Fol. 18 (15)b, (col. 1), l.1. tiruvaraṅkattamutiṉār

190.6 ÑĀṈATĒCIKAR TIRUVAVATĀRATTŌTTIRAM

This contains in three columns Tamil songs in praise of Nammāḻvār and Maturakaviyāḻvār. Nammāḻvār is referred to here as Ñāṉatēcikar.

Beginning

Fol. 19 (16)a, (col. 1), l.1. vuttiṟam teṭṭiṟam teṉṟu mūvāṟumātattil mōtitta poruḷe yicai nātamuṉitāṉ vicaiyiṉōṭu paṉṉīrayiravuvatēṟu poruḷē.

End

Fol. 19 (16)a, (col. 3), l.5. ōtumivarkāṇa micaiyōrntu nālvētattiruvāymoḻiyilōr coṟṟiruttalaṉṟo kuruvāy moḻikiṉṟa koḷkai.

190.7 IRĀMĀNUCAPPERUVEḶḶATTUKAI

This contains 9 songs in Tamil praising the greatness of Maṇavāḷamāmuṉi and his disciples.

Beginning

Fol. 20 (17)a, l.1. maṭṭu viruttam – maṇavāḷamāmuṉiyippuviyīṟ cīpāṭiyakār muṇṭilali(?)kkoḻuntaṉaiyilayila(?)keḻupattiṉālu ciṅkācaṉareḻunūṟu . . . yāḷuntappillāta śrīvayiṉavāḷ paṉṉīrayirmiṉṉañcāttakkēḷ

End

Fol. 20 (17)a, l.7. tirukkacci nampi vīṉai(?) naṇpūkai vicaṟi meypaṇikaḷ pūṇukiṉṟō(?) kọyil tirumalaiyāykkūṟu perumāḷ kōyil nēyarivar pāta niṉaivām 9.

190.8 ŚRĪVILLIPPUTTŪR CŪṬIKKOṬUTTANĀCCIYĀR TIRUVŪCAL

This contains the following works in honour of Āṇṭāḷ, the female Vaiṣṇavite saint who is said to have married Viṣṇu Himself; 1. Fols. 20b: Nūṉmukam; 2. 21a-22a: Eṇṇaikkāputirunāḷ ūcal; 3. 22a-24a: Tirukkaliyāṇa tiruvūcal; 4. 24a-25b: Tiruvāṭi uccava ūcal.

Beginning

Fol. 20 (17)b, l.1. patiṉmarumoṉṟāṉacaṭakōpaṉ cempoṟpatam pōṟṟi patattuṭaivaraiyum pōṟṟi. tuti maturakavi nātamuṉitāt pōṟṟiccoṟkūrattāḻvar tāṭṭuṇaikaḷ pōṟṟi . . . .

End

Fol. 25 (22)b, l.8. ciṭṭarivariruvar tiruvaṭikaḷ pōṟṟiccēr tiruveṅkaṭatācaṉ ceppūcaṟpāviṭṭamuḷḷavava(?)viruvaṟkuñcūriyarkketir miṉmiṉipōlaṉāṟpatteṭṭ atāmē 15. āṇṭāḷ tiruvūcal eḻuti mukintatu muṟṟum.

190.9 TIVVIYAPPIRAPANTATTUKAI ĀCARIYAM

This contains a note in Tamil verse form on the number of songs in the works like the Tiruppallāṇṭu which are the constituents of the Tivviyappirapanta.

Beginning

Fol. 26 (23)a, l.1. tirumāl tivviyappiṟapanta nūṟṟeṭṭuttiruppatiyelāñ ciṟantacceppu pallāṇṭu piṉilreṇṭu ṉāṉūṟṟaṟupattoṉṟeṉpa cērtirumoḻi celvattiruppāvai muppatōṭu . . .

End

Fol. 26 (23)b, l.7. uraitta piṟapantamirupattiṉālukku ṉālāyiramuntiruvolakkattōttiṭaccāṟṟiṭappallāṇṭu pāvaiyumutitta vu(?)yāyutuvai yituvē.

190.10 KṢETTIRAKKŌVAIPĀṬAL

See **190.11** by Umāpaticivācāriyār

This text in verse, composed by Umāpatiśivācārya, contains the names of the places of pilgrimage of Śaivites which have their glory sung by Māṇikkavācakar, Ñāṉacampantar and Cuntarar. This is called Tiruppatikkōvai in the margin of fol. 27a and in Tanjore Tamil cat. Vol. II, p. 124 – Ms. n° 794(b). Printed.

Beginning

Fol. 27 (42)a, l.1. mūvarōtiya muttamiḻ pettiṭuntēvartēvaṉ tiruppatikkōrvaiyai pūviṉ mītiṟpukalakkarimūkaṉ māvulā(?) malar pātam vaṇaṅkuvām tiruvaḷaruntillainakar vēṭakaṉ nelvāyiṟṟiruntu kaḻippālai nallūr perumaṇantikkellām pāvum yēntirappaḷḷi ponni vaṭakarai . . .

End

Fol. 29 (44)b, l.7. maṅkaiyaṟkaraci pūcal matiṉēcar ceṅkaṇarai pāṇar caṭaippirāṭṭiyai maṉati niṟcintai caivām.

190.11 TIRUPPATIKAKKŌVAI

by Umāpatiśivācāriyār

See **190.10**

This text composed by Umāpātiśivācārya contains the names of places of pilgrimage to Śaivites. The number of decades, sung for each one of the shrines, is mentioned here. Printed in Tēvārattirumuṟai – pp. 58-60, Madras 1911.

Beginning

Fol. 30 (45)a, l.1. paṉṉu civatala mo . . . . ṟṟiṉ pattimūṉṟu patikamoṉṟu nāṟpattoṉpatiṟpatikamiraṇṭā muṉṟumirupatiṉeṭṭu . . .

End

Fol. 32 (47)a, l.3. cōṉāṭṭoru nūṟṟuttoṇṇūṟṟumūṉṟu tu(?)ḻuvōṉṟatāya(?) nāṉāṭṭiyatoṇṭai naṉṉāṭṭilāṟaintu naṉakarē. 16. muṟṟum tiruccirṟampalam.

190.12 TIRUVIḶAIYĀṬAL CURUKKAM

See **190.13**

This contains the names of the 64 plays of Śiva in Madurai, etc. Writing is on 2-3 columns.

Beginning

Fol. 33 (48), (col. 1), l.1. ālavayataṉilaṉātiyāy muḷaittum kōlamāyintiraṉ(kotum)paḻitulaittum 2 . . . ṇakariyeytiya vempaḻi tuṭaittum 3 taṇṇaruḷcurantu mātaṉinakar paṭaittum . . .

End

Fol. 34 (49)b, (col. 2), l.6. maturai yemperumāṉ malaraṭi tutikka nitiyoṭu celvamum niṟainta āyuḷum pukaḻuṭancīrttiyum piṟantiṭāppēṟum ukantuṭaṉaḷikkum uṇmaiyītāmē muṟṟum.

190.13 TIRUVIḶAIYĀṬALPURĀṆACĀRAM

See **190.12**

This text contains in Tamil a list of all the 64 chivalrous deeds of Śiva at Madurai. This is considered as an essence of Tiruviḷaiyāṭalpurāṇa. Writing is on 4 columns.

Beginning

Fol. 35 (50)a, (col. 1), l.1. peyarkaḷ 1. tēvēntiraṉ. 2. ayirāpatam. 3. kulaicēkarapāṇṭiyaṉ.

End

Fol. 39 (54)a, (col. 3), l.6. tiruviḷaiyāṭalpurāṇacāram muṟṟum. Cokkaliṅkaṉ tuṇai, mīnātciyammaṉ tuṇai

190.14 PERIYAPURĀṆACCĀRAM

This text contains in Tamil a synopsis of the Periyapurāṇa (see n° **184.7**). Writing is on 2-5 columns.

Beginning

Fol. 40 (55)a, (col. 1), l.1. nāyaṉārkaḷ peyar 1. tillai vāḻantaṇar. 2. tirunīlakaṇṭanāyaṉār. 3. ēṟpakai nāyaṉār

End

Fol. 50 (65)a, (col. 2), l.4. cuntaramūrttiyum pāvai caṅkiliammaṉ paṇiviṭaikkum cēramāṉperumāṉ cuvāmiyaḷ pūtappaṭaikki mutalmaiyākavum cāruvari varu. āṉi m. 16. caṉikkiḻamai rōkaṇiyum kūṭiya cupatiṉattil vētāraṇiyam mūṇānteru āṟumukappaṇṭāram avarkaḷ kumāraṉ tiyākarācaṉ svahastalikhitam //

190.15 PIḶḶAIYĀR AKAVAL

This contains Tamil poems in praise of Vināyaka, composed in 'akaval' metre. Writing is on 3 columns. This is different from the Vināyakar Akaval which is printed by Tiruvāṭuturai Ātīṉam 1957.

Beginning

Fol. 51 (67)a, (col. 1), l.1. cīrāṉṟoḷirumati koṉṟai . . . ṟenta kaṅkai ārūru tuṉpai tāṟaṉṉaṟoḷirumavaricaṭai pōṉṟaṉṉai valamāy vantulaṅkaḷittu yoṟaṉ(?) ṟoḷiruṅkaḷiyuṇṭa yeṉaiyāḷkoḷḷa yīn . . . tatāṟṟaṟoli(?)rum kayakkoḷa keṉa kāppāyākaṭaikkaṇ pārppāyē cīrtarumūlañceḻuñcuṭarviḷakkē kārniṟamēṉi kaṟpakakaṇaṉē (?) . . .

End

Fol. 54 (70)b, (col. 2), l.5. caccutāṉanta caṟkuru caraṇam civaṉaṭiyārkaḷ cintaiyil vāḻum tavacikaḷpati niṉṟāḷaṭi caraṇam tirucciṟṟampalam puḷḷaiyār akaval muṟṟum.

190.16 SUNDAREŚVARASTOTRA, etc.

This contains 9 śloka-s (fol. 56) on Sundareśvara, 6 śloka-s (fols. 56b-57a) on Hālāsyanātha, 2 śloka-s on Mīnākṣī (the 1st and 3rd śloka-s of the popular Mīnākṣīpañcaratna) (fol. 57a), and 8 śloka-s on Vaidyanātha (fol. 57b). Among these, the stotra on Sundareśvara is printed (BK I pp. 109-110) under the title Śivāṣṭaka attributed to Varuṇa and included in the Hālāsyamāhātmya (see n° 56; 57.1; 65.5). The second is printed (BK. I pp. 87-89) under the name Sadāśivāṣṭaka attributed to Patañjali but the text has agreement with the printed edn. in having five śloka-s in common. Three śloka-s of this text are included in Śivapañcacāmarastotra, (GOMS. 70 N° 12). The two śloka-s of Mīnākṣīpañcaratna (see n° 32.1) are printed in BK I p. 217 and BR (1965) II N° 264. Vaidyanāthastotra in this text is not printed and is different from GOML. R. 1504 (b).

Beginning

Fol. 56 (1)a, l.1. kalyāṇaśaiḷaparikalpitakārmukāya maurvīkṛtākhilamahoragāya / pṛthivīrathāya kamalāpatisāyakāya hālāsyamadhyanilayāya namaś śivāya // 1 //

End

Fol. 57b, l.7. śrīnīlakaṇṭhāya vṛṣabhadhvajāya sraggandhabhasmādyabhiśobhitāya suputradārādisaubhāgyadāya śrīvaidyanāthāya namaś śivāya // 8 //

190.17 STHALAMĀLIKĀ

This contains śloka-s in praise of the sacred places of Śiva and Viṣṇu like Kāśī, Kedāra, Kāñcī, Badari and others.

Beginning

Fol. 58a, l.1. harihararūpa śubhacaritra anekarūpapaticitra / śukravarṇa keśa bahukōṭibrahmāṇḍa karuṇākeḷitasmāya (?) pracaṇḍa harihara.

End

Fol. 58b, l.6. śrībrahmarājeśa – harikamalāpatīśvara kāyārohaṇeśa kāruṇya karpūravyā-(pa ?)ka prakāśa kalyāmeśvara kāmāvadāra (?) māta(r ?) bhūteśvara maṅgaladāra harihararūpā /

190.18 NĪTIŚATAKA

by Bhartṛhari

This contains 14 śloka-s taken from the Nītiśataka with an additional śloka at the beginning. The śloka-s, though numbered serially in this text, correspond to śloka-s 3, 5, 7, 9, 10, 19, 21, 22, 23, 30, 31, 35, 41 & 42 in the printed edn. (N.S. Press, Bombay). No. 3 is not marked in the text under notice and the total number of śloka-s is 15 and not 16 as noted at the end.

Beginning

Fol. 59a, l.1. boddhāro matsaragrastāḥ prabhavas smayadūṣitāḥ / abodhopahatāścānye jīrṇamaṅge subhāṣitam // 1 //

End

Fol. 60a, l.7. daurmantryān nṛpatir vinaśyati yatis saṅgāt suto lālanāt vipro(na)dhyaya(nā)t (ku)laṃ (ku)tanayāt śīlaṃ khalopāsanāt / hrīr madyād anavekṣaṇād api kṛṣis snehaḥ pravāsāśrayāt maitrī cāpraṇayāt samṛddhir anayāt tyāgāt pramādād dhanam // 16 //

190.19 BĀLĀMBIKĀSTAVA

This contains śloka-s in praise of Bālāmbikā, consort of Vaidyanātha, of Vaittisvarankoil. The first śloka of the text is the phalaśruti of reciting the Vaidyanāthāṣṭaka and the last one is a śloka in praise of the god of Śvetāṭavī (Tiruveṇkāṭu, Tanjore Dt.).

Beginning

Fol. 61 (3)a, l.2. bālambike mahārājñi vaidyanāthapriyeśvari / pāhi mām amba kṛpayā tvatpādaśaraṇāgatam // 10 //

End

Fol. 61 (3)a, l.5. abhayapradānavarade padmākṣamālādhare bāle tvaṃ mama maṅgalaṃ kuru sutā(sadā ?) bālāmbike tvāṃ bhaje // 1 //

190.20 CINTĀMAṆI

This contains moral sayings in 101 Tamil verses. The text seems to be incomplete. This is similar to the GOML. Ms. D. 199 (Tamil).

Beginning

Fol. 62 (1)a, l.1. cintāmaṇipāṭaccittiviṉāyakaṉai toḻutāl vantaviṉaiyattaṉaiyumāṟumē. centi tiruttaṉaiyil vāḻ murukaṉ cēvaṭiyaikkaitoḻutāl varuttaṅkaḷ vārātu kāṇ. cīlamum pukaḻuṅkīṟti cey naṉṟi porumai kalvi cālavē tāṉataṟmatayavumē nilaikkiniṟkum kālamumiṭamumikka kaṭṭuntaṉ kiḷaiyuñcuṟṟam vālipa mēṉi celvam vaṟumaiyum nilainillāṭē. 1.

End

Fol. 68 (7)b, l.5. āvivai pūvuṅkāyamaḻakiyapaḻamuṇṭāṉāl cāla ve – taciyellāntaṉakuṭiyeṉatuvāḻum vālipavayatukkellām vantu – nati tiruppāra poṭi ālilai utintapolū aṅkaiyiṉṉoruvā-cora 101 /

190.21 PIRĀYACCITTACAMUCCAYAM (Prāyaścittasamuccayam)

by Maṟaiñāṉacampantar

This contains rules for atonement consisting of 296 stanzas in Tamil. The author is said to be Maṟaiñāṉacampantar of the 16th century A.D. Vide:– Tamiḻ Ilakkiya varalāṟu (16th century A.D.,) p. 353 by Aruṇācalam. Some portion is lost at the beginning.

Beginning

Fol. 80 (2 ?)a, l.1. māṭattillaikkukaiyuṭṭirai pōṭṭuppaṅkamaṟa vāḻ maṟaijñāṉacampantattu . . . . taḻaippaccīlamaṟaiyar . . . .

End

Fol. 103 (25)b, l.5. jñāṉappirakācaṉār pātantaṉṉaiyuṉṉiyuḻattaṟintapaṭi(?) yuraittēṉ kalviyuṭaiyōrkaḷ poṟuppareṉumuṟutiyālē. 296. pirā(ya)ccittacami(mu)ccayam muṟṟupperṟatu civakuruvē tuṇai

190.22 PUṬPAVITI (Puṣpavidhi)

This Tamil text contains an elaborate treatment of the rules of using various flowers, leaves, etc. in pūjā. This is in verse form and comprises 157(?) stanzas.

Beginning

Fol. 104 (1)a, l.1. māmakiḻ koṉṟai puṉṉai mallikai paruttippaccai tāmarai cevvakatti catakuppai taṇṇīrmiṭṭāṉ māmala rār veṇpaṭṭi vaḻu . . . ḻan kaḻañci poṉmattai (poṉṉūmattai?). . .

End

Fol. 124 (20)a, l.5. tirumārpōṭunti ciṟanta kuyyamuḻantāṭāñcērum vakai cāṟṟē. hariḥ om / . . . muṟuṅ civaṉṟaṉ pērōṉ cukumāraṉ kumāracāmi yipamukaṉ mutalāntēvarkkēṟṟiyē cāṟṟutaṟke tapamuḷḷōr pūvalakantaṉil pukaḻntiṭavē puṭpaviti mēvumpaṭi varaintāṉ mey.

190.23 AGHAPAÑCAṢAṢṬI

of Vīḻinātha

Same as n° 12.5. It contains śloka-s 18-65.

Beginning

Fol. 126a, l.1. khananādibhedaḥ / kanyāsvanūḍha . . . viṣaparasyāḥ / caulād api prāg dahanan tryahādisaṅkhyā gṛhītvā khananādi kālam // 18 // . . . . mṛtivāsarādi daśāhasaṅkhyā punarāhitāgneḥ / pradāhavārādi tathā dvayośca dāhādimāsañ cayane tu saṅkhyā // 19 //

End

Fol. 128b, l.6. . . . sthiṣaṇḍau patitābhiśastasvairiṇya ityādijanasya mṛtyām / udbandhanāṃprajvalanapraveśaviṣādanādyair maraṇe'pi sadyaḥ // 65 // hariḥ om / śubhamastu //

190.24 ŚIVAJÑĀNABODHA with Tamil meaning

Same as n° 173.18

Beginning

Fol. 137 (1)a, l.1. strīpunnapuṃsakāditvāj jagataḥ kāryadarśanāt / asti kartā sa(hṛ)tvaitat sṛjaty asmāt prabhu(śśivaḥ ?) / e.tu. jagataḥ pirapañcattukku. strīpunnapuṃsakāditvāt – avaḷavaṉatuveṉṉum piṟakārattaiyuṭaiya taṉmaiyiṉālē.

End

Fol. 139 (3)b, l.3. teṣām – avarkaḷuṭaiya veṣam – tiruvēṭattaiyum śivālayam tirukkōvilaiyum bhajet – sevippāṉ śivajñānabodhe – śivajñānabodham eṉkiṟa śāstrattilē śaivārthanirṇayam śivāgamamārgaṅkaḷuṭaiya niścayattai evam – yintappiṟakāram vidyāt – aṟivāṉeṉṟavāṟu. 12.

190.25 ŚAIVAŚRĀDDHAVIDHI

This contains the procedure for conducting śrāddha as prescribed in Śaivapaddhati-s. The beginning is lost.

Beginning

Fol. 140b, l.1. (sā)mānyārghyaṃ sādhayitvā pūrve caturaśradvayamaṇḍalaṃ kṛtvā paścime vṛttadvayamaṇḍalaṃ kṛtvā pūrve uttarāgradarbhadvayam

End

Fol. 142a, l.5. arghyaṃ visṛjya pradakṣiṇaṃ kṛtvā yāni kāni ca pā(pāni) janmāntarakṛtāni ca / tāni tāni vinaśyanti pradakṣiṇapade pade // kaṇapatituṇai

190.26 ĀRŪṬAVICAYA (Arūḍhaviṣaya)

This contains matters in Tamil pertaining to Ārūḍha (answering questions according to astrological science). Writing is on 2 columns in fol. 144.,

Beginning

Fol. 142b, l.1. (ārū)ṭamataṉai uṭaiyattu (re)ṭṭittu ṉērē varuṅkālaniraiyākki pāriliruntāraikkūṭiyiruppatteḻukkayē . . . ntāṉ a(va)ṉ piṟantaṉāḷ. 1.

End

Fol. 144b, (col. 2), l.5. aḷanta aṭiyōṭē 58 ti kuṭṭireṉṟaiyum oṇṇākaccērttu atai perukki(ko ?)ṭutta oruttaṉ pērukku nāḻikai.

190.27 CŌTIṬAVICAYA (Jyotiṣaviṣaya)

This contains matter in Tamil regarding astrology.

Beginning

Fol. 152 (-5 ?)a, l.1. canta . . . pāḷitakuṅku . . . miṟukamattaṅkiyacakaṭavulaccamācikāvalakumaccaṭācaṉ (?) . .

End

Fol. 152 (-5 ?)b, l.8. keṭṭu matamaṟṟu veṟuṅkai taṉṉai vāyilava . . . toṭalokkum. 4.

190.28 SAPTAMĀTṚDHYĀNAŚLOKA-S

This contains the dhyānaśloka-s on Brāhmī, Vaiṣṇavī, Raudrī and some other goddesses. This is incomplete. IFI. T. 232, 680 contain these śloka-s.

Beginning

Fol. 159b, l.1. raktabhūṣāmbarāṃ raktāṃ jaṭāyajñopavītinīm / haṃsapadmāsanāṃ bālāñ caturvaktrāñ caturbhujām // sragakṣamālinīṃ dakṣe vāme daṇḍakamaṇḍalum / brāhmīm aṣṭadṛśīn dhyāyet prātas tārakite'mbare // 1 //

End

Fol. 159b, l.5. kṛṣṇājinadharā sarvasākṣiṇī sarvakarmaṇām / tisṛs sattvādisaṃyuktā caturthī guṇavarjitā // mṛṇālatantuvat tanvī raktāśuklāsite . . . .

190.29 KĀMĀKṢĪSTOTRA

This contains 4 śloka-s on goddess Kāmākṣī. As the leaf is very much damaged by worms, some portions of the śloka-s are lost.

Beginning

Fol. 161b, l.1. (ka)stūrītilakāyamānajaṭilāṃ kañjātapatrekṣaṇāṃ kāruṇyāmṛtasāgarāṃ surucirāṃ karpūrakuṇḍojjvalām / kalyāṇākāravigrahām . . . rasukāṃkastūrikāyikāṃ(?) kāmākṣīṃ kalayāmi kalpar(l)atikāṃ kāmeśvarāṅkasthitām // 1 //

End

Fol. 161b, l.5. nityānandasadāśivāṃ . . . kaliniyāṃ . . . jalokāvalīṃ nirniśāṃ nirupadravāṃ nirupamāṃ nityā . . . ttānukāṃ kāmākṣīṃ kalayāmi kalpalatikāṃ kāmeśvarāṅkasthitām // 4 //

190.30 MANTRAMĀTṚKĀPUṢPAMĀLĀSTAVA

of Śaṃkara

Same as n° 27.7. This begins from the second half of śl. 10b and breaks off in śloka 15 according to VVS. 11 – pp. 249-253 which contains 17 śloka-s. The śloka-s are not in the order as found in the printed edition.

Beginning

Fol. 162a, 1.1. . . . . bheṣu saṃbhāvitair(ś) citrair (h)āṭakaputrikākarasi(dhṛ)tai(r) gavyai(r) ghṛtai(r) vardhitai(r) divyair dīpagaṇai(r) dhiyā girisutai(-te) santuṣṭayet (kalpatām) (10) /

End

Fol. 162b, 1.4. cittāmbhoruhamaṇḍape girusutā nṛttaṃ vidhatte sadā vāṇī (vaktra) rār(or)uhe . . . kāmade he jaganmaṅgale // 15 //

190.31 CŌTIṬAVICAYA (Jyotiṣaviṣaya)

This contains in Tamil a brief treatment of some matters on astrology.

Beginning

Fol. 164b, 1.1. . . . nata katir kāṭci ciṅkamatikkalavaṉ cevvāy . . .

End

Fol. 167b, 1.6. . . . maṉṉaṉ paramacētiṭamāṉa kaṭaināḷeṉṟē yōtu ceṉmāti ceṉmameṉṟaṉruyāntanūlōr.

190.32 TĀYMAKAḶĒCAL

This contains a piece of Tamil folk-lore in which a mother abuses, in good spirit, her daughter.

Beginning

Fol. 168a, 1.1. pōṭiyeṉṟum vāṭiyeṉṟum pukaṉṟatiṉāluṉ kaḷavu pōmō . . . yintappoyyum piraṭṭumeṅke paṭittāyitu . . .

End

Fol. 168b, 1.6. peruñcolli vāturaikkum peyattuḻutāytāykkiḻavi – ṭi eṉṉaippeciṉapēccukkaḷuṇṭupaṇṇāviṭṭāl piccallō pōṭuvēn caccilēṉān viṭuvēṉō. 6.

190.33 IRĀMĀYAṆA NĀṬAKAM

This contains in Tamil verses, the story of the Rāmāyaṇa, from the middle of the Sundarakāṇḍa up to the end of Yuddhakāṇḍa. It has an abrupt beginning on fol. marked as 35. Subsequent fols. are numbered 40, 44, 49, 54 and 55. As the text is incomplete, its identity cannot be made out. But it is clear that this is different from the Irāmanāṭaka of Aruṇācalakavi.

Beginning

Fol. 169 (35)a, 1.1. mutallakattiṉai yukku ēḻiyappiṟārāruḷār paṭupāvi uṉṉālennuyivaikkāreṭi vacanaṅkeḷum peṇṇe cītā carrākilum manamiraṅkittayavu ceyvāyāka rāvaṇāviru mātaracāna cītai taṉṉai manṟāṭiṉālum mātāvycconṉālumavaḷmukantiruppamāṭṭāḷ /

End

Fol. 174 (55)a, 1.7. kōcalai kumāraṉukku vīraṉukku maṅkaḷam koṅkaviḻuntāmaṉukku vīmaṉukku maṅgalam / 759 āṇṭu yeviḷambi paṅkuni 29 – tiṅkal.kiḻamai pavuranaikūṭṭiya cupatiṉattil vetāraṇiyattilirukkuṃ tiyākarācanṟāmataikam eḷutiniṟaiveṟṟina antacetiramuṃ / śubhamastu / ṟāmaṉātānṟuṇai – citātevicakāyam

190.34 KANTAPURIMURUKAR PIḶḶAITTAMIḺ

This contains the piḷḷaittamiḻ – a kind of Tamil literature in which different stages in the life of man from his early childhood to his boyhood is described – of god Muruka at Kantapuri. This was composed by Kumarakuruparacuvāmi (17th century). This is in praise of Muttukumāracuvāmi, enshrined in Vaittisvaran Koil (Sirkali Taluk, Tanjore Dt.). This is printed at Kasi matam, Tiruppanandal, 1952. (See Śrī Kumarakuruparacuvāmikaḷ pirapantat tiraṭṭu, pp. 257-338). See Tanjore Tamil catalogue I, p. 241 and 244.

Beginning

Fol. 176a, 1.1. pūtta kuṭumippōlaṉku vaṭṭaṭimai vāṉ poruppirapirantu (?) tavaḷam poḷi nilavu tavaḻu muḷu veḷḷi . . .

End

Fol. 200a, 1.6. cēṉāpatittalaiva ciṟu tēruruṭṭiyaruḷē tiruvamar(?) vaḷar kantapurivaḷariḷaṅkumarā ciṟutēruruṭṭiyaruḷē. 10. ciṟutēr . . . . kaṇapati maṉṉiṟka kurupātantuṇai vēlu(m) mayiluntuṇai tiruccirṟampalam tuṇai. cā . . . . yammaṉ (tuṇai ?)

190.35 ŚAIVABHŪṢAṆA with Tamil meaning
by Paramānandayogin

Same as n° 181.3. This breaks off in the 27th śloka (which is numbered as 34 in the ptd. text).

Beginning

Fol. 201a, 1.1. bhavasañcita . . . vidhvaṃsanavicakṣaṇam / vighnāndhakārabhāsvantaṃ vighnarājam ahaṃ bhaje // śrīvidyākāntisaṃprāptyai seve dantāvalānanam / dampatyor jagatāṃ patyoś śivayor akṣasādhanam (?) //

End

Fol. 209b, 1.7. yogyamāṉapaṭi vivāham paṉṉalāmeṉṟaṟika yippaṭippaṭṭavivāham yeṭṭuvitameṉṟu collappaṭā niṉṟatu. brāhmasāvidhibhūṣya deyamiti yat daivantu śiṣye'rpitaṃ prājāpatyamidaṃ hi dharmācaraṇāt bhogyāntu . . .

190.36 IRĀMĀYAṆA AKAVAL

This contains the story of the Rāmāyaṇa in Tamil verse in Akaval metre. It starts from the description of the marriage of Rāma with Sītā and ends with Daśaratha's plight in Kaikeyī's presence. Writing is on 2 columns.

Beginning

Fol. 210 (12)a, (col. 1), l.1. (a)ntampōla kuṅkumattāl yaracāṇitāṉiṟ tti paṭṭumēl kaṭṭi kaṭṭippaḷiṅkāl nilamaḻutti muttu muḷaipparikaiyil muḻaṅki muḷai teḷittu ottu maṟai vētiyarkaḷ yomantaṉai vaḷarttu

End

Fol. 216 (24)b, (col. 2), l.7. peṇ coṟkēṭṭu tammayya – riya . . . tār pen coṟ keṭṭu yānumantappetai . . . .

190.37 TIRUCCIṞṞAMPALAKKŌVAIYĀR

by Māṇikkavācakar

The word 'kōvai' in the title means sequence. It is the name given in the lyrical stanzas arranged in sequence, dealing with love theme. This is conveying the love (i.e. supreme devotion) of Māṇikkavācakar for Śiva (Naṭarāja) of Cidambaram. This is incomplete and breaks off in 82nd verse. Printed in the GOML. Series XL.

Beginning

Fol. 217 (1)a, l.1. talaimakaḷaittalaimakaṉ kaṇṇu . . . tu. tiruvaḷar tāmarai cīrvaḷarkāvikaḷīcātivalaikku

End

Fol. 232 (..6 ?)b, l.7. ceyattakkatu matuvār kuḻalēntiḻaiyē. naṟai vaḷar kō(vai ?)yai ku. . ṟāyappi . . . taṟkuḷḷaṟikuṟṟa . . .

191

Bhagavadgītā & Navagrahastotra

RE 10.903. PL.; 80 fols.; 120 × 34 – 38 mms.; 11-12 lines; many leaves are damaged and broken; Grantha; old; origin: Vedāraṇyam.
Blank fol.: 63b.

General contents

1. Fol. 1a-63a: Bhagavadgītā; 2. 64-65: Gadyatraya – Śaraṇāgatigadya; 3. 66a-69a: Bhagavadgītāmāhātmya; 4. 70a-72b: Ātharvaṇarahasya: Mahālakṣmīhṛdaya; 5. 73a: Aṅgārakakavaca; 6. 73a-74a: Skandapurāṇa – Budhakavaca; 7. 75a-76a: Brahmakaivarta

purāṇa – Bṛhaspatikavaca; 8. 76: Skandapurāṇa – Śukrakavaca; 9. 77a-77b: Mahābhārata: Sūryanārāyaṇāṣṭottaraśataka; 10. 78: Viṣṇustava

Fol. 63 has some maṇipravāla writing. Fol. 69b contains a fragment of the request of the sages to Brahmā for some information. Fol. 79 has some śloka-s in praise of Viṣṇu.

191.1 BHAGAVADGĪTĀ

The complete text of Bhagavadgītā with upodghāta and aṅganyāsa, etc.

Beginning

Fol. 1a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // yasya dviradavaktrādyāḥ pāriṣadyāḥ paraśśatam / vighnannighnanti satataṃ viṣvaksenantamāśraye // śrīmate rāmānujāya namaḥ / śrīmadanantāryamahāgurave namaḥ /

End

Fol. 63a, 1.4. yadakṣarapadabhraṣṭaṃ mātrāhīnantu yadbhavet / tat sarvaṃ kṣamyatāndeva nārāyaṇa namo'stu te // 12 // gītāśāstraṃ sampūrṇam //hariḥ om / bhagavat gītai adhyāyam 18 grendham 740.

191.2 ŚARAṆĀGATIGADYA

of Rāmānuja

This text contains the Śaraṇāgatigadya of Rāmānuja. This is incomplete and printed in several editions.

Beginning

Fol. 64a, 1.1. hariḥ oṃ / emperumāṉār tiruvaḍikaḷe śaraṇam / yo nityamacyutapadāmbujayugmarukmavyāmohatastaditarāṇi tṛṇāya mene / asmatgurorbhagavato'sya dayaikasindho rāmānujasya caraṇau śaraṇaṃ prapadye // bhagavannārāyaṇābhimatānurūpasvarūparūpaguṇavibhavaiśvaryaśīlādyanavadhikātiśayāsaṅkhyeya

End

Fol. 65 (2)b, 1.9. manasāparicchedyasvarūpasvabhāvasvābhimataviṣayavicitrānantāścaryabhogyabhogopakaraṇabhogasthānasamṛddhāśca

191.3 BHAGAVADGĪTĀMĀHĀTMYA

This text, dealing with the greatness of the Bhagavadgītā, contains 52 śloka-s of which 15 are missing here. It begins with Kṛṣṇa's address to Arjuna and ends with the praise on the Gītā. On 67a, 1.3. there are śloka-s which seem to indicate the beginning portion of the treatment of the Gītā's greatness. This recounting of the Gītā's greatness differs from that found in the Gujarati Press edition with 11 commentaries, 1938.

Beginning

Fol. 66a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // yasya dviradavaktrādyāḥ pāriṣadyāḥ paraśśatam / vighnaṃ nighnanti satataṃ viṣvaksenaṃ tamāśraye // śrīmate rāmānujāya namaḥ / śrīkṛṣṇāya namaḥ / śrībhagavānuvāca / idam apyaparaṃ śreyaḥ śṛṇu guhyaṃ sanātanam // sarveṣvapi ca vedeṣu purāṇeṣu ca kṛtsnaśaḥ 10 //

End

Fol. 68b, l.8.aṣṭādaśapurāṇāni nava vyākaraṇāni ca / nirmathya ca tarorvedān munīnām bhāratodadhiḥ // 51 / tatsvayaṃ padmanābhasya mukhapadmādvinissṛtaṃ / sāramuddhṛtya kṛṣṇena arjunasya mukhe hutam // 52 / gītāgaṅgodakaṃ pītvā punarjanma na vidyate / śrūyatāṃ paṭhatānnityaṃ viṣṇumāhātmyamuttamam // hariḥ oṃ / śrī kṛṣṇāya namaḥ / śrīmate rāmānujāya namaḥ //

191.4 MAHĀLAKṢMĪHṚDAYA

This is a stotra in praise of Mahālakṣmī. It agrees with the printed version BR. II (1965) – n° 325 up to śloka 39 with the śloka-s 1-19 missing.

Beginning

Fol. 70 (5)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // yasya dviradavaktrādyāḥ pāriṣadyāḥ paraśśatam / vighnaṃ nighnanti satataṃ viṣvaksenaṃ tamāsraye // śriyai namaḥ / asya śrīmadātharvaṇa śrīmadādyādi śrīmahālakṣmīhṛdayastotramahāmantrasya bhārgava ṛṣiḥ / anuṣṭup chandaḥ / śrīmahālakṣmīrdevatā / śrīṃ bījam / hrīṃ śaktiḥ / klīṃ kīlakam / śrīmahālakṣmīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 72 (9)b, l.5. devi śīghraṃ samāgaccha dharaṇīgarbhasaṃsthite / mātastvadbhṛtyabhṛtyo'haṃ mṛgaye tvāṃ kutūhalāt // 38 // uttiṣṭha jāgṛhi tvaṃ me samātiṣṭhasva jāgṛhi / akṣayān hemakalaśān suvarṇena supūjitān // 39 // nikṣepā

191.5 AṄGĀRAKAKAVACA

Similar to n° **59.6**. This has an abrupt beginning and differs slightly from the printed editions (See:– 1. BR. II (1965) – n° 339; 2. BK. II, pp. 304-305).

Beginning

Fol. 73 (6)a, l.1. pādau bhaume (bhaumaḥ) sadā mama sarvāṇi yāni cāṅgāni rakṣa me meṣavāhanaḥ / ya idaṃ kavacaṃ divyaṃ sarvaśatruvināśanam / bhūtapretapiśācānāṃ nāśanaṃ sarvasiddhidam / sarvarogaharañcaiva sarvasampatpradaṃ śubham /

End

Fol. 73 (6)a, l.6. aṅgārakāya vidmahe raktavarṇāyadhīmahi // tanno bhaumaḥ pracodayāt / iti mūlamantraḥ // iti aṅgārakakavacaṃ sampūrṇam // hariḥ om //

191.6 BUDHAKAVACA
(Skandapurāṇa)

Similar to n° 59.7. It differs slightly from the printed editions (See:– 1. BR. II (1965) n° 341; BK. II, p. 312).

Beginning

Fol. 74 (6)a, l.8. asya śrī budhakavacastotramahāmantrasya kātyāyana ṛṣiḥ / anuṣṭup chandaḥ / śrībudho devatā / buṃ bījam / kāṃ śaktiḥ / ūṃ kīlakam / budhaprasādasiddhyarthe jape viniyogaḥ / dhyānam / budhaḥ pustakahastaśca kuṅkumasya samadyutiḥ / pītāmbaradharaḥ pātu pītamālyānulepanam(ḥ) //

End

Fol. 75 (7)a, l.1. yaḥ paṭhet kavacandivyaṃ śṛṇuyādvā samāhitaḥ / sarvān kāmānavāpnoti dīrghamāyuśca vindati // iti skāndapurāṇe uttarakhaṇḍe budhakavacaṃ sampūrṇam // hariḥ om //

191.7 BṚHASPATIKAVACA
(Brahmakaivartapurāṇa)

Similar to n° 59.8

Beginning

Fol. 75 (7)a, l.3. asya śrībṛhaspatikavacastotramahāmantrasya īśvara ṛṣiḥ / anuṣṭup chandaḥ / bṛhaspatirdevatā / guṃ bījam / śrīṃ śaktiḥ / klīṃ kīlakam / śrībṛhaspatiprasādasiddhyarthe jape viniyogaḥ / brāṃ aṅguṣṭhābhyāṃ namaḥ / brīṃ tarjanībhyāṃ namaḥ / brūṃ madhyamābhyāṃ namaḥ / braiṃ anāmikābhyāṃ namaḥ / brauṃ kaniṣṭhikābhyāṃ namaḥ / braḥ karatalakarapṛṣṭhābhyāṃ namaḥ / evaṃ hṛdayādinyāsaḥ / oṃ bhūrbhuvassuvaromiti digbandhaḥ / dhyānam / abhīṣṭaphaladaṃ devaṃ sarvajñaṃ surapūjitam / sarvakāryārthasiddhyarthaṃ praṇamāmi guruṃ sadā //

End

Fol. 75 (7)b, l.11. sarvatra vijayī bhavet / sarvatra pūjyo bhavati vākpaterhi prasādataḥ / iti brahmakaivartapurāṇe uttarakhaṇḍe bṛhaspatikavacaṃ sampūrṇam // hariḥ om //

191.8 ŚUKRAKAVACA
Skandapurāṇa

Similar to n° 59.9

Beginning

Fol. 76 (8)a, l.2. asya śrīśukrakavacastotramahāmantrasya bharadvāja ṛṣiḥ / anuṣṭup chandaḥ / śukro devatā / śrāṃ bījam / śrīṃ śaktiḥ / śrūṃ kīlakam / śukraprasādasiddhyarthe jape viniyogaḥ / śrāmiti ṣaḍaṅganyāsaḥ / dhyānam / mṛṇālakundendupayohimaprabham / pītāmbaraṃ snigdha(dha)valākṣamālinam // samastaśāstraśrutitattvadarśanaṃ dhyāyet kaviṃ vāñchitavastulabdhaye //

End

Fol. 76 (8)b, l.6. ya idaṃ kavacandivyaṃ paṭhati śraddhayānvitaḥ / na tasya jāyate pīḍā bhārgavasya prasādataḥ // iti skāndapurāṇe śaṃkarasaṃhitāyāṃ śukrakavacaṃ sampūrṇam // hariḥ om //

191.9 MAHĀBHĀRATA

Sūryanārāyaṇāṣṭottaraśataka

This is a stotra addressed to the sun, which according to the title, should contain 100 names of the sun; but there are only 41 names in the text under notice. The title is given as Sūryanārāyaṇāṣṭottaraśataka in the margin of fol. 71a, but the text is the same as Sūryāṣṭottaraśatanāmastotra, which forms part of Āraṇyaparvan ch. 3 of the Mahābhārata (BORI edn. and Kumbakonam edn.; see also:– BK. II pp. 290-291; Bṛhatstotraratnahāra pp. 353-354).

Beginning

Fol. 77a, l.1. . . . turbhujam / prasanna . . . . ye / yasyadvirada . . vighnannighnanti(satatam) viṣvaksenantamāśr(aye) / asya śrī sū(rya)nāma(ā) ṣṭottaraśatastotramahāmantrasya dhaumya ri(ṛ)ṣiḥ / anuṣṭupcchandaḥ / śrī sūryanārāyaṇo devatā / ghṛṇiriti bījam / sūrya iti śaktiḥ / āditya iti kīlakam / śrīsūryanārāyaṇaprasādasiddhyarthe jape viniyogaḥ / ghṛṇiḥ aṅguṣṭhābhyāṃ namaḥ /

End

Fol. 77b, l.8. . . . . śukro budho'ṅgāraka . . . indro . . . . śśau(ri)śśanaiścaraḥ / (vaiśra) vaṇo yamaḥ / 3 / . . . . stejasāṃ patiḥ /

191.10 VIṢṆUSTAVA

This contains śloka-s in praise of Viṣṇu. This has an abrupt beginning with śl. 4.

Beginning

Fol. 78 (2)a, l.1. dharmadhvajo vedakartā vedāṅgo vedavāhanaḥ // 4 // kṛtatretādvāparaśca kalissarvāmarāśrayaḥ / kalākāṣṭhāmuhūrtāśca pakṣamāsā ṛtustātha // 5 //

End

Fol. 78 (2)b, l.8. sa putralābhandhanaratnasañcayā(a)m / labheta jātismaratāṃ samānasmṛtiñca medhāñca sa vindate parām // 15 // imaṃ stavandevarahasyaṃ kīrtayecchṛṇoti vāyussumanassamāhitaḥ / sa mucyate jyokadavāści(?)sāgarāllabheta kāmān /

192

Mahotsavavidhi

RE 10.906. PL.; 49 fols.; 304 × 27 mms.; 4-5 lines; good condition; Grantha and Tamil; date: Śārvari Mārkaḻi 10 (Sunday) (fly-leaf - a -) and Śārvari Mārkaḻi 11 (fol. 48a) scribe and ownership: Sāmbaśiva; origin: Vedāraṇyam.
Blank folios: fly-leaf -b- and 48b.

1. Fols. 1a-48a: Gaṇapatitālādi.

Fly-leaf - a - contains the table of contents of the Ms. on 4 columns.

GAṆAPATITĀLĀDI

This Ms. deals with the observances undertaken at the commencement of the Mahotsava of Śiva. Dances and musical times (tāla), relating to Gaṇapati and Vṛṣabha, are dealt with at the beginning. The deities are invited to participate in the festival. This is called Devatāvāhana. The presence of the deities is then requested. This is called Sandhyāvāhana. Besides, invocations for these deities are made in the form of cūrṇikā (also read as cūrṇaka), a form of prose with compounds sparingly used. (Vide:– Viśvanātha: Sahitya darpaṇa, ch. VI, Kārikā 586). Aghoraśivācārya's Mahotsavavidhi deals with these topics. IFI. T. 521 and 531 deal with some of these. There is much agreement between the Ms. under notice, the two T. Mss. noted above and Mahotsavavidhi (printed edn.), with differences in readings and omission of some passages.

Contents

1. Fols. 1a-2a: Gaṇapatitāla; 2. 2a-3a: Vṛṣabhatāla; 3. 3a-6b: Cūrṇikā (Sandhyāvāhana); 4. 7a-16a: Devatāvāhana; 5. 16b-45b: Sandhyāvāhana; 6. 46a-48a: Cūrṇikā (Devatāvāhana).

Beginning

Fol. 1a, l.1. śrīgaṇapataye namaḥ / śrīgurumūrtaye namaḥ / vāgīśādyāssumanasassarvārthānāmupakrame / yannatvā kṛtakṛtyāssyustannamāmi gajānanam // agajānanapadmārkaṃ gajānanamaharniśam / anekadantaṃ bhaktānāmekadantamupāsmahe // gajamukhavaktraṃ girisutaputraṃ gaṇakulamitraṃ gaṇapatimīśapriyam / karadhṛtaparaśuṃ kaṅkaṇapāṇiṃ kabalitapadmarucim / surapativandyaṃ sundaranṛttaṃ suracitamaṇimakuṭam / praṇamitadevaṃ prakaṭitatāḷaṃ ṣaḍagiritattattāḷamidam / lambodaravarakuñjāsurakṛtakuṅkumavarṇādharam /

End

Fol. 47b, l.3. . . . vidvāyataramaṇīyāyām asyāṃ puryāṃ rājadhānyāṃ vividhalakṣmīsahitaśrīmadalakāpurīśasya dakṣiṇameruviṭaṅkadevasya rājarāṣṭrābhirāyurā ? / śubham astu /

hariḥ oṃ / śārvarivaruṣam mārkaḻimāsam 11 dt. yeḻutimuhintatu / sāmbaśivam kaiyeḻuttu / śubhamastu //

193

SAHASRATANTRA

RE 10.923. PL.; 107 fols.; 382 × 27 mms.; 3-5 lines; condition: very much injured; Grantha; origin: Vedāraṇyam.

General contents

1. Sahasratantra; 2. Bodhāyanīyaprayoga.

Sahasratantra, which is also known as Sahasrāgama, is the 8th Śaiva Mūlāgama. The text under notice contains Aṣṭabandhanavidhi, in the Kriyāpāda (Vide:– colophon on fol. 61a). All the leaves are moth-eaten and highly damaged. The numbering of the fols. is in utter disorder. As most of the leaves are very brittle, it is difficult to make out the contents. Though the colophon is there on fol. 61a, the leaves beyond this contain also treatment of Śaivāgama topics. Liṅgabheda, Agnikārya, Āvaraṇapūjā and Vāstuhoma are found to have been dealt with. A leaf or two contain a little about Bodhāyana's Prayoga. For Mss., see IFI. T. 34, 103, 162.

Beginning

Fol. 1a, 1.1. mātāmahamahāśailaṃ mahastadapitāmahaṃ / kāraṇaṃ jagatāṃ vande kaṇṭhāduparivāraṇam // vakṣye nītyācca . . puṇyaṃ subhadaṃ pāpanāśanaṃ mahāpātakadoṣaghnaṃ sarvayajñaphalapradam / ātmārthaṃ ca parārthaṃ ca pūjā dvividhamucyate / datte guruṇā liṅge sthaṇḍile svayamātmani / paṭe vā bhitticitre vā kautuke vā viśeṣataḥ / kṣaṇike maṇḍale toye ātma(ā)kuḍa(rtha)yajanaṃ smṛtam / maṇḍale tu śataṃ pūrṇaṃ sthaṇḍile tu sa(ha)srakam / ayute kautuke vāpi liṅga(e) koṭiguṇaṃ bhavet / śailajaṃ ratnajaṃ caiva lohajaṃ dārujaṃ tathā / mṛnmayaṃ kṣaṇikañcaiva ṣaḍvidhaṃ liṅgamucyate / sikataṃ taṇḍulaṃ caiva nadītvānnagoma . . .

End

Fol. 61a, 1.2. loke sukhaṃ prāpya so'nte sāyujyamāpnuyāt / iti sahasratantre kriyāpāde aṣṭabandhanavidhissamāptaḥ / hariḥ oṃ / śubhamastu / avighnamastu / āyuṣyamastu / ārogyamastu / tripurasundarīsahāyam / talli tripurasundarī nānandarilojarcibrovavamma /

194

Śaiva Texts (Sanskrit & Tamil)

RE 10. 924. PL.; 414 fols.; 460 – 462 × 38 mms.; 7-11 lines; condition: old, fairly good, some leaves are slightly damaged by moths; Grantha and Tamil; Date is given differently in two places, fols. 210b, & 264b. The former mentions the date as: Nandana, Āśviyujam, Bahulatrayodaśī, Wednesday. The second reference is Dundubhi, Puraṭṭāci, 22nd. The numbering of the fols. on the margin is continuous. Eṟam Reddi, son of Nīlakaṇṭha Reddi, is the scribe mentioned on fol. 210b. Kappīyāmpaṟayūr Śrīnivāsayyaṅkār is the scribe mentioned on fol. 342b. On fol. 210b, Marandai Aḷakakurukkaḷ is stated to be the owner of the Ms. Muttiya Kurukkaḷ, son of Villiyanallūr Cuppiramaṇya Kurukkaḷ, is stated to be owner on fol. 264b, and 342b; origin: Vedāraṇyam.
Missing fols.: 238, 343 & 346.
Blank fols.: 46b, 89b, 128b & 342b.

General contents

1. Fol. 1a-46a: Kriyākramadyotikā; 2. 47a-210b: Śaivasañjīvinī; 3. 211a-264b: Śaivacamayaneṟi; 4. 265-343b: Śaivabhūṣaṇa; 5. 345a-412b: Śaivasañjīvinī.

There are two fly-leaves at the beginning containing an index of Nityakarma and Gurustuti respectively.

194.1 KRIYĀKRAMADYOTIKĀ
of Aghoraśivācārya

From fol. 1 commences Kriyākramadyotikā. Here only the first two śloka-s are given in their original Sanskrit and the rest of the text contains the directions in Tamil with the mantra-s and śloka-s in Sanskrit taken from the Kriyākramadyotikā. The text ends with Bhojanavidhi (fol. 46a) corresponding to p. 136 of the Chidambaram edn.

Contents

1. Fol. 1a: Nityakarma; 2. 1b: Śaucavidhi; 3. 2a: Dantaśuddhi; 4. 2b-3b: Snānavidhi; 5. 4a: Bhasmasnānavidhi; 6. 4b: Bhasmamdharikkura Aṅgulamvidhi; 7. 5a: Mānasasnānavidhi; 8. 5b: Astrasandhividhi; 9. 6a: Bhasmadhāraṇavidhi; 10. 6b-7b: Karanyāsa – Aṅganyāsavidhi; 11. 8a: Prāṇāyāmavidhi; 12. 8b: Dhyānayogavidhi; 13. 9b: Śivagāyatrīdhyāna; 14. 10a: Tarpaṇavidhi; 15. 11: Japavidhi; 16. 14a-16a: Sūryapūjāvidhi; 17. 16b-18a: Śivapūjāsāmānyārghya; 18. 18b-21b: Bhūtaśuddhi; 19. 22-23a: Antaryāga; 20. 23b-25b: Pañcaśuddhi; 21. 26a-28b: Śivāsanapūjāvidhi; 22. 29a-36b: Śivapūjāvidhi; 23. 37a-40b: Agnikārya; 24. 41: Caṇḍeśvarapūjā; 25. 42a: Kapilapūjā; 26. 42b-46a: Bhojanavidhi.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // śubhamastu / gurubhyo namaḥ / śrīḥ / vighātapādape mūlalīlānubhavalipsayā / vande mātaṅgabhāvena krīḍantaṃ gaṇanāyakam // vande viśvādhikaṃ śāntaṃ anādinidhanaṃ śivam / niṣkaḷaṃ niṣkaḷaṅkañca śaktijñānakriyātmakam // gurūn parāvarānnatvā guruvaṃśakramāgatān / kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam // guruvamśattilē pāramparaiyāka vantuṟattukkaḷai namaskarittu kriyākramattin aṭavile nityavidhi mutalākaccollukiṟeṉ / sūryodayattukku añcuṉāḻikaikku munti eḻuntiruntu śuciyākilum āśuciyākilum kūṭiṉamātram dehaśuddhiyaippaṇṇikkoṇṭu hṛdayakamalakarṇikaiyilēyākutal dvādaśāntattilēyākutal gurūpadiṣṭaprakārattiṉālē śivaṉai dhyānampaṇṇi yathāśakti japippāṉ //

End

Fol. 46a, l.1. . . . . . ātmarakṣārthamāka muṉṉēcoṉṉakramattilē palamīlai (?) mutalāna dravyaṅkaḷaēḻuprakāram abhimantrittu atilē bhojanampaṇṇuvān. pinpu kaṭukkāyicukku mutalāṉavaiyiṟṟiṉālē mukhaśuddhipaṇṇikkoṇṭu sandhyākālamaḷavāka āgamaśravaṇam paṇṇi snānamātal kaṭiśuddhiyātal paṇṇikkoṇṭu sandhyāvandanaṃ paṇṇi allatu manassiṉālē bhāvittu samādhisthanāyiruntu nidrai paṇṇi veṭiveṟe eḻuntiruntu munpu pōlē sakalakarmaṅgaḷaiyum paṇṇuvān / iti nityakarmam samāptam /

194.2 ŚAIVASAÑJĪVINĪ

This text deals mainly with dīkṣā, its varieties and the procedure thereof. Incidental topics like Ācāryalakṣaṇa and others are also treated. The treatment is mainly in Sanskrit and much of the directions and procedures are in Tamil. Treatment on fols. 90a-116a is in the form of verses numbering 649. The author, whose name is not known, states on fol. 47a that this text is on the lines of paddhati-s of Aghoraśivācārya and others and is written in Maṇipravāla. The text is divided into 20 sections called adhikāra.

Profuse citations are made from standard texts like Kāmika, Kāraṇa and others, such as Samānatantra (61a), Tattvasaṃgraha (72a), Ṣaṭsahasra (82a), Kriyākaraṇamaṇḍana (89a), Brahmaśambhupaddhati (91b), Lakṣaṇasamuccaya (92a), Mantranighaṇṭu (93b), Vāsiṣṭhaliṅga (97a) and Bālajñānaratnāvalī (78b). Printed by Dharmapuram Ādhīnam.

Contents

1. Fol. 47a-48a: Upodghāta; 2. 48b-49b: List of topics dealt with in this text; 3. 50a-66b: Dīkṣāvidhi, Nirvāṇadīkṣā; 4. 67a-80a: Śaivadīkṣā; 5. 80a-87a: Saptavidhaśaivalakṣaṇa, Śaivāgamabheda; 6. 87a-98b: Śaivācāryalakṣaṇa, Śaivadīkṣitamāhātmya; 7. 98b-99b: Anācāryanirūpaṇa; 8. 99b-102b: Śiṣyalakṣaṇa; 9. 102b-103b: Aśiṣyalakṣaṇa; 10. 103b-112b: Bhūparīkṣā, Karaṇalakṣaṇa; 11. 113a-124b: Vāstuśānti; 12. 125a-128a: Aṅkurārpaṇa; 13. 129a-151b: Samayadīkṣā; 14. 151b-160a: Viśeṣadīkṣā; 15. 160b-194a: Nirvāṇadīkṣā; 16. 194b-196b: Sādhakābhiṣekavidhi; 17. 197a-206b: Ācāryābhiṣekavidhi; 18. 207a-208a: Astrābhiṣekavidhi; 19. 208: Ātmadīkṣāvidhi; 20. 208b-209a: Śaivasamayadīkṣāvidhi; 21. 209a-210b: Carupākavidhi.

The colophons do not mention chapters 4 to 8, & 18. Chapters 3 & 17 are mentioned twice (3 on 80a & 87a; 17 on 196b, & 208a).

Beginning

Fol. 47a, 1.1. samyagaiśvaryasaṃprāptyai śabdārthāvagamāya ca / sarvārthadāyinaṃ sadyassaṃseve sāmajānanam // 1 // gaṅgādharamumākāntaṃ sarvābhīṣṭapradaṃ śivam / sukumārañca natvāryaṃ śivadīkṣāvidhiṃ bruve // 2 // kiñcāghoraśivācāryapaddhatiñcānyapaddhatīḥ / api divyāgamān vīkṣya taduktimaṇibhissaha // 3 // devadrāviḍabhāṣātmābhāṣayaiṣā athocyate / bhāṣāmaṇipravālākhyā bhūṣā bhāṣāsu yatnataḥ // śaivasañjīvinītyasyāḥ paddhaternāma kalpitam / malādyastrahataprajñā yato jīvanti cānayā / kiñcāryabodhasarvasvamañjūṣeti ca bhāṣitā / kiñcaiṣāpaddhatir nāmnā śaivadeśikā bhūmikā // 6 // eṣā tu bhūmikāpūrvā śrutamātrādvaśaṅkarī / api cehāpyamātrāpi phaladātrī tatha(ā)s()tataḥ // 7 // kiñca dīkṣā tridhā vīkṣā mandadṛṣṭyapanetṛkā / kiñca mauktikabhūṣaiṣā śeṣāsūyāviyoginām // 8 // sacchāyā sugamā puṃsāṃ saṃsāraśramahāriṇī / śabdacauryavihīneyaṃ śaivapaṭṭaṇagāminī / buddhisañcārayogyatvāt paddhatissārthavatyuta //

Colophons

1. Fol. 48a: ityasyāṃ paddhatau śaivasañjīvinyām upōdghātaḥ / etc. 2. 210b: iti śaivasañjīvinīdīkṣāpaddhatā(tiḥ) sampūrṇam(ā), samāptaḥ(ā)

End

Fol. 210b, 1.3. kāmike:– ādyāṃśo daivikaḥ prokto dvitīyo homakarmaṇi tṛtīyaḥ parivārāṇāṃ caturtho deśikāya ca / pṛthak carūṃśca naivedyandeve devyai nivedayet / hariḥ om / iti carupākavidhiḥ / hara om hara om / hara om / asmadgurubhyo namo namaḥ / hara om / iti śaivasañjīvinīdīkṣāvardhātaṃ sampūrṇāṃ samāptā / hariḥ om / hariḥ om / śrīmatsāmbacidambareśvarāya namaḥ / sadāśivārpaṇamastu / nandana saṃvatsaraṃ āśvījaṃ bahuḷatrayodaśinaṉṟu budhankiḷamai . . ṉāḷ śaivasañjīvinī nīlakaṇṭhareddiyār kumāran eṟam reddi eḻuti niṟaintatu / muttum / hari om / marandai aḻakagurukkaḷ kumāṟaṉ kurukkaḷaippācārya dīkṣāpaddhati śaivasañjīvinī pustakaṃ sampūrṇaṃ samāptam / hari om / asmadgurubhyo namaḥ / hari om //

194.3 ŚAIVACAMAYANEṞI

Author is Campantaṉ as given in the last verse in this text (fol. 264b). Maṟaiñāṉacampanta nāyaṉār as given in the printed book "Caivacamayaneṟi" along with a Tamil commentary (ca. Poṉṉusvāmi, Madras, 1955).

It is a manual on the daily routine and rituals of a Śaiva. It has three chapters, the first deals with the characteristics of ācārya, second with those of śiṣya and the third with the rituals and rites.

In the text under notice, the author states that (fol. 211a) he is writing this after seeing the Samayācārapaddhati of Vedajñāna in Tamil and writing this to get the approval of his śiṣya who also bears the same name and who lived at Cidambaram.

Important feature of the present work is that for each verse of the text, the author quotes the parallel passages and substantiates it from various Āgama-s and Purāṇa-s, as he states at the beginning that he is condensing the Ocean of Āgama-s.

In the margin of fol. 211a, it is written as Śaivacamayaneṟi mūlam. Printed – Vittiyāṉupālana Press, Madras. For Mss. see Tanj. Tamil Cat. II pp. 78-80.

Contents

1. Fol. 211a-213a: Salutations to various deities; 2. 213b-214a: ācārya – udbhava; 3. 214b: Anācāryalakṣaṇa; 4. 215a-216b: Ācāryalakṣaṇa; 5. 217a-221a: Yajñopavītalakṣaṇa, Gurunivedana etc.; 6. 221b-225a: Śiṣyalakṣaṇa; 7. 225b-264b: Common lakṣaṇa – discussion about daily rituals, liṅga and other allied matters.

Beginning

Fol. 211a, l.1. yaṃ brahma vedāntavido vadanti phalaṃ pradānaṃ (pradhānaṃ ?) puruṣantathānye / viśvodgate kāraṇamīśvaraṁ vā tasmai namo vighnavināyakāya // śrīmadabhrasamuttare kṣititale vedāntamṛgyo'pyaya(?) sūkṣmasarvagatebhayaḥ / karuṇaya(ā)nṛtyan sadā dṛśyate pratyakṣaṃ sakalātmabhir munivarairdevaistathendrādibhiḥ śrīmadabhrasabhāpatiṃ paraśivaṃ tannaumyahaṃ sarvadā / ānandatāṇḍavarasena sabhādhipo yāmānandayatyayutasaṅgamanantayitrim / tāṃ viśvamātaramumāṃ karuṇārdrabhāvāṃ pā(a)dāśritāvanakarīṃ praṇato'smi devīm // 2 // vedajñānamuniṃ natvā samayācārapaddhatim / drāviḍīṃ tatkṛtāṃ vīkṣya tatsamaṃ tī vacāmyaham / yannāmadhārī tacchiṣya(ś) śrīmadvyāghrapurasthitaḥ / tatprāmāṇikasiddhyarthaṃ samgṛhām(gṛhṇāṃ)yāgamāmbudheḥ // 3 //

End

Fol. 264b, l.1. yintamuṟaitaṉṉaiyiyaṉṟapaṭi tāmiyaṟṟiṉ vantuṟume ḻuṉcolla varam / caivacamaiya nericāṟṟiṉaṉ campantanuyir maiyalaṟa vāykkavāramipotu / jñānaṃ puṇyāmahāśāstraṃ tatassyādakṣayaṃ phalam / 565 / ākacceyyuḷ / 718 / yintamuṟai caivacamaiyaneridṛṣṭānta samāptaḥ / śubhamastu / maṉṉupuviyumaṟaiñāṉamāmuṉivaṉ paṉṉupeyaṟaipparitton yiṉṉilatinal caivacamaiyanerikku tiṭṭāntamuyya ulakōrkkukantu / tuntu (pi) ṉāma caṃvatsaram peraṭṭāci 22 dt. tiruvāmāṉūr śrī paṇḍāraśaivācār aṇḍanāyakabhaṭṭar vaṃśam villiyanallūr cuppiramaṇiakurukkaḷ kumārar muttiya kurukkaḷ caivacamayaneri / hari om / śubhamastu /

194.4

ŚAIVABHŪṢAṆA

of Paramānandayogin

See n° **182.3**

On the margin of fol. 265a, the following is written: Śivaśāstram – Kriyāpādam – Śaivabhūṣaṇam. The text is in Sanskrit with a commentary in Tamil.

Contents

1. Fol. 265: Introduction; 2. 266: Śuddhaśaivalakṣaṇa, Śivabheda; 3. 267a-270a: Śivadvijalakṣaṇa; 4. 270b-273a: Maṭhabheda; 5. 273b-274a: Gurulakṣaṇa and Śiṣyalakṣaṇa; 6.

274b-276a: Nityakarma-s; 7. 276b-277b: Bhasmadhāraṇa & Rudrākṣadhāraṇa; 8. 278a-279a: Śaivānuṣṭhāna; 9. 279b-280a: Gāyatrīdhyānādi; 10. 280b-287a: Ātmārthapūjā; 11. 287b-288b: Sadāśivadhyānādi; 12. 289: Pañcagavya; 13. 290a-293b: Pañcāmṛta, Abhiṣeka etc.; 14. 294a-297a: Homa, Upacāra etc.; 15. 297b-300a: Liṅgabheda & Liṅgalakṣaṇa; 16. 300b-301b: Tattvamūrtiprabhāva; 17. 302a-305a: Nityāgnikārya; 18. 305b-306b: Śaivācāryaparamparā; 19. 307a-322b: Saptavidhadīkṣā, Maṇṭapalakṣaṇa etc.; 20. 323a-325b: Aṣṭāviṃśatyāgama, Upāgama etc.; 21. 326a-327b: Aṣṭabandhana, Saundarastotra; 22. 328a-334b: Cūrṇotsavavidhi and Pāṣāṇasthāpana; 23. 335a-337b: Mātṛkānyāsādi; 24. 338a-342a: Śivapūjāvidhi.

Beginning

Fol. 265a, l.1. śrīvidyākāntisaṃprāptyai seve dantāc(v)alānanam / dampatyorjagatāṃpatyośśivayorakṣyupāyanam // 1 // samyagaiśvaryasaṃprāptyai śabdārthāvagamāya ca / sarvārthasādhakaṃ sadyassaṃseve sāmajānanam // 2 // anyonyapuṇyasaṃsiddhāvanyonyāśritasaṃpadau / samastapitarau sarvamaṅgaḷāśaṅkarau bhaje // 3 // śrīmatkāñcīpuravāsijñānācāryāṅghrisevinā / kriyate kṛtireṣātra paramānandayoginā // 4 // viṣayo'sya kriyākāṇḍaṃ bhuktimuktiprayojanam / sa hi kārayituṃ kartumathakāriśivāśramī // 5 // hariḥ om / (iṣṭadevatā)natvā śaṅkaramambikāṃ gaṇapatiṃ skandañca nandīśvarantatpaścāt samayānvayāryanivahāṃ matbodhakandeśikam / nānāvarṇavicitraśabdaracanāhemnā tulāgāminā śaivānāṃ kriyate śivāgamavacoratnāñcitaṃ bhūṣaṇam // 1 // eṉṟatu / samastamaṅgaḷaṅkaḷaiyuṅkoṭukkumavarāyirukkiṟa taṉ iṣṭadevataiyāṉa śrīmat sāmbamahādevarai namaskarittu

End

Fol. 342a, l.3. śivāya namaḥ eṉkiṟatumutalāṉa dvādaśamantrattiṉāle puṣpāñjaliyuṅkoṭuttu piṉpu triyambakamantrattiṉāle mantrapuṣpamundhariccu piṉpu dakṣiṇakarāṅguliyil puṣpodakaṅkaḷ teḷiccu ṉalaṅguliyiṉākuñcanaṃ paṇṇi pūjāntarpayāmi eṉṟu ate antapuṣpodakaṅkaḷai īśvarantaṉpādakamūlattil kaniṣṭhāṅguliyil corintu pūjāsamāpti eṉṟu viṇṇappañceytu pūjainiṟavēṟavum / hariḥ om / tiruvāmāttūr śrīpaṇḍāraśaivācāra āṇḍanāyakabhaṭṭarvaṃśa villiyanallūr cuppiramaṇiakurukkaḷ kumāṟaṟ muttiyakurukkaḷ postakam / inta postakam eḻutiṉavaṟ kappiyāmpaṟayūr cinivācayyaṅkāṟ kaieḻuttu / hariḥ om / śubhamastu //

194.5 ŚAIVASAÑJĪVINĪ

It is a portion of Śaivasañjīvinī (**194.2**) dealing with pañcagavya and antyeṣṭi in detail. It proceeds further (seems to be the continuation of) from where **194.2** left. It is incomplete. The folios are not numbered.

Colophons

1. Fol. 350a, l.2.: iti sakalāgamasaṅgrahe śaivasañjīvinīpaddhatau pāṣāṇotthāpanavidhirukto'yam / 2. 411a, l.6.: iti sakalāgamaviracitāyāṃ śaivasañjīvinīsamākhyāyāmasyāṃ paddhatau nirvāṇāntyeṣṭividhirnāma pañcaviṃśatitamo'dhikāro'yam /

Beginning

Fol. 345a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // mūlamantragatānāñca mātrādvādaśakātmanām / kalākhyānāñca madhye tadaukārasahitasya tu // hakārasya tvakārādisthānaṃ santaḥ kramājjaguḥ // mūlādhārāt samārabhya hṛtpadmāvi(a)dhirasya tu / tata ūrdhvaṃ gaḷāntaṃ hi ṣaṣṭhasya vyāptirucyate / tadūrdhvaṃ tālumūlāntaṃ makārasya ca rudrataḥ / tadūrdhvaṃ bindorīśasya sthānaṃ bhrūmadhyamucyate // 3 // tadūrdhvamardhacandrasya vyāptirekāṅgulāvadhiḥ / ekāṅgulo nirodha(s)syā dūr . . . dhvannādaḥ kara . . . ga ? /

End

Fol. 412a, l.7. sannidhānisamākhyātā mudreyaṃ tattvavedibhiḥ / sannirodhanamudrai: aṅguṣṭhagarbhitā saiva sannirodhinyudīritā / avakuṇṭhanamudrai / sarvahastakṛtā muṣṭidīrghādhomukhatarjanī / avakuṇṭhanamudreyamabhito bhrāmito janaiḥ / dhenumudrai: anyonyābhimukhāśliṣṭakaniṣṭhānāmikā punaḥ / tathā ca tarjanīmadhyā dhenumudrā samīritā / amṛtīkaraṇe kuryāttathā deśikasattamaḥ / mahāmudrai: anyonya grathitāṅguṣṭhaprasāritatalāṅguliḥ / mahāmudreyamuddiṣṭā . . . karaṇe budhaiḥ / prayojayedimāṃ mudrā(ṃ) devatāyāgakarmasu //

195

Śaiva Texts (Sanskrit & Tamil)

RE 10.964. PL.; 115 fols.; 347 × 21 – 352 × 32 mms.; 3-7 lines; fairly good condition but the edges of some leaves broken; Grantha and Tamil; old; origin: Vedāraṇyam. Blank fol.: 115b.

Two fly-leaves one at the beginning and another at the end. Fol. 1^{A}a contains the Vīragāyatrīmantra and a verse in praise of Vināyaka. 1^{A}b has some lines in Tamil about fast and worship of Naṭarāja and a few lines in Sanskrit about types of liṅga-s. Fol. 1^{B}a has some stray lines in Sanskrit in praise of Śiva. 1^{B}b has some lines about dhūpa, etc, and dhyāna of Vṛṣabha. Two unnumbered leaves contain some verses from Śivānandalaharī, Tiruvempāvai and some stray lines.

General contents

1. Fol. 1a-9b: Śivāgamādimāhātmya; 2. 10a-16a: Makuṭāgama – Tantrāvatārapaṭala; 3. 16: Śivastotra; 4. 17a-45b: Śivāgamādimāhātmya (contd.); 5. 47a-47b: Skandastotra; 6. 49a-58a: Śivastotra; 7. 63a-64a: Śivānandalaharī; 8. 65b-66b: Saundaryalaharī; 9. 74: Śivastotra; 10. 77b-78b: Nītippāṭṭu; 11. 89: Rudranyāsa & Gāyatrīhṛdayanyāsa; 12. 95a-97b: Śivapūjāmāhātmya; 13. 98a-98A: Śivastotra; 14. 102a-103b: Liṅgalakṣaṇa & Pratiṣṭhā; 15. 106a-108a: Śivapūjā

Fols. 1-45b containing texts nos. 1-4 are identical with fols. 1-74 in nos. **136.1-4**. Fol. 46 contains a Tēvāram song and some Tamil verses composed in praise of one Civanāṇatēcikan. Fol. 48, some stray Tamil verses; fol. 58b the nyāsa of Śaktipañcākṣaramantra. Fol. 59a-62b, some verses about Ātmārthayajana, types of Śaiva-s & verses in praise of Durgā, Gaṇeśa, Śiva and some verses from Śivānandalaharī. Fol. 66b-68b a verse from Śivamahimnasstotra and some stray verses in praise of Śiva. Fol. 69 one Aruṇācalakīrtana in Tamil. Fol. 69b-71b some references to Śivapūjā and some measurements about liṅga, etc. Fol. 72a a verse in Tamil on Śiva. Fol. 72b, a note on the characteristics of dīkṣāguru. Fol. 73a Tamil and Sanskrit verses on the greatness of holy ashes. Fols. 75-76, some stray sentences in Tamil and a few Tēvāram songs of Ñāṉacampantar and Appar. Fol. 77a two lines on Śiva. Fol. 79b-80b, fragments of Tēvāram songs of Ñāṉacampantar. Fol. 81b, a note on matters concerning worship and holy ashes. In fol. 82a, some lines describing the results that accrue to one who hears about the greatness of Śiva. Fol. 82b-83b, some Tamil verses in praise of the Lord at Śrīkālahasti. Fols. 84a-88b, few stray lines in Tamil and Sanskrit. Fol. 90-91a, some mantra-s used in Prāṇapratiṣṭhā, etc. Fol. 92-94, some Tiruvempāvai verses and some lines in Sanskrit and Tamil. Fol. 98^b-101, some verses from Śivapurāṇa, Vīratantra and some matters pertaining to pūjā, etc. Fol. 104-105 verses in praise of Devī, Śiva, Rudrākṣa and Kumbhadhyāna. Fol. 109-115 miscellaneous matters like Rathadhyāna, a list of ornaments in a temple, a note about dhvajapūjā and few Tamil verses in praise of some holy places of Śaiva-s.

195.1 ŚAIVĀGAMĀDIMĀHĀTMYA

by Jñānaprakāśa

Same as n° **136.1**

Beginning

Fol. 1a, l.1. yadyat śivapraṇītaṃ vākyaṃ tatsarvaṃ pramāṇam / āgamasyāpi śivapraṇītattvādeva prāmāṇyam / taduktaṃ śrīmatpauṣkare – pakṣapātavinirmukto yathārthagrāhakaśśivaḥ / avyayaḥ paripūrṇaśca svatantraḥ paśupāśahaḥ / pramāṇamekantadvākyaṃ tathyaṃ śreyonidhissadā iti / vāyavyasaṃhitāyāmapi yadyathāvasthitaṃ vastu guṇadoṣaissvabhāvataḥ / yāvatphalañca puṇyañca sarvajñastattathā vadet / rāgājñānādibhirdoṣaiḥ grastatvādanṛtaṃ vadet / te ceśvare na vidyante brūyāt sa kathamanyathā / ajātāśeṣadoṣeṇa sarvajñena śivena yat / praṇītamamalaṃ vākyaṃ tatpramāṇanna saṃśayaḥ iti / adṛṣṭavigrahācchāntāt śivātparamakāraṇāt / nādarūpaṃ viniṣkrāntaṃ śāstraṃ sarvamiti sthitam iti pauṣkaravacanāt /

End

Fol. 9 (1)b, l.4. tathā mahābhārate ca / vedādessādhikāriṇaśśivakṛtakatvamuktam / yugānte tarhi tān vedān setihāsān maharṣayaḥ / lebhire tapasā pūrvamanujñātāssvayambhuveti / vāyavyasaṃhitāyāñca āmnāyasiddhamabilan (akhilam ?) dharmamāśramiṇāmiha / brahmaṇā kalpitaṃ pūrvaṃ mamevājñāpurassaram // stu paitamaho . . . . .

195.2 MAKUṬĀGAMA – TANTRĀVATĀRAPAṬALA

Same as n° **136.2**

Beginning

Fol. 10 (1)a, l.1. śrīmanmahendra(e) jagatāṃ nayanānandakārake / kalpabilvaśamīvṛkṣairvaṭacampakapippalaiḥ / plakṣapunnāgasahitaiścandanaiḥ parivārite / mahāsadasi sauvarṇe sarvaratnapariṣkṛte / siṃhāsane mahāratnairmaṇḍitai(r) maṅgalāśraye / āsīnaṃ paramīśānaṃ vāṅmanotītagocaram / anādimalanirmuktañjagaddevaṃ mahānidhim / sarvavidyāvidhātāraṃ vāme gaurīsamāyutam / brahmānārāyaṇārkendumunigandharvasevitam / saṃstūyamānaṃ devādyaisstotramaṅgalavācakaiḥ / candrārdhaśekharaṃ śāntaṃ prasannaṃ parameśvaram // maheśvara(ḥ) prasannātmā parajñānabubhutsayā / praṇamya sādaraṃ bhaktyā prāha lokahitaṃ vacam(ḥ) /

End

Fol. 16 (7)a, l.1. ārabdhaṃ yena tantreṇa karṣaṇādyarcanāntakam / tena sarvaṃ prakartavyaṃ na kuryādanyatantrataḥ / anuktamanyatantrebhyassaṅgrāhyaṃ deśikottamaiḥ / śivasiddhāntatantreṇa prārabdhaṃ karṣaṇādikam / na kuryādanyaśāstreṇa kuryāccettantrasaṅkaraḥ(m) / tantrasaṅkaradoṣeṇa rājarāṣṭraṃ ca naśyati / śaivasarvādhikārī syāt svakīye ca paratra ca / anyeṣāṃ svasvatantreṣu vidyate tvadhikāritā / 110 / iti makuṭatantre tantrāvatāra(ḥ) prathamapaṭalaḥ /

195.3 ŚIVASTOTRA

Same as **136.3**

Beginning

Fol. 16 (7)a, l.5. pādāravinde hṛdayaṃ mamāstu sthiraṃ prapannasya kṛpāpayonidhe / vichidya hṛdgranthimapi smarāre grāmārthanātha ambikāsanātha // namo namaste bṛhadambikeśa namo namaste pilla (bilva ?) kānaneśa / grāmārthanāthāya namo namaste bhaktārtināśāya namaśśivāya //

End

Fol. 16 (7)b, l.6. sarvasthāneṣu cotkṛṣṭaṃ śivasthānaṃ dharātale / śivasthāneṣu sarveṣu kāśīkāñcīcidambaram / tathādakṣiṇakailāsaṃ cāpi viddhyaruṇācalam / ityevamādinotkṛṣṭaṃ nābhisthānaṃ vidho (vidur) budhaḥ (?) // 5 //

195.4 ŚIVĀGAMĀDIMĀHĀTMYA

by Jñānaprakāśa

Same as n° **136.4**
This is in continuation of **195.1**

Beginning

Fol. 17 (8)a, l.1. dharmo bahuvittakriyānvitaḥ / nātyantaphalabhūyiṣṭhaḥ kleśāyāsasamanvitaḥ / tena dharmeṇa mahatā śraddhāṃ prāpya sula( )dul(r)labhāṃ / varṇino ye prapadyante māmananyasamāśrayāḥ / teṣāṃ śuklena mārgeṇa dharmakāmārtha kimmeti (kāmārthakamiti)

End

Fol. 45 (36)b, l.4. manusmṛtau: tripuṇḍraṃ bhasmanā dhāryaṃ nityameva dvijādibhiḥ / na(ta)t jñānamataddhyānaṃ na . . . . tripuṇḍrā . . . laṃ yāti asaddattaṃ yathāphalamiti / vṛddhācalamāhātmye ca: snāne vā japahomayor vratatithau devārcanādānayordīkṣāśrāddhakayoḥ kṛtau sa bhasito rudrākṣamālādharaḥ / kūryat karma ca vedikañca sakalaṃ syādakṣayantat / phalannodvyarthamidaṃ bhavatyayamaho pāpe'navadye bhavediti / aṃśumati: tripuṇḍreṇa vinā śrāddhantripuṇḍreṇa vināhutiḥ / tripuṇḍreṇa vinā dānaṃ kṣayantatprakīrtitamiti / ataśśivāgamaproktaviśeṣācāratatparāḥ narāśśreyāṃsi bhūyāṃsi vindantīti suniścitam / iti śālivāṭipuranivāsijñānaprakāśaguruviracitaśivāgamādimāhātmyasaṅgrahassamāptaḥ / śrītyāgarājassahāyam / tiruccittampalam //

195.5 SKANDASTOTRA

This seems to be a rare text.

Beginning

Fol. 47 (37)a, l.6. vande śaktidharaṃ śivātmatanayaṃ vande puḷindāpatiṃ vande sūryasamaprakāśavimalaṃ vande mayūrāsanam / vande kukkuṭakhedanaṃ suraguruṃ vande kṛpāmbhonidhim //

End

Fol. 47 (37)b, l.6. pitṛjaṃ mātṛjañcaiva yataścodvāhatestriyam (?) / kulaikaviṃśamuktārya tato gacchet parāṅgatim // yadatra sammukhī bhāve khedito bhagavan mayā / kṣamasva nāśatatsarvaṃ kāruṇyāmbunidhe mama //

195.6 ŚIVASTOTRA

by

Upamanyu

At the beginning of this text, it is said that this is ch. 24 in Part II of the Vāyavīyasaṃhitā of the Śivapurāṇa. This agrees well with the printed edn. of the Śivapurāṇavāyavīyasaṃhitā with commentary in Mahārāṣṭrī – uttarabhāga – ch. 24, Solapur 1905 and Śivamahāpurāṇa – Vāyavīyasamhitā – uttarabhāga – ch. 31 – Paṇḍitapustakālaya, Kāśi 1964. The colophon in this text mentions that this text forms ch. 74 in Section II of Śaṃkaravilāsa which is part of Śivakathāmṛtasārasaṃgraha of Vidyāraṇyayati, pupil of Śaṃkarāraṇya. The Alphabetical list of Mss. of the Adyar Library (Madras) contains the name of Śaṃkaravilāsa (Vāyavīyasaṃhitā) of Vidyāraṇya, pupil of Śaṃkarāraṇya. From this, it is clear that the text under notice contains the Śivastuti taken from the Śivapurāṇa and included in the Śaṃkaravilāsa, a collection of stories on Śiva compiled by Vidyāraṇya, pupil of Śaṃkarāraṇya.

Beginning

Fol. 49 (1)a, l.1. evaṃ śaivamahāpurāṇe vāyavyasaṃhitāyāmuparibhāge caturviṃśādhyāyo'tra likhyate / upamanyu(ḥ)stotraṃ vakṣyāmi te kṛṣṇa pañcāvaraṇamārgataḥ /

yā(o)geśvaramidaṃ karma puṇyaṃ yena samāpyate // jaya jaya jagadekanātha śambho prakṛtimanohara nitya citsvabhāva / ati gati kaluṣaprapañca vācāmapi manasāṃ padavīmatītatattva //

End

Fol. 58 (10)a, l.3. asaṃpūjya śivaṃ stotrajapāt phalamudāhṛtam / sampūjya ca japeṭ tasya phalaṃ vaktuṃ na śakyate // āstāmiyaṃ phalāvāptir asmin saṅkīrtite sati / sārdhamambikayā deva(ḥ) śrutvaiva divi tiṣṭhati // tasmān nabhasi sampūjya devadevaṃ sahomayā / kṛtāñjalipuṭastiṣṭhan stotrametadūrayet // iti śrīmatparamahaṃsaparivrājakācārya śrīmacchaṃkarāraṇyayo( )yogivareṇyatatpadakamalabhṛṅgar( )āyamāṇavidyāraṇyayativiracite bhaktacittatimiranikaranodanamihirodaye śivakathāmṛtasārasaṃgrahaḥ śaṃkaravilāse dvitīyaparicchede catussaptatitamo'dhyāyaḥ / oṃ śrīgurubhyo namaḥ /

195.7

ŚIVĀNANDALAHARĪ

by Śaṃkara

See n° **32.2; 47.14**

This contains an incomplete text of Śaṃkara-s Śivānandalaharī. Six śloka-s numbered 4, 23, 99, 32, 20 &28. (See printed VVS. II.) are not in the order that is found in the printed edn.

Beginning

Fol. 63 (3)a, l.3. sahasraṃ vartante jagad(t)i vibudhā(ḥ) kṣudraphaladāḥ na manye svapne tāṃ tadanuś(s)aranaṃ tatkṛtaphalam / haribrahmādīnāmapi nikaṭabhājāmasulabhaṃ ciraṃ yāce śambho śiva tava padāmbhojabhajanam //

End

Fol. 64 (4)a, l.1. sālokyaṃ tava pūjane śiva mahādeveti saṃkīrtane sāmipyaṃ śivabhaktit(dh)uryajanatāṃ( ) sā(ṅ)gatyasambhāṣaṇe / sārūpyañca carācarātmaka tanudhyāne bhavānīpati(e) sāyujyaṃ siddhamatra bhavati svāmin kṛtajño'smyaham //

195.8

SAUNDARYALAHARĪ

by Śaṃkara

See n° **47.3; 93.7; 110**

This contains verses 29, 51, 58, 21, 54, 76 & 100.

Beginning

Fol. 65b, l.2. kirīṭaṃ vairiñcaṃ parihara puraḥ kaiṭabhabhidaḥ kaṭhore koṭīre skhalasi jahi jambhārimakuṭam / praṇamreṣveteṣu prasabhamupayātasya bhavanaṃ bhavasyābhyutthāne tava parijanoktir vijayate // 53 //

End

Fol. 66b, l.5. pradīpajvālābhirdivasakaranīrājanavidhiḥ sudhāsūteścandropalajalalavairarghyaracanā / svakīyairambhobhissalilanidhisauhityakaraṇaṃ tvadīyābhirvāgbhistava janani vācāṃ stutiriyam //

195.9 ŚIVASTUTI

This contains eight śloka-s in praise of Śiva, the first śloka being in praise of Dakṣiṇāmūrti. The devotees of Śiva are praised in some of these. There is an incomplete śloka at the end, perhaps a part of the ninth śloka.

Beginning

Fol. 74 (13)a, l.1. dhyāyāmi dakṣiṇāmūrtiṃ yasya pādyāyate muhuḥ / namatsuraśiraścāñcanmudāramadhudhoraṇī // harakiṅk . . . dāmbhoruhapāṃsuḥ śriyaistuvaḥ / yo muktiśrīvaśīkāra dhatte mohanacūrṇatām //

End

Fol. 74 (13)b, l.5. śivaṃ vadati yassadāśivamanusmaratyanvahaṃ śivārcanarataḥ sadā śiva śiveti vāco vadan / punāti bhuvanatrayaṃ sa śivayeva taṃ kevalaṃ caṇḍam paramaliṅgamityapi vadanti dhanyottamāḥ // 8 // rasanā śivakīrtanāt sukā (?) śivagaṅgeva punāti manava . . .

195.10 NĪTIPPĀṬṬU

This contains three Tamil verses on the need to practise contentment. It breaks off in the 4th verse.

Beginning

Fol. 77a, l.1. . . . . nīye . . . ṅkalāyikkuḷuppi varuvatu tāṉe varum maṉate / ninavilłuṟutimātraṃ kanaviluṃ mirukakaṭṭum nirta sapaivāṇarakarttāyirukkuṟār.

End

Fol. 78b, l.3. maṉate nīyeturukaṅkalākurayivaruvatu tāṉe varum maṉate /

195.11 RUDRANYĀSA & GĀYATRĪHṚDAYANYĀSA

This contains the nyāsa-s of Rudramantra and Gāyatrīhṛdaya.

Beginning

Fol. 89a, l.1. . . . mantrasya sadāśiva ṛṣiḥ anuṣṭup chandaḥ śrīrudro devatā hrāṃ bījam / hriṃ śaktiḥ / hrūṃ kīlakam / mama rudrasākṣātkārasiddhyarthe jape viniyogaḥ /

End

Fol. 89b, l.4. uṣasu munivaraiścāmaraissevyamānāṃ snigdhairvaktrairanvagaiḥ smṛtivacanaparaiścāṭuvādaissapūrṇām / akṣasrakkuṇḍināgāmabhayavaradayuk sāṅgayajñopavītāmgāṃ hārāṃ kāñcīda( )dhānāṃ kanakakucabha(u)jāṃ raktavāsa(ā)ṃ namāmi /

195.12 ŚIVAPŪJĀMĀHĀTMYA

This is a small work stating the greatness and the fruits of Śivapūjā. The beginning portion of the work is not available.

Beginning

Fol. 95 (34)a, l.1. sam / śivasajjanasādhuvādagoṣṭhībhuvanānyapi tārayantī satyāt / 9 / are mūḍhā yūyaṃ dhṛtabhasitarudrākṣavapuṣāmamīṣāṃ gehānāṃ diśamapi na yātāḥ kvacidapi / pramādādyātāścenmamatadadhikāracyutiriti svabhūtānāṃ karṇe vadati tu tānno muhuraho /

End

Fol. 97b, l.3. yatra ye śāntavāssanti śivapūjāparāyaṇāḥ / tatbhṛtyabhṛtyabhṛtyāśca vayantatsevakāḥ khalu / 25 / śrīmat pañcanadeśāya praṇatārtihareti ca / japyeśvarāya rudrāya mahādevāya vai namaḥ / lalāṭe puṇḍrāṅkī niṭilakastūrītilakassphuranmātrādhāra sarita kaṭi kaupīnavasanaṃ dadhāno dhuraṃ śirasi phaṇirājaṃ śaśikalāmadhīśassarveṣāmaruṇagiriyogī vijayate //

195.13 ŚIVASTOTRA

Same as **195.6**

This text contains śloka-s 1-11 & 149.

Beginning

Fol. 98a, l.1. evaṃ śaivamahāpurāṇe vāyavyasaṃhitāyāmuparibhāge caturviṃśo'dhyāyo'tra likhyate / upamanyuḥ stotraṃ vakṣyāmi te kṛṣṇa pañcāvaraṇamārgataḥ / ya(o)geśvaramidaṃ karma puṇyaṃ yena samāpyate /

End

Fol. 98A, l.2. nandā subhadrā surabhissuśīla(ā) sumanāstathā / pañcagomātarastveta(ā)śśivaloke vyavasthita(ā)ḥ //

195.14 LIṄGALAKṢAṆA & PRATIṢṬHĀ

This discusses very briefly about liṅgalakṣaṇa and pūjā. Passages from Vīrāgama, etc. are quoted.

Beginning

Fol. 102 (4)a, l.1. liṅgalakṣaṇam / suprabhede: athātassaṃpravakṣyāmi liṅgalakṣaṇamuttamam / layaṃ gacchanti bhūtāni saṃhāre liṅga lāyataḥ(?) sṛṣṭikāle tathā sṛṣṭi tasmālliṅgamudāhṛtam / trividhaṃ liṅgamākhyātaṃ niṣkaḷaṃ sakaḷaniṣkaḷaṃ sakaḷaṃ trividhantatra teṣāṃ lakṣaṇamucyate //

End

Fol. 103 (5)b, l.5. gavyapañcakasaṃyuktaṃ liṅgaśuddhyarthameva ca / garbhadoṣanivṛttyarthaṃ nityaṃ pūjāṃ samācaret / garbhavidyā gaṇeśañca loke śastrāṇi pañca ca / padmamūle pratiṣṭhāpya garbhāvaraṇamarcayet //

195.15 ŚIVAPŪJĀ

This is a very brief work in which Lord Śiva himself instructs the devotee how to worship Him. This seems to be a rare text.

Beginning

Fol. 106 (17)a, l.1. muktidāyaka maheśa pinākapāṇe / śambho girīśa hara śaṅkara candramauḷe viśveśvarāndhakaripo purasūdaneti / māmarcantyanuvadanti ta yeva dhanyāḥ / he devadeva jagadīśvara pañcavaktra somāgnibhānunayanānagha śūlapāṇe gaurīmanoramaṇa māraniṣūdaneti māmarca /

End

Fol. 108 (19)a, l.1. he nīlalohita digambara kṛttivāsa śrīkaṇṭha sāmba nirupādhika nirvikāra mṛtyuñjayāvyaya tithīśa gaṇeśvareti māmarca // 12 //

196

SAMAYĀNTYEṢṬIVIDHI

RE 10.965. PL.; 27 fols.; 414 × 34 mms.; 6-7 lines; condition: old, slightly injured and moth-eaten; Fol. 27 is broken. Origin: Vedāraṇyam.
Blank folio: 21b.

This Ms. contains the procedure for performing the funeral rites for the samayin, who is initiated into the system and is not yet well-versed in it. Treatment is more brief than in IFI. T. 714. Among the topics dealt with here, Tattvārcana does not form part of Antyeṣṭi. The text breaks off at the end of Cūrṇotsava.

Contents

1. Fol. 1a: Pañcagavya; 2. 2a: Citāpūjā; 3. 3a: Vardhanīpūjā; 4. 4a-6a: Daśāyudhapūjā; 5. 6b-10b: Agnikārya; 6. 11a-14a: Tattvārcana; 7. 14b-15b: Sañcayana; 8. 16a-17a: Rudrabali; 9. 17b: Nagna; 10. 18a-20b: Pāṣāṇasthāpana; 11. 21a: Āśaucaśāntihoma; 12. 22a-27b: Cūrṇotsava.

Beginning

Fol. 1a, l.1. atha gurussnātvā sakaḷīkṛtya astravardhanīmādāya yāgapradakṣa(iṇa)paścimadvāreṇāntaḥ praviśya sthaṇḍilāntarkagakva(?) astrakṛtakuśāsanopari saumyāsyopaviśya pāśupatāstreṇa vighnānuccāṭya astreṇa hastatalapṛṣṭhe viparītaṃ saṃśodhyāmṛtīkṛtya talayorāsanamūrtiṃ vinyasya kaniṣṭhādyaṅguṣṭhāntaṃ sadyādīśānāntaṃ vinyasya vidyādehanetramūlamantrān vinyasya niṣṭhādiṣu hṛdayādiṣu hṛdayādimantrān vinyasya

End

Fol. 27 (6)b, l.4. bharavadevatāśca / cūrṇotsavena pratiguṇābhāvatanniyogaḥ / pātālasaptaphaṇirājaśiromaṇintām / nira . . nāścaracitāśśivadeśikāśca / cūrṇotsave sakalamantrajapena

197

ĀGAMAPAṬALA-S & PADDHATI-S

RE 10.967. PL.; 184 fols.; 460 × 28-30 mms.; 5-8 lines; slightly damaged and few leaves are broken; Grantha; old. The texts bearing nos. **4, 6, 7, 8, 11, 13, 14, 15, 16** & **17** contain the words Uluntūr and Māṣeśvara, suggesting Ulundurpet,in the South Arcot Dt. of Tamil Nadu as the place of origin for all these.
There are two fols. with the same no. 94; There is a leaf whose no. is not known, prior to 128

Missing fols.: 79, 105, 114 & 118-127.
Blank fols.: 96b; 181b & 184b.

General contents

1. Fol. 1a: Aghoraśivācāryapūjānukramaṇī; 2. 2a-4a: Śivotsavapaddhati; 3. 4b-8a: Pūjāpaddhati; 4. 8^a-57b: Nārasiṃha – Mahotsavavidhi; 5. 58a-59a: Bālālayavidhi; 6. 60a-90a: Siddhāntaratnākara – Mūlaśivaliṅgapratiṣṭhāvidhi; 7. 90-91a: Sthāpanadīpikā; 8. 81b-98a: Śrīpratiṣṭhāvidhi; 9. 99: Prāsādaṣaṭślokī; 10. 109a-113b: Prāsādaṣaṭślokī – Savyākhyā; 11. 114a-116b: Aṃśumat – Uḍupotsava; 12. 117a: Vimalāgama – Kṛttikādīpanirṇaya; 13. 117a-126a: Vijayatantra – Kṛttikādīpotsava; 14. 126b-127a: Kāraṇāgama – Nityotsavavidhi; 15. 127b-128b: Vātulāgama – Utsavavidhi; 16. 129a-135b: Vijayatantra – Vighneśotsavavidhi; 17. 136a-140b: Suprabheda – Taṭākapratiṣṭhāvidhi; 18. 141a-143a: Vijayatantra – Ārdrotsava; 19. 144a-160b: Śivaliṅgapratiṣṭhāvidhi by Aghoraśivācārya; 20. 161a-166b: Aṣṭādaśadinotsava; 21. 168a-181a: Śāstāpratiṣṭhā; 22. 182a-183a: Mahābhārata – Sūryāṣṭottaraśatanāmāvali; 23. 184a-186a: Durgāṣṭottaraśatanāmāvali

197.1 AGHORAŚIVĀCĀRYAPŪJĀNUKRAMAṆĪ

This contains the list of items to be gone through while performing worship to Śiva following the Paddhati of Aghoraśivācārya. Writing is on 2-3 columns.

Beginning

Fol. 1a, (col. 1), l.1. parikalamedani, agninirṇayam, ṣaḍviṃśaddravyam, pañcamūrti, bālālayam, kāmikaṃ śivotsavam

End

Fol. 1b, (col. 2), l.4. bhaktotsavam eneṭu / aghoraśivācāryapūjāpaddhati pinnadhi(?) ūṇeṭu

197.2 ŚIVOTSAVAPADDHATI

This contains an index of the items to be taken up while performing Śiva's festival. Writing is on five to six columns.

Beginning

Fol. 2a, (col. 1), l.1. śivotsavapaddhati, tattanmāsam, vighneśvarapūjai, dhvajapaṭalakṣaṇam; vṛṣabhalakṣaṇam, vṛṣabhapratiṣṭhai, kumbhasthāpanam, agnikāryam

End

Fol. 4 (3)a, (col. 5), l.1. kautukavarjjanam, dhvajāvarohaṇam, kumbhābhiṣekam, avarohaṇam, caṇḍayāgam, bhaktotsavam, śakyotsavam, caṭakabali, āka 118, evam śatamaṣṭādaśavidhiḥ /

197.3 • PŪJĀPADDHATI

This text contains a brief treatment of some topics mentioned in n° **196.1**. Ṣaḍviṃśaddravya and Bālālaya are two topics dealt with here.

Beginning

Fol. 4b, l.1. sādhako vijayo dra . . . bhyāṃ alaṅka . . karāmbujau sthānācaryastu . . . ne paricārakakuṇḍayoḥ / nāsikāyāñjalaṃ grāhyaṃ pācako hṛdayāmbujaḥ /

End

Fol. 8 (7)a, l.5. matkarmaniratāṃ puṃsāṃ karmaṇāṃ lopayet tadante karmāṇi prakurvanti tisraḥ kōṭyo maharṣayaḥ / apasavyatilā darbhān agnau karakaraṇañca pārvaṇam / vikāryañcārghyapātrañca śaivassapta vivarjayet / tīrthayātrā abhigamanaṃ sannyāsaṃ paśubandhanaṃ prāyaścittopavāsañca śaivaḥ pañca vivarjayet /

197.4 NĀRASIṂHA
Mahotsavavidhi

Same as n° **116.39**

Contents

1. Fol. 8A-10a: Upodghāta; 2. 10b: Vighneśvarapūjā; 3. 11a-12b: Dhvajapaṭalakṣaṇa –

Stambhapratiṣṭhai – Jalādhivāsa; 4. 13a-14a: Rakṣābandhana; 5. 14b-19b: Dhvajārohaṇa; 6. 20a-22a: Trikālapūjādi; 7. 22a-24b: Balidāna; 8. 25a-34a: Aṅkurārpaṇa; 9. 34b-35a: Agnikārya, Balividhi, Balipiṇḍapramāṇa; 10. 35b-43b: Vāhanādikrama, Vādyaviśeṣādi, Yātrākrama; 11. 44a-49b: Naṭeśotsava; 12. 50a: Mṛgayotsava; 13. 50b-55b: Adhivāsanādi

Beginning

Fol. 8^a, l.1. vakṣyāmi śivotsavavidhikramam / bhuktidandivyamāyurārogyavardhanam / savaṃ va (ca)lokapriyārthaṃ syāt sarvasaubhāgyadāyakam // sarvadevapriyārthaṃ syāt (muktidaṃ) sarvaprāṇihitāvaham / sarvakalyāṇa ityuktaṃ sarvajantuhitāvaham / utsavantu bhavo yasmāt tasmāttatsarvam ucyate / nityanaimittikakāmyārtham utsavaṃ trividho bhavet / nityaṃ nityāṅgamityuktaṃ naimittikantu mahotsavam / yajamāneṣṭamāse tu kṛtaṃ kāmyamudīritam / sarvamāseṣu kartavyaṃ mahotsava viśeṣataḥ / utsavo daśadhā proktasteṣāṃ bhedo nigadyate /

End

Fol. 57 (49)b, l.3. dattvā tu yānamāropya sarvaghoṣasamanvitam / grāmapradakṣiṇīkūrvan praviśet svagṛhaṃ budhaḥ / iti kāmikopabhede nārasiṃhe pratiṣṭhātantre mahotsavavidhipaṭalaḥ / śrīlokanāyakīsametamaheśvarāya namaḥ / uḷuntūr vēlāyuta gurukkaḷ svahastalikhitam / śubhamastu / śrīgurubhyo namaḥ /

197.5 BĀLĀLAYAVIDHI

This deals with the erection of Bālālaya for purpose of daily worship of the liṅga or idol till the main temple gets completed, or the old temple gets renovated.

Beginning

Fol. 58 (50)a, l.1. ataḥ paraṃ pravakṣyāmi bālālayavidhikramam / pratimābhitticitre vā paṭe vā bāṇaliṅgake // khaḍge ca darpaṇe caiva kumbhe coktañca saptake / pakṣe ca kumbhamāvāhya citre māsadvayantathā //

End

Fol. 59 (51)a, l.4. pratiṣṭhyāpuṇyasambhārasphurattārakasatprabham / (ku)śapuṣpākṣatopetaṃ svakareṇa samarpayet / pratimāliṅgadevīnāṃ yāvantaṃ paramāṇavaḥ / . . . tkalpasahasrāṇi ka . . hondurbhu(?) phalam / sarvayajñatapodānāntīrthadeśeṣu yatphalam / tatphalaṃ kṣe . . . taṃ sthāpya . . . liṅgaṃ labhennaraḥ / liṅgasaṃsthāpite mokṣe bhūtayaśca nirantaraḥ //

197.6 SIDDHĀNTARATNĀKARA

Mūlaśivaliṅgapratiṣṭhāvidhi

This text contains the procedure for the installation of Śivaliṅga in the cellar of the temple. The treatment forms part of a chapter of the Siddhāntaratnākara which is not mentioned in any of the published Mss. catalogues.

Contents

1. Fol. 58a: Upodghāta; 2. 59b-61a: Pratiṣṭhākāla; 3. 61a-64b: Liṅgabheda; 4. 65: Aṅkurārpaṇa, Maṇḍapanirmāṇa; 5. 66a-68b: Liṅgaparimāṇādi, Arcanakrama; 6. 69a: Nayanonmīlana; 7. 69b-74a: Adhivāsanabheda; 8. 74b-75a: Nyāsabheda; 9. 75b-76a: Kumbhasthāpana; 10. 76b-77a: Vedapārāyaṇa; 11. 77b-79b: Agnikārya; 12. 79b-88b: Sthāpanākrama

Beginning

Fol. 60 (52)a, 1.1. somamānandasampūrṇaṃ somārdhakṛtaśekharam / dakṣiṇābhimukhaṃ vande dakṣiṇāmūrtimāśraye // atha vakṣye viśeṣeṇa liṅgasthāpanamuttamam / dhanyaṃ yaśaskarañcāyurvardhanaṃ putravardhanam // bhuktimuktipradañcaiva sarvayajñaphalapradam / ādimadhyāntanirmuktaḥ svabhāvavimalaprabhuḥ // sarvajñaparipūrṇaśca śiva(ḥ)jñeyaśśivāgame / dikkālādyanavacchinno vāṅmanotītagocaraḥ // niṣkaḷo niṣkriyan(ś)caiva sarvagassarvadṛk sadā / tatjñānādeva mukti(s)syāt bhaktyā vā janārdana // tatpūjā vā vidhātavyā phalamaindrapadādikam / pūjito devadeveśo bhaktijñānaṃ prayacchati //

End

Fol. 90 (82)a, 1.3. taddhomacarunaivedyaṃ śeṣaṃ yannaṇd(ḍ)asya(?) ca / valayaṃ sthālipātrañca sarvaṃ yadyupayogi tat // ācāryāya pradātavyaṃ nānābhogādi kalpayet / mokṣārthī labhate mokṣaṃ putrārthī labhate sutam // arthārthī cārthamāpnoti jñānārthī jñānamāpnuyāt / ihaiva putravān śrīmān so'nte sāyujyamāpnuyāt // iti siddhāntaratnākare mūlaśivaliṅgapratiṣṭhāvidhipaṭalassamāptaḥ // svasti śrī māṣapuravāsāya namaḥ /

197.7 STHĀPANADĪPIKĀ

by Śaivaśikhāmaṇi

This text describes the procedure for installing the image of Śiva. The author's name occurs in the colophon as Śaivaśikhāmaṇibhaṭṭācārya about whom nothing is known and who is also the author of Śrīpratiṣṭhāvidhi (n° 197.8). Devīsthāpana is the title written in the margins of fol. 88 (82) a & b.

Beginning

Fol. 90 (82)b, 1.1. lagnaṃ pakṣaṃ vihāya śayanāddevamuddhṛtya bhadrapīṭhe samāropya lambakūrcādikaṃ vyapohya dūrvāṃ kuśākṣataiḥ ghṛtaśirorpaṇaṃ vidhāya kalāssarvannyāsādikaṃ kuryāditi krameṇa vidhāya lagne śubhe drekkāṇe śivakumbhena sahāṣṭaparivārakumbhānādāya sarvālaṅkārasahitaṃ grāmapradakṣiṇaṃ kṛtvā bhadrapīṭhagatadevasyāgre sthaṇḍile tripādūrdhve saṃsthāpyābhyarcya kumbhādbījamādāya devasya hṛdi vinyasya /

End

Fol. 91 (83)a, 1.5. mūrtikasya vastradānā(di)bhistriptikaṃ kuryāt / paricārakāṃśca pūjayet / maheśvaraṃ hyarcayet / dīnāndhakṛpaṇādīnāṃ yathāśakti dānaṃ kuryāt / iti śaivaśikhāmaṇibhaṭṭaviracitā sthāpanadīpikā samāptā / śrīmāṣeśvarāya namaḥ / vāmadevaśivācāryagurave namaḥ /

197.8 ŚRĪPRATIṢṬHĀVIDHI

by

Śaivaśikhāmaṇi

See n° **197.7**

This gives the procedure for installing Śrī (Devī). The author's name is given in the colophon as Śaivaśikhāmaṇibhaṭṭa whose another work is described in n° **197.7**.

Beginning

Fol. 91 (83)b, l.3. pratiṣṭhādivasāt prāgevāṅkurārpaṇaṃ kṛtvā adhivāsadine kṛtanityakriyaḥ / kṛtanaimittikasandhyālakṣaṇoddhāramaṇṭape . . sa(ṅ)kalpitasāmānyārghyassapīṭhāṃ pratimāṃ snānavedyāṃ bhadrapīṭhaṃ samāropya mṛdbhasmagomayagomūtrapañcagavyaka . . . yairjj(alā)atantarairgandhāmbunā ca praṇavena ca samsnāpya

End

Fol. 98 (90)a, l.4. vahnisthāndevīṃ visṛjya maṇṭapādhiṣṭhitāndevānudvāsya devīṃ nirma(ā)lyadhāriṇīṃ sampūjya visṛjediti / ākalpa(ṃ) mantradeveśībhaktānugrahakāraṇāt / saśaktiḥ parivārā tvaṃ nityaṃ sannihitā bhava / iti śaivaśikhāmaṇibhaṭṭaviracitāyāṃ śrīpratiṣṭhāvidhipaṭalassamāptaḥ / māṣapuravāsine namaḥ / śrīvāmadevācāryagurave namaḥ / śivāya namaḥ /

197.9 PRĀSĀDAṢAṬŚLOKĪ

Same as n° **146.2; 157.5; 178.16**

Beginning

Fol. 99 (91)a, l.1. mūlātkuṇḍalinīnivāsabhavanāt padmānmarālasvano'ham(e)mātra(ḥ)kṣaṇarociraṅkuranibho na(ā)bhyantamāste śivaḥ / ūrdhvaṃ tasya vitastilaṅghinipade vedāṅgulaṃ hṛtkajaṃ phulladvahniśikhāprabhātadupari vyāpnoti medhā phutā // 1 //

End

Fol. 99 (91)b, l.4. ṣaṭkopetaśatārddhapaṅktidaśakadvandvāvaśeṣāṅgikā sūkṣmāṅgī caturaṅgule'tha samanā pāśānuṣaṅgāvadhi(ḥ) sā śaktiścaturaṅgule vijayate kāpyunmanākhyā prabhoriṣṭe śakticatuṣṭaye hataśivaḥ kalpārka(dha)koṭidyutiḥ //

197.10 PRĀSĀDAṢAṬŚLOKĪ SAVYĀKHYĀ

This contains the Prāsādaṣaṭślokī with a Sanskrit commentary, the authorship of which is not known. This agrees mostly with the printed edition with Sanskrit commentary (CP. 2nd edn. Madras, 1910). A few sentences seem to be wanting at the end in the text under notice. The ending passage here is not available in the printed edn.

Beginning

Fol. 100 (92)a, l.1. mūlāt kuṇḍalinīnivāsabhavanā(t) padmānmarāḷasvano'ham(e) māt-ra(ḥ)kṣaṇarociraṅkuranibho nābhyantamāsta iti / arthastu atrevapadayojanā kuṇḍalinīti vāsabhavanāt kuṇḍalinyā yathāmati gaṇādhīśaṃ kṛpāleśānnayādhunā / śrīmatprāsāda-ṣaṭślokyā vyākhyānaṃ likhyate laghu / atha kila paramaśivavācakapañcākṣarabhūtasya hauṃkārasya trikalāpañcakalāṣṭakalānavakalādaśakalāṣoḍaśakalādibhedena śivāgameṣu bahudhā varṇitatvāt

End

Fol. 113 (104)b, l.2. adhvānaṃ vyāpya sarvantu sāmarasyena saṃsthitaḥ / yatra yamo nāyāti jñeyantatraiva cintayet / evaṃ samarasaḥ prokto viṣuvantu nibodha me / atha prāṇamantranāḍīpraśāntaśaktikālāsamanasakaḥ sapu(?)vallakṣaṇāni yathā / prāṇe mantrastato nāḍī // praśāntaśśaktireva ca kālo manaśca . . .

197.11 AṂŚUMAT

Uḍupotsava

This deals with Uḍupotsava, the floating festival. It is known from the colophon that this forms part of the Aṃśumattantra. This topic is not dealt with in any of the Aṃśumat Mss. of IFI.; but the treatment found in the text under notice is the same as noticed in the Vijayatantra IFI. T. 124, pp. 77-82. Vide:– colophon IFI. T. 124, p. 88.

Beginning

Fol. 114 (a), l.1. uḍupotsavamahaṃ vakṣye śrūyatāṃ ravisattama / pañcāśatkoṭitīrthānāṃ pātālavāsināntathā // varṣādīnāñca pakṣiṇāṃ ṛkṣāṇāṃ rakṣaṇāya ca / uḍupotsavamāśrutya utsave navame'hani / dhvajārohaṇānte tu tridine pañcasaptake / pakṣāh(nt)e vā prakartavyaṃ tadūrdhvamuḍupañca cā /

End

Fol. 116 (117)b, l.2. kārayedyupacārā . . r . . . traṃ parityajet / vinyasettu yathāsthāne ācāryaṃ pūjayet tataḥ / viprāṇāndakṣiṇāndattvā bhṛtyānāṃ vastrabhūṣaṇam / evaṃ yaḥ kurute martya(ḥ) putrapautravivardhanam / ihaiva dhanavān śrīmān so'nte sāyujyamāpnuyāt / ityaṃśumati pratiṣṭhātantre uḍupotsavavidhipaṭalaḥ / śubhamastu / māṣeśvarapuram velāyuth(dh)agurukkaḷ svahastalikhitam / śivassahāyam /

197.12 VIMALĀGAMA

Kṛttikādīpanirṇaya

This deals with the fixation of time for the festival of Kṛttikādīpa. This is, according to the colophon, taken from the Vimalāgama, 18th Mūlāgama. This agrees fully with IFI. T. 124, p. 56.

Fol. 117a, l.1. kṛttikādīpanirṇayam / kārttike māsi paurṇimāyāṃ yannakṣatraṃ pravartate / tatraiva kṛttikādīpaṃ vidadhyādabhīṣṭasiddhaye / tatpūrvaṃ kṛttikāyuktaṃ yadi śreṣṭhamiti smṛtam / madhyamaṃ rohiṇīyuktam adhamaṃ bharaṇīyutam / kṛttikāsahitā pūrṇā śubhadā rājarāṣṭrayoḥ / bharaṇīsahitā caiva sarvasampatkarī nṛṇām / rohiṇīsahitā pūrṇā rogahārīti vi(?)smṛtā / sarvasaukhyakarī jñeyā candradaivatyasaṃyutā / subhikṣaṅkāriṇī proktā phalamevaṃ prakīrtitam / tasmāt paurṇaṃ pradhānaṃ syāt parvayukte niśī(śā)mukhe / dīpotsavo vidhātavyaḥ parvahīno kṛto yadi / rājarāṣṭrābhicārayā(a) pravartita(o)na saṃśayaḥ / tasmāt sarvaprayatnena dīpaṃ parvaṇi kārayet / iti vimale kṛttikādīpanirṇayaḥ /

197.13

VIJAYATANTRA

Kṛttikādīpotsava

This text deals with the procedure for performing the festival of Kṛttikādīpa. From the colophon, it is evident that this forms part of the Vijayatantra or Vijayāgama, 11th Mūlāgama. This has full agreement with the treatment of this topic in IFI. T. 124, pp. 56-71.

Beginning

Fol. 117a, l.6. ataḥ paraṃ pravakṣyāmi kṛttikādīpamuttamam / sarvaśāntikaraṃ puṇyaṃ sadā vijayavardhanaṃ // sarveṣāṃ ripunāśārthaṃ yajñakāryasamṛddhidam / kārttike māsi paurṇāyāṃ rātrau dīpaṃ praropayet // parvaṇyāṃ kṛttikāyuktamuttamaṃ parikīrtitam / ayu(k)tañcet pramādena pradhānaṃ parvamācaret // ekāhamutsavaṃ jñeyaṃ pūrvarātrau viśeṣataḥ / nityapūjāvasāne tu snānapūrvaṃ gurūttamaḥ // anujñāmūlaliṅgasya kārayet bra(ā)hmaṇaissahā(a) / mṛtsaṃgrahaṇamāśritya aṅkurāṇyarpayettataḥ //

End

Fol. 126 (128A)a, l.3. kautukantu maheśasya mu(un)mucya nikṣipejjale / sthāpayitvā yathāsthāne pañcamūrtiṃ krameṇa tu / evaṃ yaḥ kurute martyā(a)ssā(a) puṇyāṃ gatimāpnuyāt / iti vijayatantre kṛttikādīpotsavapaṭalaḥ / hariḥ oṃ / śubhamastu / śrī . . . bāsametaśrīmāṣeśvarasvāmine namaḥ / śrīmāṣeśvarapuraṃ velāyudhagurukkaḷ putran subrahmaṇyam likhitam /

197.14

KĀRAṆĀGAMA

Nityotsavavidhi

This text deals with the celebration of daily festival. According to the colophon, this forms part of the Kāraṇāgama. The printed edn. (CP) of this Āgama (ch. 140) contains a version different from that found in the text under notice.

Beginning

Fol. 126 (128)^b, l.1. . . . . rajataṃ vāpi lohajaṃ vātha lakṣaṇam / kārayet baliberañca devīṃ vāme subandhanam // mṛgāṅgasamāyuktam abhayaṃ so . . . ṇam / devyā dakṣakaroccantu vāme lambakarānvitam // pratiṣṭhāṃ kārayedvidhivat baliṃ tena trikālake / prabhāte tvannaliṅgantu madhyāhne puṣpaliṅgakam / sāye cākṣataliṅgantu trividhaṃ parikīrtitam //

End

Fol. 127a, l.6. liṅgadevaṃ samabhyarōcya bāhyāmbu mūlena yojayet / . . . yojyaṃ mahāpīṭhe yojayet śatrunāśanam // iti kāraṇe nityotsavavidhipaṭalaḥ / śrī māṣeśvarāya namaḥ /

197.15

UTSAVAVIDHI

Vātulāgama

This contains the treatment in two paṭalas of Māsotsava and Vārotsava as treated in the Vātulāgama (see colophons, fol. 126a & 126b). Māsotsava, (fol. 125b-126a) deals with the festivals celebrated every month and Vārotsava (fol. 126a-126b) with those during the days of the week.

Beginning

Fol. 127b, l.1. sampravakṣyāmi māsotsavavidhiṃ param / pūjānte pūrvarātrau tu aṅkurañcoktavat kuru // candraśekharamādāyā . . . yat snapanādibhiḥ / vastrādibhiralaṅkṛtyā(a) naivedyandhūpadīpakam // māsañca yajanaṃ jñātvā taddine tu śivāgrake / sthaṇḍilaṃ kalpyā(a) taṇḍulaiśca tilairapi // tantubhirveṣṭayet kumbhān nānāgandhāmbupūritān / sakūrcān . . . petān saratnān sāpidhānakān // nālikeraphalairyuktān savastrān daśasaṃkhyākān / sthāpayet . . . madhye puṇyāhaṃ vācayet guruḥ //

End

Fol. 128b, l.4. mandārakusumaṃ raktaṃ kujantasmin samarcayet / dhāmapradakṣiṇaṃ kṛtvā yojayet balipīṭhake / budhañca taṇḍule bhavyā āvṛtaṃ liṅgapīṭhake / bṛhaspatiṃ bhāvayet bilvaṃ śivadhāmapradakṣiṇam / arcayet dakṣiṇāmūrtiṃ paṅkajaṃ śukramarcayet / āvṛtam arcayet devīm utpale tu śanaiścaram / dhāmapradakṣiṇaṃ kṛtvā yojayet śivatīrthake / bimbaṃ vā kusumaṃ vāpi sayānaṃ saptavīrakam / kusumaṃ yojayedittham susthitaṃ pratimāstathā / iti vātule pratiṣṭhātantre vārotsavavidhipaṭalaḥ / śrī māṣeśvarāya namaḥ /

197.16

VIJAYATANTRA

Vighneśotsavavidhi

This text deals with the festival of Vighneśa. It forms part of the Vijayatantra. It agrees closely with the treatment of this topic in IFI. T. 124 (pp. 1-14). Both in the margin of fol. 127a and the first sentence in the text, the name of the text is given as Gaṇeśotsava.

Beginning

Fol. 129a, l.1. athātassampravakṣyāmi gaṇeśotsavamuttamam / sarvaśāntikaraṃ puṇyaṃ sarvalokahitāvaham // sarvavighnavināśa(ā)rthaṃ sarvānugrahakāraṇam // prathamamutsavānāñca vighneśotsavamācaret / navāham uttamaṃ jñeyaṃ saptāhaṃ madhyamaṃ bhavet // adhamantu tripañcaikaṃ navāhe dhvajabandhanam / parivāre sthāpitaṃ pūrvaṃ vighneśamutsavena ca // svatantradvitraye vāṇī sthāpitañcotsavaṃ kuru / taddināt pūrvarātrau tu kārayet vāstukarmaṇi // triśūla(ṃ) sthāpayeddaṇḍe yānaṃ ramye mṛda(ṃ) grahet / aṅkurāṇyarpayitvā tu pūrvoktavidhinā sahā(a) // sthāpayeddhvajadaṇḍantu vināyakāgre salakṣaṇam / tanmūle vedikāṃ kuryāt śaile(na) pañcatālakam //

End

Fol. 135 (134)b, l.7. snapanamabhiṣekañca rātriśeṣaṃ samāpayet / dvidine tridine vāpi prāyaścittaṃ samācaret / ādayaṃ lepanaṃ gavyaṃ snapanaṃ pañcaviṃśati / sahasrahomaṃ yadastraiḥ snāpayet mūlanāyakam / pūjayet yānavighneśaṃ yathāsthānantu vinyaset / evaṃ yaḥ kurute martyo sā(a) puṇyāṃ gatimāpnuyāt / iti vijayatantre vighneśotsavavidhipaṭalaḥ / māṣeśvarapuraṃ parameśvaragurukkaḷ vēlāyutaṉ svahastalikhitam / gurubhyo namaḥ /

197.17 SUPRABHEDA

Taṭākapratiṣṭhāvidhi

This text deals with the consecration of a tank. It forms part of the Suprabhedāgama. This topic is not found in the printed edition of the Suprabhedāgama (CP. 1908).

Beginning

Fol. 136 (135)a, l.3. athātassampravakṣyāmi taṭākasthāpanaṃ param / uttarāyaṇakāle tu śuklapakṣe śubhe dine // muhūrtantatra saṃvīkṣya sthāpanantu samārabhet / taṭākasyārvak deśe tu uttare vā tathaiva ca // kūpaṃ vāpi prapāṃ vāpi kalpayedyāgamaṇḍapam / ekāśītipadaṃ kṛtvā tanmadhye vedikāṃ kuru //

End

Fol. 140 (139)b, l.2. mahādīpaṃ paribhrāmya bhasmadarpaṇasaṃyutam / āśīrvādaṃ tataḥ kṛtvā sarveṣāṃ bhasma dāpayet / pūrvādidiksthitaiḥ / ku(m)bhairaṣṭadikṣvapi ṣ(s)ecayat / taṭākasthāpanam evaṃ yo vā ko vā karoti saha(ḥ) / arthārthī cārthamāpnoti mokṣārthī mokṣamāpnuyāt / jayārthī jayamāpnoti sukhārt(h)ī sukhamāpnuyāt / iti suprabhede pratiṣṭhātantre taṭākasthāpanavidhipaṭalaḥ / oṃ śubhamastu / uḷuntūr parameśvaragurukkaḷ vēlāyutaṉ svahastalikhitam / māṣeśvarāya namaḥ /

197.18 VIJAYATANTRA

Ārdrāvratotsava

This text deals with the celebration of Ārdrāvrata in the Dhanurmāsa (Dec. 15 to Jan. 15). This forms part of the Vijayatantra. The treatment agrees well with that in IFI. T. 124, pp. 71-77.

Beginning

Fol. 141 (140)a, l.1. atha vakṣye viśeṣeṇa ārdrotsavavidhikramam / dhanurmāse gṛhe devīm aṅkuraṃ pūrvarātrike // navāhaṃ vātha saptāhaṃ pañcāhantu tra( )yāhakam / ekāhaṃ vā samāśritya ārdrāyāntīrthamācaret // śambhunā sahita(ā)ndevīṃ navāhaṃ bandhayet dhvajam / śambhuṃ vihāya devīṃ vā bandhayet kautukaṃ purā // vardhayet stutibhaktasya tayorarcanapūrvakam / devyālayamalaṃkṛtya ma(ā)ḷikamaṇḍapaṃ kuru //

End

Fol. 143a, l.5. prabhūtahaviṣaṃ mūle dattvā dīpāṃ samarpayet / arcayen mantrapuṣpaṃ tu āśīrvādaṃ tu kārayet / ācāryaṃ pūjayettatra vastrahemāṅguḷīyakaiḥ / bhaktānāṃ paricārāṇāṃ gāyakānāṃ yathā dadet / ārdrāyānde . . . . . diśya kuryāddrutaṃ sumaṅgalīḥ / arogad(h)ṛd(ḍh)amaṅgalyaṃ sādhūpatramavāpnuyāt / devadevaṃ yathāsthāne . . payitvā pare'haṇi / prāyaścittañca kartavyaṃ kartavyaṃ keturohaṇe / evaṃ yaḥ kurute martyassa puṇyāṃ gatimavāpnuyāt / iti vijaye pratiṣṭhātantre ārdrāvratapaṭalaḥ / hariḥ om / śubhamastu /

197.19 ŚIVALIṄGAPRATIṢṬHĀVIDHI

by Aghoraśivācārya

This text contains the procedure for the consecration of Śivaliṅga. According to the colophon, this is the work of Aghoraśivācārya. The printed edn. (CP. Madras) is more extensive in treatment than the text under notice. This text may therefore be an abridged version of the work of Aghoraśivācārya.

Beginning

Fol. 144a, l.1. tatra tāvadayaṃ pratiṣṭhākramaḥ / atha śivaliṅgapratiṣṭhāvidhirucyate / adhiṣṭhānaṃ dṛḍhīkṛtya prāsādanirmā(ṇā)ya yāgopakaraṇadravyaṃ sarvaṃ sampādya aṅkurārpaṇaṃ kṛtvā vāstupūjāhomañca vidhāya śivayāgārthaṃ maṇḍapannirma(ā)ya dvāradvārapālādimaṇḍapapūjāṃ vidhāya

End

Fol. 160b, l.3. tato guruḥ pāśupad(t)annāma . . taṃ parameśvaraṃ tataḥ prada(kṣa)ṇīkṛtya praṇamya svagrasvagṛha(ṃ) vrajet / gurorvastrādisaṃyuktaṃ gṛṇā(?)vādyakamaṇḍapam / sarvopakaraṇa . . . snātassnapanamaṇḍapam / ityaghoraśivācāryaviracitaḥ śivaliṅgapratiṣṭhāvidhissamāptaḥ / gurubhyo namaḥ / śrīmāṣeśvara . . velāyutagurukkaḷ svahastalikhitam / karakṛtamaparādhaṃ kṣantumarhanti santaḥ / śubhamastu /

197.20 AṢṬĀDAŚADINOTSAVA

This text deals with the conduct of the festival for 18 days. This is incomplete and different from the treatment of this topic in Kāraṇa (Pūrva), ch. 141, pp. 670-677 (CP. Madras).

Beginning

Fol. 161a, l.1. atha(taḥ)paraṃ pravakṣyāmi aṣṭādaśadinotsavam / bhuktimuktipradandhanyaṃ jayadaṃ putravardhanam // sarvalokopakārārthaṃ sarvaprā(ṇi)hitāvaham / utśabdotghātanaṃ khyātaṃ savaṃ vai duḥkhamocanam / ṣaṭtriṃśatidinaṃ śreṣṭhaṃ madhyamaṃ saptaviṃśatiḥ / kanyasāṣṭadinañjñeyaṃ śreṣṭhamaṣṭādaśaṃ punaḥ / pakṣāhaṃ madhyamaṃ proktaṃ navāham adhamaṃ smṛtam / anyaṃ navāhamutkṛṣṭaṃ saptāhaṃ madhyamaṃ bhavet / pañcāhamadhamaṃ jñeyaṃ tato pañcāhamuttamam / tryā(a)haṃ madhyamaṃ jñeyaṃ caikāhaṃ madhyamaṃ bhavet /

End

Fol. 166b, l.5. ṣaṭkālaṃ vighnarājasya yānaṃ va . . . ñca kārayet / ska(ndas)ya kautukaṃ badhvā yānaṃ yajñadvikālakam // sambandhasya dhṛtaṃ sūtraṃ dvikālaṃ . . . ret / sundarasya dvikālaṃ hi yānaṃ kautukapūrvakam // bandhayet pitṝṇāmastu dvikālaṃ sama . . .

197.21 PĀDMA

Śāstāpratiṣṭhā

Similar to n° **53.1**

From the colophon on fol. 179b, the treatment in this text is known to be based upon that in the Pādmasaṃhitā. It is likely that this matter forms part of the Pādma, one of the three upāgama-s of the Svāyambhuvāgama, the other two being Prajāpatimata and Nalinōdbhava.

Beginning

Fol. 168a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāye(t) sarvavighnopaśānta(ye) // . . darbhāgrai(s)tattvasaṃkhyai(s)svamaśikakalite granthiveṇīkalorccā / jānāsi kṣepanīyāt śi . . . ṭa mahitasaptaviṃśatghaṭastau // dhānyastāstu jālāsuvasanavalayatcūtapatrātilojye . . pātre ca vartapātraṃ karakajaladharo yeladhūpādiyogyām //

End

Fol. 181 (14)a, l.4. dhūpaṃ dīpaṃ dattvā mahānaivedyaṃ dattvā tāmbūlaṃ nīrājanaṃ śuddhagītavādyādi devatāṃ santoṣya pradakṣiṇanamaskārastotrajapadhyānakrameṇa / paścāt gajaturagānuṣa(?) ajakukkuṭāntaṃ maṇḍalīlātmane paiśācabhūtapretaṃ mahāpīṭhaṃ baliṃ dadyāt / iti padmasaṃhitāyāṃ prakāreṇa śāstāpratiṣṭhāvidhikṛtyaṃ samāptam // hariḥ om /

197.22 SŪRYĀṢṬOTTARAŚATANĀMĀVALI

(Mahābhārata)

Same as n° **5.11**

This text has slight differences in the names of sun at the end. Writing is on six columns.

Beginning

Fol. 182a, (col. 1), l.1. oṃ sūryāya namaḥ / oṃ aryamṇe namaḥ / oṃ kṛṣṇāya namaḥ / oṃ pūṣṇe namaḥ / oṃ arkāya namaḥ / oṃ pavitre namaḥ / oṃ gabhastine namaḥ / oṃ ajāya namaḥ / oṃ kālāya namaḥ / oṃ mṛtyave namaḥ / oṃ dhātre namaḥ / oṃ prabhākarāya namaḥ /

End

Fol. 183a, (col. 5), l.5. sūkṣmātmane namaḥ / carātmane namaḥ / carācarātmane namaḥ /

mai . . . puṣṭāna . . . ścāyāde . . . tāya namaḥ / śrī sūryanārāyaṇāya namaḥ / śrīlakṣmīnārāyaṇāya namaḥ / aṣṭottaraśataṃ sampūrṇam //

197.23 DURGĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 names of Durgā. This differs from the printed edn. Lifco. Madras. 1979 (3rd edn.). Writing is on 4 cols.

Beginning

Fol. 184a, (col. 1), l.1. śrī durgāyai namaḥ / oṃ śrīṃ śivāyai namaḥ / oṃ śrīṃ kalyāṇyai namaḥ / oṃ śrīṃ devyai namaḥ / oṃ śrīṃ nārāyaṇyai namaḥ / oṃ śrīṃ sarvakāriṇyai namaḥ / oṃ jagatpuṣṭāyai namaḥ / oṃ bhūṭyai namaḥ / oṃ ajasaundaryai namaḥ / oṃ ajaraudryai namaḥ / acalāyai namaḥ /

End

Fol. 186 (5)a, (col. 1), l.1. śrī durgāyai namaḥ / duṣṭagrahasaṃhāriṇyai namaḥ / duṣṭarākṣasakāladhvaṃsa(i)nyai namaḥ / śrī pārvatīkāryabhaktipriyāyai namaḥ / śrī durgālakṣmīsarasvatyai namaḥ / aṣṭottaraṃ sampūrṇam /

198

Śaiva Texts

RE 10.974. PL.; 61 fols.; 300 × 24 mms.; 5 lines; very old and moth-eaten; some folios damaged at the edges; Grantha & Tamil; origin: Vedāraṇyam.
Blank fol.: 22b

General contents

1. Fol. 1a-3a: Mṛtsaṅgrahaṇa; 2. 3b-8b: Vāstuvidhi; 3. 9a-12a: Aṅkurārpaṇavidhi; 4. 12b-15b: Kautukabandha; 5. 16a-21b: Śaivaśrāddha; 6. 23a-60b: Kāraṇāgama – Vāsanārcanā.

198.1 MṚTSAṄGRAHAṆA

Similar to n° 12.2

Beginning

Fol. 1a, l.1. cintye – nadītīre taṭāke vā kedāre darbhamūlake / govāse parvate caiva śuddhadeśe praveśayet // samabhyarcya gaṇeśaṃ tu nāḷikerannivedayet / astrarājaṃ samabhyarcya dhūpadīpannivedayet // oṃ haḥ astrāya namaḥ / astrāgre sthaṇḍilaṃ kṛtvā navakoṣṭhaṃ prakalpayet / hṛdayenaiva samprokṣya madhye brahmāṇamarcayet //

End

Fol. 3a, l.2. tat kuṇḍe śālibījasahitaṃ kuśodakenāplāvya bhūmiṃ samatalaṃ kṛtvā hṛdayena mṛttikāṃ sampūjya tadupari puṣpannikṣipet / mṛtsaṅgrahaṇavidhissamāptaḥ // hariḥ om / śrī subrahmaṇyasvāmine namaḥ / oṃ dakṣiṇāmūrtaye namaḥ /

198.2 VĀSTUVIDHI

Similar to n° 76.7

Beginning

Fol. 3b, l.2. tataḥ kṣetramaṣṭadhā vibhajya catuṣṣaṣṭikoṣṭhān kṛtvā aiśānyādinairṛtyantamūrdhvavaṃśamāgneyādivāyavyāntantadūrdhvavaṃśaṃ kṛtvā dvipadaṃ ṣaṭpadañca rajjvaṣṭakamaṣṭaśūlañca vidhāya

End

Fol. 8b, l.2. snānaṃ kṛtvā bhasmanoddhūḷya / tataḥ jalabhāṇḍasthatoyaiśca sarva mṛt prokṣayeddhṛdāghoraṃ pūjayet / tatra yathāśāstravidhānataḥ / iti vāstuvidhi(s)samāptaḥ / śrī subrahmaṇyasvāmine namaḥ / śrīdakṣiṇāmūrtaye namaḥ /

198.3 AṄKURĀRPAṆAVIDHI

Similar to n° 118.3
The colophon conveys that the treatment in this text forms part of the Kriyākramadyotikā. But it is an abridged version of the original.

Beginning

Fol. 9a, l.1. athāṅkurārpaṇāya pūrve navasaptapañcatraikaikatamāhṇe sadyo vā śuddhabhūtale ṣoḍaśadhā vibhakte madhyakoṣṭhacatuṣṭaye dhānyapuñjairalaṃkṛte kumbhanniveśya īśānādikoṣṭheṣu dvādaśasu mṛtpūrṇapālikāghaṭikāśarāvān dvādaśān(a) saṃsthāpya /

End

Fol. 12a, l.1. aṅkurāṇi tvavakrāṇi śubhrāṇi cet sarvasampatkarāṇi bhavanti / dhūmrāṇi kubjāni cet śreyovighnakarāṇi / matvā śāntiṃ kuryāt / iti parameśvara(ā) paranāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyām aṅkurārpaṇavidhissamāptaḥ / hariḥ om / śrī subrahmaṇyāya namaḥ / śrī dakṣiṇāmūrtaye namaḥ /

198.4 KAUTUKABANDHA

Toraṇa (arch) pūjā is also included within this.

Beginning

Fol. 12b, l.1. pratisaraṃ (ba)ndhayet tatra sthaṇḍile / vinyastatripādayuktasthālyopari sitataṇḍula(nya)statāmbūlaḥ nārikeḷañca nikṣipya bhasmopari pratisaraṃ vinyasya puṇyāhaṃ vācayitvā sthaṇḍile ādhāraśaktiṃ yantrikāyāntattvatrayaṃ . .

End

Fol. 15b, l.1. pūrve airāvatāya namaḥ / oṃ hāṃ puṇḍarīkāya namaḥ / dakṣiṇe vāmanāya namaḥ / kumudāya namaḥ / paścime añjanāya namaḥ / oṃ puṣpadantāya namaḥ / uttare sārvabhaumāya namaḥ / supratīkāya namaḥ / iti pūjayet

198.5 ŚAIVAŚRĀDDHA

This work contains in brief the procedure for Śaivaśrāddha (annual ceremony for the departed souls). The work under notice does not have any mantra-s but only the rituals and instructions. Though there are many works in Sanskrit on this subject, there is none in Tamil of this kind.

Beginning

Fol. 16a, l.1. pāttiramāṉavaṟkaḷ vantavuṭaṉ eḻuntupacarittu ācaṉam koṭuttu atile avarka . . . varu(a)ṇam paṇṇipirtu(?) muttattile teṟkuvaṭakkāka viranṭu manṭalam kku(?) caturamāka naṭuvē muḷam vi . . ṇa . . ataṟku mēṟkē yiranṭu manṭalam vatamāka viṭam paṇṇi cāmāṉiya aṟkiyam natā . . ma . . manṭalam miranṭiṉum . . . . .

End

Fol. 21b, l.4. piṉpu – makā kāḷaṉār – yiṭattōḷile / vāmatevattā . . . kaṉam mutalāṉatu paṇṇi, nellai – yīcāṉa mantirattāl pradakṣiṇamā . . . dhāka . . . tiru pitirkkaḷaittaṟppittu civapaktarkaḷuṭane pocikkavum / caivacirāttam muttum / hariḥ om / śrī subrahmaṇyāya namaḥ / śrī dakṣiṇāmūrtaye namaḥ /

198.6 KĀRAṆĀGAMA

Vāsanārcanā

This deals with the daily worship of Śiva in the temple. It speaks about various types of liṅga, the result that one gets by worshipping them. The rites of varied kinds are dealt with here. The text under notice is similar to the chapter 30 called Nityārcanavidhipaṭala of Pūrvakāraṇāgama (CP. Madras, 1921) with different readings. IFI. T. 708 & T. 319 are different though they have the same name Vāsanārcanā. T. 708 forms part of Sakalāgamasaṅgraha of Aghoraśivācārya and the treatment is different in that.

Beginning

Fol. 23a, (1), l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye / agajānanapadmārkaṃ gajānanamaharniśam / anekadantaṃ bhaktānāmekadantamupāsmahe / hariḥ om / śubhamastu / vāsanārcanai / gurubhyo namaḥ / mātāmahamahāśailaṃ mahastadapitāmaham kāraṇaṃ jagatāṃ vande kaṇṭhāduparivāraṇam // vakṣye nityārcanaṃ puṇyaṃ śubhadaṃ pāpanāśanam / mahāpātakadoṣaghnaṃ sarvayajñaphalapradam / ātmārthañca parārthañca pūjā dvividhamucyate / datte ca guruṇā liṅge sthaṇḍile svayamātmani / paṭe vā bhitticitre vā kautuke vā viśeṣataḥ / kṣaṇike maṇḍale toye ātmārthayajanaṃ smṛtam / maṇḍale tu śataṃ puṇyaṃ sthaṇḍile tu sahasrakam / ayute kautuke vāpi liṅge koṭiguṇaṃ bhavet /

End

Fol. 60b, l.5. upacārāṇi sarvāṇi sadya vaktre prada . . . . sanāvaraṇādīni pūrvavat parikalpayet / śivamantrañjapet paścādyathāśakti . . . . . nāma . . . nāpraṇameva ca pūjāphalañca tatsarvamudakena sudāpayet / . . . taṃ caturaṅgulam / pu . . . gra hīne tu pādamūle pradāpayet / culukodaka . . . pradāpayet / saṃhitāñca tataḥ pūjya gandhapuṣpādibhirbudhaiḥ (budhaḥ) / evaṃ krameṇa . . . ttamaṃ bhavet / haviṣyantamaśaktañcet divāpi prapūjayet / evaṃ yaḥ kurute bhaktaḥ . . . māpnuyāt / iti kāraṇe pratiṣṭhātantre vāsanārcanāvidhipaṭalaḥ / hariḥ om // . . . hṛdayakamalamadhye sadīpakhantatparaṃ syāt kam lahariharāsi devakānāñca sarvam . . . ḷarūpaṃ cakṣurunmīlanañca kṛtatamitirakhīlamuttamaṃ mānasāraṃ purāṇaiḥ /

199

Śaiva Texts

RE 10.975. PL.; 79 fols.; 318 × 28-32 mms.; old moth-eaten & edges are broken; Grantha & Tamil; origin: Vedāraṇyam.
Blank fols.: 2b, 5b, 11b, 23b, 33b, 63a, 64b, 69b, 76b, & 79b.

General contents

1. Fol. 1a-4b: Nyāsabheda; 2. 6a-11a: Āgamodbhava; 3. 12a-63a: Daśavidhanyāsa-s; 4. 64a: Śivadhyāna; 5. 65a-66b: Pañcākṣaramahimā; 6. 67a-68b: Śivadhyāna; 7. 72a-73b: Murukaṉ tuti; 8. 78a-79a: Ekatriṃśatkalānyāsa.

Fol. 5a has the popular verse śuklāmbaradharam . . . . Fol. 69a has a brief description about some yantra. Fol. 70a contains the list of tattva-s according to Śaivasiddhānta & fol. 70b has the list of the tattvādhipati-s (as written in the margin). In fol. 71a there is a verse extolling dharma (righteousness). Fol. 74a-76a contains some stray verses taken from Tēvāram. Fol. 77 has Gaurīkalānyāsa.

199.1 NYĀSABHEDA

This contains (1) Skandakalānyāsa (fols. 1-2a); Bālātripurasundarīnyāsa (fol. 3) and Bālātripurasundarīnyāsa (a different version on fol. 4). The treatment for Skandakalānyāsa agrees, to a large extent, with that in the printed edn. Kumāratantra (CP. Madras, 1916).

Beginning

Fol. 1a, l.1. oṃ jagatbhuve jayāya namaḥ / iti īśānamūrdhni / oṃ paśu kevalāya namaḥ / pūrvamūrdhni / oṃ huta unnata(ā)ya namaḥ / dakṣiṇamūrdhni / . . . vatbhuv . . . māya namaḥ / uttaramūrdhni / oṃ namaste astu nandine namaḥ /

End

Fol. 4b, l.1. . . . tantrāyai anāmikāṅguṣṭhābhyānnamaḥ / hasa – aluptaśaktaye – kaniṣṭhi – saka – anantāyai karataladigbandhaḥ / dhyānam / eṃ ka, e i hrīṃ ha sa ka ha ḷa hrīṃ sauḥ sa ka ḷa hrīṃ /

199.2 ĀGAMODBHAVA

Similar to n° **116.17**

This is a collection of selected verses pertaining to the origin of the Śaivāgama-s, their number, etc., taken from Suprabheda, Kāraṇa, Śataratnasaṅgraha and Tantrasāra. It is very brief and incomplete.

Beginning

Fol. 6a, l.1. athātassaṃpravakṣyāmi tantrāṇāmudbhavaṃ param / tanoti vipulānarthān tantramantrasamāśritān // trāṇañca kurute puṃsāṃ tena tantramudīritam / kāmikaṃ yogajaṃ cintyaṃ kāraṇantvajitantathā // dīptaṃ sūkṣmaṃ sahasrañca aṃśumān suprabhedakam /

End

Fol. 10(5)b, l.2. kārayedanyatantreṇa noktantadvidhiśeṣataḥ / ekaṃ pañcatriśataṃ sahasramayutaṃ lakṣaṃ prabhorvā . . ta koṭiścārbudakañca / padmanikhitaṃ . . ni . . lyanta nikharvanta . . pranda . . mahāsarojavamarā śaṅkhassamudroryamān madhyañcaiva parā . . mu samujjigamimān / saṅkhyāvidṛtam paṇḍitaḥ //

199.3 DAŚAVIDHANYĀSA-S

This work deals elaborately with almost all kinds of nyāsa according to the Śaivāgama-s. This work seems to be a rare one. T. 650 deals only with Nakṣatranyāsa. Ms. RE. 25296 deals only with Ṣaḍadhvanyāsa and some other nyāsa-s. On the margin of fol. 12a it is written Daśavidhanyāsa.

Contents

1. Fol. 12a-16a: Sṛṣṭinyāsa; 2. 17a-21a: Sthitinyāsa(?); 3. 21b-23a: Adhvanyāsa; 4. 24a-26a: Aṣṭatriṃśatkalānyāsa; 5. 26b-28b: Antarmātṛkā; 6. 29a-30b: Bahirmātṛkā; 7. 31a-35b: Śrīkaṇṭhanyāsa; 8. 36a-37b: Varṇarūpatattvanyāsa; 9. 38a-40a: Tattvatattveśvaranyāsa; 10. 40b-41a: Mūrtimūrtīśvaranyāsa; 11. 41b: Pañcapakṣanyāsa; 12. 42a-43b: Pīṭhetattvatattveśvaramūrtimūrtīśvaranyāsa; 13. 44a-63a: Ṣaḍadhvādinyāsa

Beginning

Fol. 12(1)a, l.1. nyaśabdaṃ devatāsthānaṃ . . . ṃ sthāpitaṃ bhavet / ataḥ kāraṇa yadyasmāt nyāsamityabhidhīyate / atha nyāsavidhiṃ vakṣye śṛṇu samyak gajānana / prathamaṃ sṛṣṭinyāsaṃ syāt . . . tā nyāsamataḥ param / sthitinyāsantṛtīyantu saṃhārantu caturthakam / antarmātṛkayā paścāt bahirmātṛkamataḥ param / aṣṭatriṃśatkalāḥ śrīkaṇṭhādimataḥ param /

End

Fol. 63(54)a, l.4. aṣṭottaraśatabhuvanāni jñātvā / caturviṃśacchatadvayam(?) / atha tattvaṃ vibhāvya – pṛthivī, ap, tejaḥ(jo) vāyurākāśāni śabdasparśarūparasagandhāni / śrotratvakcakṣurjihvāghrāṇavākpādapāṇipayūpasthāni / vacanādānagamanavisarga ānandāni mano'haṅkārabuddhicittaprakṛtipuruṣa . . . gonayati vidyā ca kalā kalātu / mohinīvidyā / īśvara / 3 / sādākhyaśakti śiva – iti ṣaṭtriṃśat tattvāni cintayet //

199.4 ŚIVADHYĀNA

Similar to n° 49.3

It is a very brief work wherein the āvāhana of Śiva in one's own mind is dealt with.

Fol. 64(55)a, l.1. ekādhikaṃ pañcadaśākṣarasya jvālāmayaṃ vahniśikhāgrayuktam / oṃkāravarṇapraṇavākhyavṛttaṃ prā(a)bhākṛtiṃ madhya ta (?) citsvarūpam / pañcākṣaraṃ sarvamayaṃ su . . . paṃ sṛṣṭisthitisaṃhṛtibhāvanāntaṃ nādāntadīta(?)naṭanākhya-svayaṃprakāśaṃ parātparaṃ nityanirāmaheśaṃ kumbhasthatat(l)liṅgaśirāntanṛttam āvāhanasthāpanam evamūle / āvāhanaṃ svātmani citprakāśaṃ tatrasthita sānnidhyamātmeśvarasannidhānaṃ suro . . nam tasya śivenirodhā / hṛtpadmakarṇikāmadhye umayā saha śaṅkara praveśasya mahādevaṃ sarvaïrāvaraṇaissaha /

199.5 PAÑCĀKṢARAMAHIMĀ

These verses give different meanings for each letter of the Pañcākṣaramantra. Some verses are found in the Candrajñānāgama, IFI. T. 12, Cf. NCC. XI, p. 64.

Beginning

Fol. 65(56)a, l.1. nakāraṃ pādamityuktaṃ makārannābhimucyate / śikāraṁ hṛdayaṃ proktaṃ vakāraṃ vaktrameva tu // yakāraṃ śirasthānantu bhasma pañcākṣarastanuḥ /

End

Fol. 66(57)a, l.4. yakāraṃ vyomarūpantu adhidevaṃ sadāśivam / parāśaktisamāyuktam ādhāraṃ vyomameva ca / jagatichandasuyuktaṃ bhāradvāja ṛṣistathā / sthānamūrdhvamidaṃ vidyāt īśānamiti kīrtitam / sphaṭikābhamidaṃ caiva yakārākṣaramucyate // śrīmat akhilāṇḍaśivācāryāya namaḥ /

199.6 ŚIVADHYĀNA

Similar to n° 199.4

This text contains a dhyāna on Śiva in brief. It is incomplete.

Beginning

Fol. 67a, l.1. ādhārastu caturdalāruṇarucim vāsāntaparṇāśrayaṃ / svāti(dhi?)ṣṭhānamanekavidyutinibhaṃ bālāntaṣaḍpatrakam / raktābhaṃ maṇipūrakaṃ daśadalaṃ ḍā(?)-dyāṃ . . . kārāntikam / anāhate dvādaśadalair aimaṃ kaṭhārāntikam /

End

Fol. 68(59)b, l.1. ghaṭamāmsantu vinyasyāt toyaṃ rudhiramucyate / raktamasthinyaset dhīmān sūtranāḍistathaiva ca vastreṇa tvak samākhyātaṃ nālikeraśirastathā //

199.7 MURUKAṈ TUTI

This is a small work in Tamil having ten verses in praise of Muruka with a request to show His divine form. The work seems to be of recent origin. The first folio is missing. The author's name is not known.

Beginning

Fol. 72a, (2) l.1. ta tēṉē piṟappattēṉē aṅkirukka vēṇumaiyā amarar kōvē cittiramāmukamāṟuṅkaiyum vēluntiruvaṭiyumaṭiyeṟkuttericippāyē // 4 //

End

Fol. 73(3)b, l.1. malaivēṭaṉāki vantu veruvippāttu valiyaveṉaiyāṭkoḷḷavantāy nīyuntalaimītileḻutiya ṉa-yeḷotāyāṉatteyvāṉai vaḷḷikāṟku palaṉāḷum paṇiviṭai ṉāṉ ceyyavēṇum pārpāṉe kayilāyappati vāḻ cuvāmi cilaivēṭaṉ vaṭiveṭuttamukaṅkaḷāṟun tiruvaṭiyumaṭiyēṟkuttericippāye / 10 / muṟṟum /

199.8 EKATRIṂŚATKALĀNYĀSA

This text contains the Ekatriṃśatkalānyāsa which is done when any deity is installed for worship. The texts found in the manuscript and in the Subrahmaṇyapratiṣṭhāvidhi of Aghoraśivācārya (Pub. Madras, 1920) agree with each other except in the bīja-mantra-s. The text is complete. IFI. T. 166 has one Ekatriṃśatkalānyāsa which differs from the text under notice. For other Mss. see T. 116 & 465.

Beginning

Fol. 78(48)a, l.1. oṃ īśāna jagadbhuvaṃ jāyāyai namaḥ / īśānamūrdhni / oṃ tatpuruṣa vacadbhuvaṃ bahutobalāyai namaḥ / pūrvamūrdhni / oṃ aghoraviśvabhuve hunakunnatāyai namaḥ / dakṣiṇamūrdhni / oṃ vāmadeva rudrabhuve vāmāyai namaḥ / uttaramūrdhni /

End

Fol. 79(49)a, l.4. oṃ skandaviśākhine kāmadāya namaḥ dakṣiṇapādam / oṃ havyaṃ hyasmāt hiraṇyai namaḥ / vāmapādam / ṣaṇmukhaśyāmāyai namaḥ / vyāpakāṃ vinyasya / hariḥ oṃ gurubhyo namaḥ /

200

Śaiva rituals

RE 10.977. PL.; 14fols.; 414 × 29 mms.; 5-6 lines; some leaves are damaged at the left edge; Grantha; origin: Vedāraṇyam.
Missing fols.: 6-14 (according to the marginal numbering).

General contents

1. Fol. 1-5: Rāmanāthacūrṇikā; 2. 6-10a: Antaryāga; 3. 11-14b: Sandhyāvāhana.

200.1 RĀMANĀTHACŪRṆIKĀ

This contains the benedictory verses that are uttered during the festival of the deity at Ramesvaram for the well-being of the people.

Beginning

Fol. 1a, l.1. oṃ asya devāya(deva)sya rāmanātheśvarasya mahotsavasya dhvajārohaṇakalyāṇasamaye ālayasya sarvasampatsamṛddhi . . . . vakṣye / asya devālayasya śivaśāstroktavidhinā tithivāranakṣatrayogakaraṇānyasmin karmaṇi muhūrtalagnādhiṣṭhāna . . . gṛhaśubhasthāna varadā(s)syu(ḥ) prasannā bhūyāsuriti bha(van)to mahānto'nugṛhṇantu /

End

Fol. 5b, l.2. catuṣṣaṣṭikalājñāna ūrdhvavāyuradhovāyuniścayadharmārthakāmamokṣārtha atmā(a)pūjāhomādhikārahetubhūtabrāhmaṇa(ā)ḥ sadācāra(sa)mpannā dayālavantaḥ dhanadhānyasamṛddhā bhūyāsūriti bhavanto'nugṛhṇantu /

200.2 ANTARYĀGA

This describes the procedure for doing the worship of god within one's own self preparatory to undertake bahiryāga of god. It begins with Bhūtaśuddhi and breaks off.

Beginning

Fol. 6 (1)a, l.1. evaṃ sakalamapi pūjopayogidravyajātaṃ sannidhāpya devasya dakṣiṇabhāge āgneyabhāge vā uttarābhimukhamupaviśya dvayorjānvoḥ dakṣiṇavāmapādāgradvayasya ūrdhvatassampuṭīkaraṇapūrvakaṃ kiñcinnāsāgradṛṣṭirūpaṃ rucirāsanaṃ sarvakarmārahamā(bhamāṇa)ssadāśivapūjādhikārasampādikānāṃ pañcānām ātmasthānadravyamantraliṅgaśuddhīnāṃ madhye ātmaśuddhim

End

Fol. 10 (5)a, l.5. haṃsaṃ haṃsaparamātmane namaḥ / anāhatacakramaṇḍapamadhye dvādaśadaḷapadme sthitāya śubhravarṇāya pārvatīsanāthāya pinākine kannamaḥ khannamaḥ gannamaḥ ghannamaḥ ṅannamaḥ jīvātmane oṃ liṅnamaḥ śrīhaṃsahaṃsaparamātmane namaḥ /

200.3 SANDHYĀVĀHANA

This contains the proclamation made on the occasion of the commencement of the festival (mahotsava), called Sandhyāvāhana. It begins abruptly with Brahmasandhi and breaks off in Yamasandhi.

Beginning

Fol. 11 (15)a, l.1. . . . yano vedavaktraśca bāhurvāme caiva kamaṇḍalavarābhaya savye'kṣamālā bhavet / haṃsārūḍhamayojaṭi(?) ca makuṭitairrdevairmunīndrairvṛtaḥ / saṃsevyo hi harotsave'dya bhavatāṃ śīghraṃ samāgacchatu / brahmāṇamāvāhayāmi / brahmaparivāradevatāmāvāhayāmi / mahābherītāḍanaṃ karomi /

End

Fol. 14 (18)b, l.5. tribhuvanameṣotbhāsanasudhāpriyam / tribhuvanatimiraharaṇasahasrakiraṇātmajaḥ sadānandamukundapurandarādibṛndairvanditapratāpaḥ / ūrdhvatogatadharma . . . .

201

LIṄGALAKṢAṆA

RE 10.978. PL.; 12 fols.; 328-330 × 27-29 mms.; old; moth-eaten; Grantha and Tamil; origin: Vedāraṇyam.

Fols. 11 & 12 contain the number of the tattva-s according to Śaivasiddhānta with Tamil explanation and some note on the articles for naivedya.

Similar to n° **178.2**

This is an incomplete work in Sanskrit and Tamil briefly stating about the characteristics of various types of liṅga-s. Though it is written in the margin on fol. 1a "liṅgodbhavam-prodgīte", passages from Aṃśumat, Dīpta, Kāmika, etc., are also quoted. Liṅgapūjā is also briefly stated.

Beginning

Fol. 1a, l.1. devi naṣṭaṃ sthitaṃ liṅgaṃ punar devīñ ca kārayet / devi sthitvā layaṃ liṅgaṃ pratiliṅgaṃ samācaret / taddevi .pratiliṅgasya kalpayed uttama(ṃ) smṛtam / vihāyapūrvadevīñ ca pratiśaktiñ ca kārayet / devintavantu (?) liṅgena kṛte kiñcitkarmanāśanam // liṅgaṃ vā dha(tha)bhavānī vā bhīmañ cet prati saṅgṛhet / iti dīpte //

End

Fol. 10b, l.1. yathāpūrvadhvajaṃ sūtraṃ sarvaṃ punaḥ kṛte śuklapakṣe tu paurṇāntaṃ vṛṣṭyantaṃ kṛṣṇapakṣake anyamāsas tu ṛkṣe ca tattīrthaṃ samyagācaret / athavā bhaumavārāntaṃ kṛtaṃ sadyo vihīnakam – śamani(?)ścotsavaṃ naṣṭaṃ rājārāṣṭravivardhanam /

202

Stotra-s

RE 10.980. PL.; 16 fols.; 286 × 25 mms.; 5 lines; old; moth-eaten at some places; Grantha; origin: Vedāraṇyam.

Fol. 14b, 16b are blank.

General contents

1. Fols. 1a-14a: Dhyānabheda; 2. 15a-16a: Śivapāhyaṣṭaka.

Fol. 4b-5b contain some notes about the astrological matters concerning Kuṃbhābhiṣeka. The fly-leaf at the beginning has the name Kuppusāmy (probably the owner of the Ms).

202.1 DHYĀNABHEDA

Similar to n° **92.2**

Contents

1. Fol. 1: Gaṇeśadhyāna; 2. 2a-3a: Śivastotra; 3. 3b-4a: Naṭarājastotra; 4. 6a-7a: Vṛṣabhadhyāna; 5. 7: Kṣetrapāladhyāna; 6. 7b-8a: Subrahmaṇyadhyāna; 7. Astradhyāna; 8. 8b: Pradoṣanāyakadhyāna; 9. 8b-9a: Daṇḍapāṇidhyāna; 10. 9: Dakṣiṇāmūrtidhyāna; 11. 9b-10b: Caṇḍeśvaradhyāna; 12. 10b-11a: Vāgīśadhyāna; 13. 11a-12a: Jñānasambandhadhyāna; 14. 12: Sundaramūrtidhyāna; 15. 12b-13b: Somāskandadhyāna; 16. 13b-14b: Bhogaśaktidhyāna.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // gajavadanam acintyan tīkṣṇasṛṅgan triṇetraṃ bṛhadudaram aśeṣaṃ bhūtarūpaṃ purāṇam / amaravarasupūjyaṃ raktavarṇaṃ sureśaṃ paśupatisutam īśaṃ vighnarājaṃ namāmi // kandarpadhvaṃsakatvād garalakabalanāt kālagarvāpahatvāt daiteyāvāsabhūtatripuravidalanād dakṣayāge jayitvāt / pārthasyāstradānān naraharivijayānmādhave śrīśarīre śāstus sampādakatvād api ca paśupatissarvade(va)prakṛṣṭaḥ //

End

Fol. 14a, l.2. śaktibhedam // dvinetraṃ dvibhujaṃ śāntaṃ raktavarṇaṃ dvihastakam / citravastreṇa saṃveṣṭya sarvābharaṇabhūṣitam / pīnorujaṅghasaṃyuktaṃ pādanūpuraśobhitam / sumukhaṃ gandhabhūṣākeśāḷakavibhūṣitam // padmotpaladharān devīṃ dhyātvā mantreṇa pūjayet // bālasubrahmaṇyadhyānam /

202.2

ŚIVAPĀHYAṢṬAKA

This is a small stotra in praise of Śiva composed by Śrīmadabhinavanṛsiṃhabhāratīsvāmin (see Śivāṣṭaka, Bṛhatstotraratnahāra, n° 126, Ed. Gujarati Printing Press, Bombay, 1925). The refrain of each śloka is śiva pāhi śambho and hence the name for the entire work. The arrangement of the verses differs between this text and the printed edn.

Beginning

Fol. 15a, 1.1. āśāvaśādaṣṭadigantarālaṃ(le) deśāntarabhrāntam aśāntabuddhim ākāramātrādavanīsuraṃ māmakṛtyakṛtyaṃ śiva pāhi śambho // saṃsāramāyājaladhipravāhe nimagnamudbhrāntam aśāntabuddhim / tvatpādasevāsumukhaṃ sukhāvaṃ(sakāmaṃ) sudurjayaṃ māṃ śiva pāhi śambho //

End

Fol. 16a, 1.4. pāpātmatāpatrayataptadehaṃ parāṅgatiṃ gantum upāyavarjam / parāvamāne narātmabhāvannarādhavaṃ(mam) śiva pāhi śambho // 8 // śiva pāhi aṣṭakaṃ saṃpūrṇam //

203

PRATIṢṬHĀPADDHATI

RE 10.981. PL.; 53 fols.; 389-394 × 26-30 mms.; 4-6 lines; old; some leaves are new, a few leaves are injured; Grantha & Tamil; origin: Vedāraṇyam.
Blank fols.: 33b, 48a, 50b, 51a, 52b & 53a.

This is a manual dealing with the procedure of installation in the temple. The treatment of the topics is brief and different from other works of the same class. The Ms. ending abruptly in the middle of pañcagavyavidhi is incomplete.

Contents

1. Fol. 1a-3b: Vighneśvarapūjā; 2. 4a-9a: Puṇyāhavidhi; 3. 9a-12b: Mṛtsaṅgrahaṇavidhi; 4. 12b-18b: Aṅkurārpaṇavidhi; 5. 19a-20a: Ratnanyāsa; 6. 20a-21b: Nayanonmīlana; 7. 21b-22b: Beraśuddhi; 8. 22b-23a: Grāmapradakṣiṇa; 9. 23b-24b: Jalādhivāsana; 10. 24b-25b: Kautukabandhanavidhi; 11. 26a-33a: Vāstuśānti; 12. 34a-44b: Agnikārya (Vāstuśāntihoma); 13. 45: Pañcagavyavidhi (incomplete).

Fol. 46 contains a fragment of some Tamil folk song. Fol. 47a-53b contain some horoscopes. The fly-leaf at the beginning has some verses enumerating the names of the "mūlāgama-s" and their place in the body of Lord Śiva & verses enlisting the 18 purāṇa-s.

Beginning

Fol. 1a, 1.1. oṃ namassadase nama + pṛthivyai sapradasabhāmme gopāya / satām /

sarvebhyo mahājanebhyo namaḥ / brāhmaṇebhyo namaḥ / svāminaḥ sakalabhuvanasṛṣṭisthitisaṃhārakāraṇakartṛbhūtasya parameśvarasya cirakālapūjāvicchinnaprāyaścittārthaṃ saṃprokṣaṇārambhamūrtta(muhūrtta)ssumūrttsvati(muhūrto'stviti) bhavanto bruvantu sumuhūrtam astu / atha vighneśvarapūjāvidhiḥ /

End

Fol. 45b, l.1. āgne īśvaratattvakoṣṭhāya namaḥ / nairṛtau māyātattvakoṣṭhāya namaḥ / vāyuve(avye) niyatitattvakoṣṭhāya namaḥ / madhye supratiṣṭhapātrāya namaḥ / pūrve suśāntapātrāya namaḥ / dakṣiṇe tejorūpapātrāya namaḥ / uttare ratnodakapātrāya namaḥ / paścime amṛtātmakapātrāya namaḥ / īśāne avyaktapātrāya namaḥ / āgne(ye)suvyaktapātrāya namaḥ / nairṛtau sūryapātrāya namaḥ / vāyuve(avye) saṃyuktapātrāya namaḥ / tataḥ dhūpenāpūrya hṛdayenābhimantrya tattatkoṣṭhe tattatkumbhān adhomukhān vinyasya hṛdā

204

Śaiva Texts

RE 10.982. PL.; 48 fols.; 375-432 × 25-27 mms.; 4-7 lines; some leaves are injured and have broken ends; Grantha; old; origin: Vedāraṇyam.
Blank folios: 26b, 38b, 45b, 48b.

Fol. 45a contains the process of fixing the time for Māsasaṅkrānti. Fol. 48a contains a verse in praise of the learned.

General contents

1. Fol. 1-16: Kriyādīpikā – Śivaliṅgapratiṣṭhāvidhi; 2. 17a-23b: Śivapūjāviṣaya; 3. 24: Skandakalānyāsa; 4. 25: Bālātripurasundarīmahāmantra; 5. 26a: Śrīvidyāpañcadaśākṣarīnyāsa; 6. 27a-28a: Āgamodbhava; 7. 29a-31a: Vāstupūjā; 8. 32: Mahotsavaprakriyānukramaṇī; 9. 33a-35a: Mṛtsaṃgrahaṇavidhi; 10. 35b-36b: Aṅkurārpaṇavidhi; 11. 37a-38a: Vṛṣādhivāsa; 12. 39a-40b: Śaivacaryāviṣaya; 13. 41a-44b: Mūrtibheda; 14. 44: Prātassmaraṇīyapañcaratnastotra; 15. 46a-47b: Mahotsavakriyānukramaṇikā.

204.1 KRIYĀDĪPIKĀ

(Sakalāgamasaṃgraha)
Śivaliṅgapratiṣṭhāvidhi

This text deals with the installation of Śivaliṅga. According to the colophon, this forms part of Kriyādīpikā, which is a portion of the Sakalāgamasaṃgraha, in which name there are several Mss. For a copy of this, see NCC. V, p. 134.

Beginning

Fol. 1a, l.1. . . . . samīpaṃ gatvā sakaḷīkṛtya agnikāryaṃ pūrvavat kṛtvā agnikāryārthaṃ (āgh)oṣya labdhānujño'rghyapātram ādāya pradakṣiṇaṃ sasaṃ . . . gopakaraṇan divyadṛṣṭyāvalokaye(e)t / kuṇḍasakāśam etya kuṇḍanābhiṃ puraskurvan saumyāsya upaviśet / tatrānāmikāṅguṣṭhābh . . . mūlena cakṣuṣa(ā) kuṇḍaṃ nirīkṣya . . .

End

Fol. 16 (14)b, l.2. maheśvarān brāhmaṇān liṅgino'ndhakṛpaṇādīn bhojayet / tato guruḥ pāśupatañ japtvā / parameśvaraṃ pradakṣiṇīkṛtya svabhavanaṃ vraja(e)t / gurur vastrādisaṃyuktaṃ gṛhṇīyād yāgamaṇṭapaṃ sarvopakaraṇaṃ śilpitadhā (?) snapanamaṇṭapaṃ gṛhṇīyāt / iti sakalāgamasaṃgrahākhye mahātantre kriyādīpikāyāṃ śivaliṅgapratiṣṭhāvidhi(s) samastaḥ (samāptaḥ)

204.2 ŚIVAPŪJĀVIṢAYA

This contains brief notes on several items such as 1. Aṅga-s of Arghya & Pādya; 2. Aṣṭapuṣpa; 3. Aṣṭakālaghaṇṭātāḍana; 4. Ten kinds of Agni; 5. Liṅgapūjā; 6. Dīpa.

Beginning

Fol. 17 (1)a, l.1. pādye'ṣṭāṅgam – pādyam ācamanañ cārghyagandhapuṣpañ ca dhūpakam / dīpañ cātha naivedyañ ca cāṣṭāṅgaṃ samprakīrtitam // arghyo(ā)ṣṭāṅgam arghyakṣīrakuśāgrāṇi taṇḍulāḥ sumanastilāḥ / arghyo(ā)ṣṭāṅgamiha proktaṃ yavais siddhārthakais saha //

End

Fol. 23 (7)b, l.5. prathamaṃ dhūpasaṃyuktaṃ dvitīyaṃ puṣpa . . . vattu caturthaṃ gajam ucyate / pañcamaṃ haṃsam evaṃ syāt ṣaṣṭhaṃ vṛṣabhadīpakam / saptamaṃ vyāghradīpaṃ syāt /

204.3 SKANDAKALĀNYĀSA

Same as n° **199.1**

Beginning

Fol. 24 (1)a, l.1. oṃ jagatbhuve jayāya namaḥ / iti īśānamūrdhni / oṃ bahuto balāya namaḥ / pūrvamūrdhni / oṃ bhūtaunnatāya namaḥ / dakṣiṇamūrdhni / oṃ bhavatbhuvaṃ vāmāya namaḥ / uttaramūrdhni /

End

Fol. 24 (1)b, l.3. oṃ skandaviśākhāya namaḥ / hṛdaye / oṃ netrakāmandaye namaḥ / dakṣiṇapāde / oṃ havyayasvāt hariṇye namaḥ / vāmapāde ṣaṇmukhāya śyāmāya namaḥ / vyāpakāñjaliḥ / iti skandakalānyāsaḥ /

204.4 BĀLĀTRIPURASUNDARĪMAHĀMANTRA

Similar to n° **69.26**

Fol. 25 (2)a, l.1. oṃ asya śrī bala(ā)tripurasundarīmahāmantrasya ānandabhairava ṛṣiḥ paṅktiś chandaḥ / śrīvidyā śrīvidyātrayapañcadaśākṣarī devatā / aiṃ ka e ī ḷa hrīṃ bījam / klīṃ ha sa ka ha ḷa hrīṃ śaktiḥ / ñcau ma sa ka ḷa hrīṃ kīlakam / mama iṣṭakāmyārthasiddhyarthe śrīmahābālātripurasundarīprasādasiddhyarthe jape viniyogaḥ / śrīm ānandabhairava ṛṣaye hṛdayāya namaḥ / aiṃ ka e ī ḷa hrīṃ bījāyai guhye / klīṃ ha sa ka ha ḷa hrīṃ śaktaye namaḥ / pādayoḥ / sauṃ sa ka ḷa hrīṃ kīlakāyai sarvāṅgeṣu / hrīṃ śrīṃ aiṃ ka e + aṅguṣṭhābhya(āṃ) namaḥ / hrīṃ śrīṃ klīṃ ha sa ka + tarjanībhyān namaḥ / hrīṃ śrīṃ sauṃ madhyamābhyāṃ namaḥ / hrīṃ śrīṃ aim ka + anāmikābhya(āṃ) namaḥ / hrīṃ śrīṃ klīṃ ha sa + kaniṣṭhikābhyān namaḥ / hrīṃ śrīṃ sauṃ sa ka + karatalakarapṛṣṭhābhyān namaḥ / hrīṃ śrīṃ a(ā)nandabhairavyai astra(ā)ya huṃ phaṭ digbandhaḥ / dhyānam / mūlamantraṃ japet /

204.5 ŚRĪVIDYĀPAÑCADAŚĀKṢARĪNYĀSA

Similar to n° **69.14**

Fol. 26 (3)a, l.1. oṃ asya śrī ānandabhairava ṛṣiḥ / paṅktiś chandaḥ / śrīvidyāpañcadaśākṣarī mahātripurasundarī devatā / ka e ī la hrīṃ bījaṃ / ha sa ka ha la hrīṃ śaktiḥ / sa ka la hrīṃ kīlakam / mama iṣṭakāmyārthasiddhyarthe śrīmahātripurasundarīprītyarthe jape viniyogaḥ / ānandabhairava ṛṣaye namaḥ / hṛdaye ka e ī la hrīṃ bījāyai namaḥ / guhye ha sa ka ha la hrīṃ śaktaye namaḥ / pādayoḥ / sa ka la hrīṃ kīlakāyai namaḥ / sarvāṅgeṣu hrīṃ śrīṃ ka e sarvāṅguṣṭhābhyān namaḥ / hrīṃ śrīṃ ha sa ka + nityatarjanībhyān namaḥ / hrīṃ śrīṃ sa ka – anādimadhyamābhyān namaḥ / ka e svatantrāyai anāmikāṅguṣṭhābhyān namaḥ / ha sa aluptaśaktaye kaniṣṭhi sa ka . . anantāyai karatala – digbandhaḥ / dhyānam eṃ ka e ī la hrīṃ klīṃ ha sa ka ha la hrīṃ sauḥ sakala hrīṃ

204.6 ĀGAMODBHAVA

Similar to n° **199.2**

Beginning

Fol. 27 (4)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañ caturbhujam / prasannavadanan dhyāyet sarvavighnopaśāntaye / gurubhyo namaḥ // athātas sampravakṣyāmi tantrāṇāmut(d)bhavaṃ param / tanoti vipulān arthān tattvamantrasamāśritān / trāṇañ ca kurute puṃsā(n) tena tantram udīritam // kāmikaṃ yogajañ cintyaṃ kāraṇan tvajitan tathā / dīptaṃ sūkṣmaṃ sahasrañ ca aṃśumān suprabhedakam //

End

Fol. 28 (5)a, l.4. pārameśvaratantrasya lakṣadvādaśam ucyate / kiraṇaṃ pañcakoṭi syāt śatasahasran tu vātulam / tantrāṇā(ṃ) kāmikādīnāṃ granthasaṅkhyāpi kīrtitāḥ / iti kāraṇe / sṛṣṭikāle maheśa(ā)naḥ puruṣārthaṃ saṃgrahaṇātmabheṣajam / pariṇāmasukhaṃ svādu viśeṣataḥ //

204.7 VĀSTUPŪJĀ

Similar to n° 76.7

Beginning

Fol. 29 (1)a, l.1. atha vakṣye viśeṣeṇa vāstupūjāvidhikramam / sthāpane prokṣaṇe caiva garbhanyāse tathaiva ca // utsavārambhakāle tu vipaṇyārambhakālake / dīkṣāyām aṣṭabandhe ca pavitrārohaṇe tathā // maṇṭape ca sabhāsthāne sakalasthāpane'pi ca / ādyopale'ṣṭakāsthāne vimānasthūpikāsu ca // sattre ca nṛttaraṅge ca yathā hyāsthānamaṇḍape / prāyaścittādikañ cānye sthāpane ca samārabhet //

End

Fol. 31 (3)a, l.6. palāśodumbarāśvatthapatrāt śuṣkān sadarbhakaiḥ / indhanājyena saṃsiddhān tilasiddhārthadarbhayuk / samprokṣya hṛdayenaiva prajvālāt tadagninā / prākārābhyantare sarvaṃ bhavanaṃ yāgamaṇṭapam / paryagnikaraṇaṃ kṛtvā vardhanyāṃ srāvatoyayuk / jalabandhasya toyena sarvatra prokṣayeddhṛdā / ācāryas snātvā bhasmadhāraṇaṃ kuryāt iti vāstupūjāvidhis samāptaḥ /

204.8 MAHOTSAVAKRIYĀNUKRAMAṆĪ

This contains an index of the items for performing the annual festival in temples.

Beginning

Fol. 32 (4)a, l.1. mahotsavakriyānukramaṇī // prathamaṃ bhagavato mūladevasya viśeṣapūjāvijñāpanapūjā / mṛtsaṃgrahaṇa / dhvajāṅkurārpaṇabherītāḍanam / devatāvāhana / vṛṣādhivāsana / dhvajadaṇḍasthāpanam / dhvajārohaṇa / lokapāla(ā)mantri(a)ṇam

End

Fol. 32 (4)b, l.1. puṣpayāgam / pūrṇāhuti / kumbhābhiṣekam / dhvajāvarohaṇam / lokapālavisarjanam / maunabali / utsavam ācāryadakṣiṇāpradānam / caṇḍayāgam / evaṃ catvāriṃśatkriyā bhavanti /

204.9 MṚTSAṂGRAHAṆAVIDHI

Similar to n° 118.2 with which the text agrees at the beginning portion.

Beginning

Fol. 33 (5)a, l.1. ataḥ paraṃ pravakṣyāmi mṛtsaṃgrahaṇalakṣaṇam / grāmaśāntikaraṃ puṇyaṃ rājā(a)rāṣṭrasamṛddhidam // pratiṣṭhāprokṣaṇakāle dīkṣākāle tathaiva ca / utsavādipavitrādau vasantotsavam eva ca / aṣṭabandhanakāle tu ā(r)drotsavaṃ eva ca / kṛttikādīpakarmasya śaktisthāpanakālake

End

Fol. 35 (7)a, l.4. śibikāyāṃ yathākramam / paricārakamūrdhasu śirasā dhārayet tataḥ /

nānāvādyasamāyuktaṃ chatracāmaradhvajaiḥ / bha(ū)surair devadāsīś ca sarvamaṅgaḷaghoṣakai(ḥ) grāmaṃ pradakṣiṇīkuryāt praviśed ālayaṃ prati / iti mṛtsaṃgrahaṇavidhiḥ /

204.10 AṄKURĀRPAṆAVIDHI

Similar to n° **126.3** at the beginning.

Beginning

Fol. 35 (7)b, l.1. athātas sampravakṣyāmi aṅkurasya vidhikramam / sarvamaṅgalakāryādau kartavyaṃ maṅgalāṅkuram // sthāpane prokṣaṇecaiva snapane cotsave tathā / navarātro saptarātrau pañcarātrau viśeṣataḥ // trirātro ekarātrau ca sadyaṅkuraṃ(?) yathākramam // sāyādidinam ārabhya sāye caivāṅkurārpaṇam // anaṅkuran tu yat karma tatsarvaṃ niṣphalaṃ bhavet /

End

Fol. 36 (8)b, l.6. somo vāyeti mantreṇa mantrapuṣpaṃ samabhyarcya pālikādīn dinaṃ prati candrakumbhajalena plāvayet / kumbhaṃ śuddhajalenāpūrayet / iti dhvajāṅkurārpaṇavidhis samā(pta)ḥ //

204.11 VṚṢĀDHIVĀSA

The figure of the bull is drawn in the flag which is to be hoisted, indicative of the commencement of the Mahotsava of Śiva. Here adhivāsa is described for the flag containing the figure of the bull.

Beginning

Fol. 37a, l.1. uktalakṣaṇasampannadhvajapaṭañcāṅguṣṭhapariṇāhāmatra kārpāsatantunirmitāṃ sukhārohāvarohaṇāñcitapramāṇaṃ rajjuṃ kṣudraghaṇṭāñ cādhivāsanam āhṛtya prathamaṃ nayane(o)nmīlana(ṃ) kuryāt / tadarthaṃ sthaṇḍilam upakalpya dhvajapaṭaṃ saṃsthāpya deśika(ḥ) śilpinā vṛṣasya nayanonmīlanaṃ tattadvaiṇā(?) kārayitvā śilpinam udvāsya puna(s)sthaṇḍilaṃ kṛtvā

End

Fol. 38a. l.4. ekasya pādaṃ dvimukhaṃ ṣaṇṇetraṃ romāñjalirajjuṣu darbhamālāṃ śvetāṃsavarṇā dvikarṇaṃ dvināsi ārūḍhapadmāsaṅadhvajadaṇḍarūpam /

204.12 ŚAIVĀCĀRYAVIṢAYA

This mentions in brief some of the practices which a Śaiva has to adopt and those which are to be avoided.

Beginning

Fol. 39a, l.1. prachannapaṭakāle tu kāntākhyāṃ bimbadarśanam / yāvabhu(ū)nā(a)ra(ā)gāyanti yāvat candradivākaraḥ / arcanādikriyākāle pracchannapaṭamuttamam / pāpī rogī jātibhraṣṭhā nāstiko śivanindakaḥ /

End

Fol. 40b, 1.1. brahmaviṣṇuñca saṃvāde agnistambhe sthitaḥ śivaḥ / tadeva rūpaṃ sañcintya brahmaviṣṇusaṃśayaḥ / tripuraṃ daṇḍakāle tu kṛṣṇagandhānulepanam / śambho lokasya rakṣārthaṃ agarudravalepanam /

204.13 MŪRTIBHEDA

This contains the names of several forms of Śiva.

Beginning

Fol. 41a, 1.1. mukhaṃ proktam ekapādamihocyate / gaṅgānagaripoḥ jaṭāvigalitāya mauḷipuṣpaṃ śaśikeṣāt tasya viyattatto'pi vigaḷitapuṣṭirjagajjīvanam / rudro'gnis svayameva pakvapacanam /

End

Fol. 42b, 1.2. vṛṣārūḍhadhyānam / savye syād vakradaṇḍānvitakaṭakkare gopater mastakasthe vāme'syaradhañ ca vakṣye varakarayugaḷe

204.14 PRĀTASSMARAṆĪYAPAÑCARATNASTOTRA

This contains five stanzas in praise of Śiva to be uttered on waking up early in the morning. This is the same as GOML. D. 11067.

Beginning

Fol. 44a, 1.1. prātas smarāmi parameśvarapañcavaktraṃ bhālākṣakīlapariśoṣitapañcabāṇam / bhasmatripuṇḍravilasanmaṇikuṇḍalāḍhyaṃ kundenducandanasudhāsamamandahāsam // 1 //

End

Fol. 44b, 1.1. prātar vadāmi parameśvaradivyanāma śreyaskaraṃ sakaladuḥkhavināśahetum / saṃsāratāpaśamanaṃ kalikalmaṣaghnaṃ gokoṭidānaphaladaṃ smaraṇena puṃsām //

204.15 MAHOTSAVAKRIYĀNUKRAMAṆIKĀ

This contains the order in which the items of Mahotsava are to be gone through. This is followed by three śloka-s in praise of Pramatheśa.

Beginning

Fol. 46a, 1.1. prathamaṃ vṛṣayāgañ ca dhvajārohan dvitīyakam / brahmatālan tṛtīyan tu caturthañ cāṅkurārpaṇaṃ // yāgaśālā pañcamañ ca astrayāgañ ca ṣaṣṭamam / saptamaṃ balidānañ ca aṣṭamaṃ kautukaṃ bhavet //

End

Fol. 47b, 1.5. kaḍgeśvaraṃ mukharakhaḍgaranādabhīmam / khaḍgābhayāṅkuśavarodyamadīptajihvam ādīptahemagirikūṭanibhaṃ samudraṃ / ghaṇṭā khaṭākheṭṭitamekhalaugranetraṃ vidvadvilāsadviyataṃ pramatheśamīḍe // 3 //

205

Antyeṣṭi & Stotra-s

RE 10.983. PL.; 50 fols.; 430 × 35 – 410 × 22 mms.; edges broken; 4-8 lines; Grantha & Tamil; old; origin: Vedāraṇyam.
Blank fols.: 2b, 7b, 30b, 37b, 39b.

General contents

1. Fols. 3a-5a: Cūrṇotsavavidhi; 2. 6: Samayāntyeṣṭisaṅkalpa, etc.; 3. 8a-9a: Śaivapuṇyāhavācanavidhi; 4. 9b-10b: Cūrṇotsavavidhi; 5. 11a-36b: Antyeṣṭi; 6. 38a-39a: Sammelanakavaca; 7. 42a-43b: Saṅgrahadevatāvāhana; 8. 45a-48a: Mantramātṛkāpuṣpamālāstava; 9. 49a-50b: Mantramātṛkāpuṣpamālāstava

Fol. 1^a contains some notes and a few lines in Tamil on Puṇyāhavācana. Fols. 1a-2a contain some verses describing about superior & inferior types of liṅga-s, two verses from paṭala 136, Pūrva Kāraṇa stating the ten-weapons & aṣṭamaṅgala-s. Fol. 40 contains fragments of a Śivastotra; fol. 41 has one Prātaḥsmaraṇastotra and names of important Śaiva shrines. Fol. 43 contains references about Kālapañcakṛtya, Utsavapañcakṛtya, Naṭeśapañcakṛtya & Mūrtipañcakṛtya.

205.1 CŪRṆOTSAVAVIDHI

The treatment given in the Kriyākramadyotikā (CP. edn.) is very brief whereas the text under notice deals it more elaborately.

Beginning

Fol. 3a, 1.1. avasthāsamaye ācamya sakaḷīkṛtya śiṣyasya bhasmalepanaṃ kṛtvā śivaṃ darśayitvā aṣṭapuṣpeṇa saṃpūjya tasya dakṣiṇaśrotre pañcākṣareṇa vāṣṭākṣareṇa vā saṃhitāmantreṇa vā upadeśya amṛtādinā snāpayitvā śā . . . laṃkārair alaṃkṛtya aṅguṣṭhabandhanaṃ kṛtvā

End

Fol. 5a, 1.5. pretasya lalāṭe dhārayitvā śivakalaśajalena pretaṃ prokṣya tailena snātvā pya(?) kaupīnavastrair bandhanaṃ kṛtvā bhasmanādhārya tāmbūlaṃ madasye(?) nikṣipet / iti cūrṇotsavaṃ saṃpūrṇam / hariḥ om / śrī paramagurave namaḥ / śrimat samastadevatāsahāyam //

205.2 SAMAYĀNTYEṢṬISAṂKALPA

This briefly deals with the saṃkalpa for the Samayāntyeṣṭi according to the Kāmikāgama (Vide: 1.5, fol. 6a). The procedure for doing the same is also briefly dealt with.

Beginning

Fol. 6a, l.1. atha guruḥ snātvā sakalīkṛtya astravardhanīm ādāya pradakṣiṇena paścimadvāram antaḥ praviśya aiśānyadiśi sthaṇḍilāntaṃ gatvā astrakṛtakuśāsanopari saumyāsyopaviśya śiṣyam āhūya prāṇān āyamya

End

Fol. 6b, l.5. vidyādehanetramūlamantrān vinyasya kaniṣṭhādiṣu hṛdayādi mantrān vinyasya tāḷatrayapurassaram astradigbandhanaṃ pradakṣiṇaṃ kṛtvā mūlena mahāmudrāṃ darśayet / pūrvoktavat bhūtaśuddhiṃ kuryāt //

205.3 ŚAIVAPUṆYĀHAVĀCANAVIDHI

This very briefly deals with the Śaivapuṇyāhavācana. It differs very much from the one published in the Parārthanityapūjākrama. SIAA, 1956 (pp. 2-4).

Beginning

Fol. 8a, l.1. śaivapuṇyāhavācanavidhiḥ / saṃkalpya vighneśvarapūjāṃ kṛtvā padmamadhye sarasvatyai namaḥ kalaśaṃ brahmaṇe namaḥ rudrāya namaḥ / gaṅgāya namaḥ / yamunāya namaḥ / narmadāyai namaḥ / sarasvatyai namaḥ / godāvaryai namaḥ / kāveryai namaḥ / brahmaṇe namaḥ / iti saṃpūjya

End

Fol. 9 (2)a, l.5. dvitīyamaṇḍale pūrvādīśānāntam aṣṭāsu dikṣu indrādilokapān abhyarcya arghyan dattvā ācamanīyam . . . tvā oṃ hāṃ pāyasādibhyo samayabhedibhyas svāhā iti balin dattvā balimantrān visṛjayet / hariḥ om / śrī gurubhyo namaḥ //

205.4 CŪRṆOTSAVAVIDHI

This speaks about the greatness of Cūrṇotsava. The colophon reads: cūrṇotsavavidhiḥ saṃpūrṇam, and the procedure of Cūrṇotsava is treated here briefly.

Beginning

Fol. 9 (2)b, l.1. aindre bhasmaṃ yame tailaṃ vāruṇe tāmbūlameva ca / some kautukakaupīnaṃ madhye (u?)lūkhapratiṣṭhitam / saṅkalpya vināyakapūjāpurassaraṃ puṇyāhaṃ vācayitvā sakalīkṛtya sāmānyārghyaṃ saṅkalpya śivaṃ saṃpūjya ulūkhalamusalau sāmānyārghyajalena saṃprokṣya

End

Fol. 10 (3)b, l.4. cūrṇotsavasya mahimānam ihaiva vaktuṃ ko'yaṃ samarthaḥ / yadi cet punareva śambhoḥ / no cet samastanigamāśca śivāgamāśca stotuṃ samarthā yadi me pratibhāvayanti // iti śivāgamoktavidhānacūrṇotsavavidhi saṃpūrṇam / śubhamastu //

205.5 ANTYEṢṬI

This begins with Maṇṭapapūjā and breaks off in the middle of Samayāntyeṣṭividhi. The procedure followed here is according to Kāmikāgama (Vide: fol. 35b, l.4.)

Beginning

Fol. 11a, l.1. atha gurus snātas sakalīkṛtya astravardhanīm ādāya pradakṣiṇaṃ sthaṇḍilāntaṃ kṛtvāstrakṛtakuśāsanopari saumyāsyopaviśya pāśupatena vighnān uccāṭya astreṇa hastatalapraṣe . . . viparītaṃ saṃśodhya amṛtīkṛtya talayo āsanamūrtiṃ vinyasya – kaniṣṭhādyaṅguṣṭhāntaṃ sadyādīśānāntaṃ vinyasya

End

Fol. 36`(2)b, l.6. oṃ hlāmiti pārthivabījenādhināyakena sadyojātenādhiṣṭhitaṃ brahmaṇā kāraṇeśva . . . . nivṛttikalārūpaṃ caturaśraṃ pādād ārabhya mūrdhnā(rdhā)ntaṃ vicintya oṃ hlāṃ hlāṃ hlāṃ hlāṃ nivṛttikalāyai haḥ huṃ phaḍ iti pūrakapūrvaṃ suṣumnāyaṃ yā . . prāṇavāyuṃ prerayitvā pratinivṛtyā – dakṣiṇanāḍyā virecayet / ityutkhātapañcakena gandharasarūpasparśaguṇānutsārya pṛthivī . . .

205.6 SAṂMELANAKAVACA

This kavaca, meaning an armour, is a type of stotra in which the god is prayed to protect each limb of the devotee. In the present one, both Naṭarāja & Śivakāmasundarī are prayed together, hence the name for this kavaca. IFI. T. 657 contains the same text. The text under notice is complete and not published.

Beginning

Fol. 38a , l.1. vakṣyāmi kavacaṃ nityaṃ saṃmelanasabhāpateḥ / āyuṣkaraṃ śubhakaraṃ sarvābhīṣṭaphalapradam / ṛṣir nandikeśvaraḥ proktaḥ chando'nuṣṭubh ihocyate / devatā citsabhānāthas sarvārthe viniyukjapet / tā . . . māyāṣaṭdīrgham bījair aṅgāni bh(v)inyaset /

End

Fol. 39a, l.3. idaṃ saṃmelanaṃ divyaṃ kavacaṃ vajrapañjaram / sarvasā . . . . dhakaraṃ sarvakṣudragrahāpaham / sarvarogapraśamanaṃ pāpadāridryanāśanam / trikālaṃ prajapen mantraṃ suprasanno bhavecchivaḥ // iti saṃmelanakavacaṃ saṃpūrṇam // oṃ namaśśivāya cidambareśvarāya sarvasaṃhāratāṇḍavāya śarabhāya aghorāya atikrūrāya sarvagrahoccāṭanāya sarvaroganivāraṇāya sarvakṣudrasaṃhāraṇāya kālakālāya hana hana paca paca vama vama bandhaya bandhaya khādaya khādaya oṃ śūṃ paśūṃ phaṭ svāhā / gurubhyo namaḥ / śrīdevī sahāyam / śivakāmeśvarīdevīsametacidambareśvarāya namaḥ //

205.7 SAṄGRAHADEVATĀVĀHANA

This mentions various gods and their respective positions in the Śivāstra while invoking them. It seems to be a Vīraśaiva text because of usage of "guruliṅgajaṅgama" (fol. 42a, l.2.).

Beginning

Fol. 42a, l.1. śivassadāśivamaheśvarā(ḥ) śaktiādiśaktiicchāśaktikriyāśaktijñānaśaktijñānakalātattvabhuvanamantrapadavarṇasādākhyasṛṣṭisthitisaṃhāratirobhāvānugrahaguruliṅgajaṅgamasamayaviśeṣanirvāṇācāryābhiṣekacaritakriyāyoga . . . .

End

Fol. 43b, l.3. jalastambhanavāyustambhanaśuklastambhanarudhirastambhanasenāstambhana indrajālamāhendrajālasiddhādicatuṣṣaṣṭikalā devatāśca śivāstre sānnidhyaṃ kurvantu / saṅgrahadevatāvāhanaṃ samāptam / hariḥ om //

205.8 MANTRAMĀTṚKĀPUṢPAMĀLĀSTAVA

Same as n° **47.15**. This is incomplete.

Beginning

Fol. 45a, l.1. kallolollasitāmṛtābdhilaharīmadhye virājanmaṇidvīpe kalpakavāṭikāparivṛte kādambavāṭyujjvale / ratnastambhasahasranirmitasabhāmadhye vimānottame cintāratnavinirmite janani te siṃhāsanaṃ bhāvaye //

End

Fol. 48 (4a)a, l.4. śrīmantrākṣaramālayā girisutābījārcanaṃ cetasāṃ sandhyāsu prativāsaraṃ suniyataṃ tasyāmalasyācirā(t) / cittāmbhoruhamaṇḍape girisutā nṛttaṃ vidhatte sthitaṃ vāṇīvaktrasaroruhe jaladhijāgehe jaganmaṅgalā / 16 /

205.9 MANTRAMĀTṚKĀPUṢPAMĀLĀSTAVA

by Śaṃkara

Same as n° **205.8** and incomplete, breaking off in śloka 9.

Beginning

Fol. 49a, l.1. kallolollasitāmṛtābdhilaharīmadhye virājanmaṇidvīpe kalpakavāṭikāparivṛte kādambavāṭyujjvale / ratnastambhasahasranirmitasabhāmadhye vimānottame cintāratnavinirmite janani te siṃhāsanaṃ bhāvaye – 1 –

End

Fol. 50b, l.3. hantāraṃ madanasya nandayasi yairaṅgair anaṅgojjvalair yairbhṛṅgāvalinīlakuntalabharair badhnāsi tasyāśayā / tānīmāni tavāmba komalatarāṇy āmodalīlāgṛhe sāmodāya daśāṅga. . .

206

ĀKĀŚABHAIRAVAKALPA, etc.

RE 10.984. PL.; 45 fols.; 410 × 23 mms.; 6-7 lines; good condition, some leaves are broken at the edges; old; scribe: Kuñjaram Sāmbaśivakurukkaḷ (fol. 18b); origin: Vedāraṇyam.

Fol. 46 is missing.

Fly-leaf – a – contains Devīpañcaviṃśatināma; the fly-leaf at the end contains fragments of Puṇyāhavācana and Vighneśvarapūjā. Fol. 20b contains Laghuśyāmalāmantranyāsa. Fol. 26a contains Devīnavākṣarīmantranyāsa. Fol. 30b has a brief stotra on Devī & a few lines in Tamil. An unnumbered folio between fol. 39 & 40 contains Prāṇapratiṣṭhāmantra.

General contents

1. Fol. 1a-18b: Kaulamārgavidhi; 2. 19: Devīnāmastotra; 3. 19b-20a: Bālārṇastava; 4. 20b-21b: Argalastotra; 5. 21b-22b: Kīlakastotra; 6. 22b-26a: Devīkavaca; 7. 26b-27b: Devīmāhātmyanyāsa; 8. 27b-28b: Caṇḍikāhṛdaya; 9. 28b-30a: Devīdala; 10. 31b-45b: Ākāśabhairavakalpa

206.1 KAULAMĀRGAVIDHI

This text deals with Kaulamārga. Mahāṣoḍaśikāvidyā is dealt with at the beginning. The text contains several sections in which dīkṣā is dealt with. Ācāra, Kaulaśrāddha and other matters are treated here. The text is in the form of a discourse delivered by Vāsudeva (Bhagavān) to Arjuna. The scribe's name is given on fol. 14a as Śambaśiva, son of Vaidyaliṅgagurukkaḷ an Ādiśaiva residing in Kuñjarapura.

Beginning

Fol. 1a, l.1. devadeva jagannātha bhagavan puruṣottama / māyāmānuṣacāritraṃ māyātattvaparātparam / lalitāmbāsvarūpajñā lalitārūpadhārakā / ajñāninām manuṣyāṇāṃ saṃsārabhayapīḍitam(ān) / saṃsārārṇavamagnānāṃ yathā mukti(r) vada prabho / śrībhagavānuvāca: sādhu sādhu mahābuddhe dharmarāja mama priya / vinā dānena tapasā vinā yajñair vinā japaiḥ / vinā karmair(bhiḥ) vinā dhyānair vinā cendriyanigrahaiḥ / eteṣāñ ca prayo . . . ku muktir nāsti kalau yuge / madbhaktivimukhānāñ ca ṣoḍaśavidyā na labhyate / mahāṣoḍaśikāvidyā yathāśreṣṭhaṃ vadāmyaham / sāvadhānadhiyā pārtha śṛṇu madvacanaṃ sakhe /

End

Fol. 18a, l.7. śrīcakrarājanilayāṃ śrīmatsiṃhāsaneśvarīm / pūjayet parayā bhaktyā amṛtatvañca gacchaty amṛtatvañ ca gacchatītyāha bhagavān / mahāvākyarūpī jagadguruḥ ṣāḍguṇyamūrtiḥ medhāvī bhavet / sarvamantrādhikārī bhavet pūto bhaviṣyati pūto bhavati / śrīśāntānandagurubhyo namaḥ / śrī lalitāyai namaḥ / śrīṃ kuñjaraṃ sāmbaśivakurukkaḷ svahastalikhitakauḷamārgavidhi(s)samāptaḥ / śrīcakre pūrṇakalaśe śivaliṅge śāḷagrāmacakrake / kanyāyāṃ darpaṇe vāpi trikoṇakṛtidīpake / eteṣv āvāhayed devīpūjāṃ kṛtvā tu deśikaḥ /

206.2 DEVĪNĀMASTOTRA

This contains Devīdvādaśanāma, Devīṣoḍaśanāma & Devīpañcaviṃśatināma which occur in the 18th Adhyāya of the Lalitopākhyāna section of the Brahmāṇḍapurāṇa (Venkateswara Steam Press edn.).

Beginning

Fol. 19a, l.1. hayagrīvah: śṛṇu dvādaśanāmāni tasyā devyā ghaṭodbhava / eṣamākarṇanamātrāt(sā)prasannā bhaviṣyati / pañcamī daṇḍanāthā ca saṅketā samayeśvarī / tathā samayasaṅketa(ā ?) vārahī potraṇī(iṇī ?) tathā / vārtāḷī ca mahāsenāpyājñācakreśvarī tathā / arighnā ceti saṃproktā nāmadvādaśakaṃ mude /

End

Fol. 19b, l.1. mahāvidyā śivānaṅgavallabhā sarvapāṭalā / kulanāthāmnāyanāthā sarvāmnāyanivāsinī / śṛṅgāranāyikā ceti pañcaviṃśatināmabhiḥ / stuvanti ye mahābhāgāṃ lalitāparameśvarīm / te prāpnuvanti saubhāgyam aṣṭasiddhiṃ mahadyaśaḥ /

206.3 BĀLĀRṆASTAVA

(Rudrayāmala)

Though in the colophon it is written "iti rudrayāmale . . . . bālārṇastavaṃ sampūrṇam", this stotra is not found in the printed text of the Rudrayāmala (Calcutta edn.).

Beginning

Fol. 19b, l.3. sudhāsāgaramadhye tu kalpavṛkṣavanāntare / maṇidvīpe mahāsaukhye cintāmaṇigṛhāṅkaṇe / indrādilokapālaiśca parivāraiśca sevitām / sarasvatyā ca lakṣmyā ca siṃhāsana(o)paristhitām / bindutrikoṇaṃ ṣaṭkoṇaṃ padmam aṣṭadaḷaṃ yugam / bhūpuradvandvasaṃyuktaṃ cinmayaṃ cakramāśraye /

End

Fol. 20a, l.6. aruṇā vijayā paścād īśvarī kaulinī tathā / etā daḷāgre nityāntāḥ(?) pūjanīyā yathākramam / indrādilokapālaiśca pūjaye(t) bhūpureṣu ca / evaṃ krameṇa pūjāntāṃ devīṃ bālāñca sarvadā / nityaṃ yat(ḥ) pūjayet bhaktyā sā vidyā nātra saṃśayaḥ / iti rudrayāmale umāmaheśvarasaṃvāde bālārṇastavaṃ(ḥ) sampūrṇam(ḥ) //

206.4 ARGALASTOTRA

Same as n° 88.3

Beginning

Fol. 20b, 1.4. asya śrī argaḷastotramahāmantrasya svarṇākarṣaṇabhairava ṛṣiḥ / anuṣṭup chandaḥ / bhavānī devatā / durgā bījam / vāgīśvarī śaktiḥ / mahākālī kīlakam / śrīmahādevīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 21b, 1.4. argaḷaṃ pāpajātasya dāridryasya tathārgaḷam / idam ādau paṭhitvā tu caṇḍikātritayaṃ paṭhet / iti argaḷastotraṃ saṃpūrṇam //

206.5 KĪLAKASTOTRA

Same as n° **88.4**

Beginning

Fol. 21b, 1.4. oṃ asya śrīkīlakastotramahāmantrasya īśvara ṛṣiḥ / anuṣṭup chandaḥ / jñānamayī caṇḍikā devatā / nārasiṃhī bījam / vārāhī śaktiḥ / indrāṇī kīlakam / śrī mahādevīprītyarthe kīlakastotrajape viniyogaḥ /

End

Fol. 22a, 1.6. śanais tu japyamāne'smin stotre saṃpattir uccakaiḥ / bhavatyeva samagrā hi tataḥ prārabhyam eva tat / aiśvaryantvatprasādena saubhāgyārogyasaṃpadām / śatruhāniparo mokṣaḥ stūyate sādhakajanaiḥ // kīlakastotraṃ saṃpūrṇam //

206.6 DEVĪKAVACA

Same as n° **88.5**

Beginning

Fol. 22b, 1.2. yad guhyaṃ paramaṃ loke sarvarakṣākaraṃ nṛṇām / yan na kasyacid ākhyātaṃ tan me brūhi pitāmaha / asti guhyatamaṃ vipra sarvabhūtopakārakam / devyāstu kavacaṃ puṇyaṃ tacchṛṇuṣva mahāmate /

End

Fol. 26a, 1.2. rakṣate sarvadā sarvaṃ sarvasmin durghaṭe bhage / rogavyādhibhayād duḥkhāt bandhuvyasanasaṅkaṭāt / vimuktaputrapautrādidhanadhānyasamanvitam / iha loke sukhī bhūtvā paścāt śivapuraṃ vrajet / oṃ namaś caṇḍikāyai namaḥ / śrīlalitāyai namaḥ / gurubhyo namaḥ / devīkavacaṃ saṃpūrṇam /

206.7 DEVĪMĀHĀTMYANYĀSA

This contains the nyāsa of the Devīmāhātmya. It is slightly different from that in the printed text (Grantha, Kumbakonam, 3rd edn. 1963).

Beginning

Fol. 26b, l.3. asya śrīdevīmāhātmyastotramahāmantrasya mārkaṇḍeyasumedhābrahmādaya ṛṣiḥ (ayaḥ) / anuṣṭuptrṣṭupjagatīpaṅkticchandāṃsi / madhukaiṭabhamahiṣāsuraniśumbhaśumbhamardinyo devatā(ḥ) / mahākāḷīmahālakṣmīmahāsarasvatyaḥ pradhānadevatāḥ / brāhmī māheśvarī kaumārī vaiṣṇavī vārāhī nārasiṃhīndrāṇī cāmuṇḍāśca garbhadevatāḥ //

End

Fol. 27b, l.1. kālāgnigrāmaṇī caṇḍī kaṅkālī bhuvaneśvarī / phaṭkārī vīrabhadreśī dhūmrākṣī kalahapriyā / karṇinī nāṭaki māri yamadūtī karāḷinī / khedanī mardanī yakṣī romajaṅghāprahāriṇī / sahasrākṣī mukhālokā kāmadaṃṣṭrī adhomukhī / dhūrjaṭī vikaṭī ghorī kapālī viṣalaṅghinī / catuṣṣaṣṭi samākhyātā yoginyo varasiddhidāḥ / nityaṃ smaraṇamātreṇa sarvapāpakṣayo bhavet / śrīlalitāyai namaḥ /

206.8 CAṆḌIKĀHṚDAYA

This contains Caṇḍikāhṛdaya with nyāsa etc., This is different from GOML. D. 6278 with slight agreement at the end.

Beginning

Fol. 27b, l.4. asya śrīcaṇḍikāhṛdayastotramahāmantrasya brahmā ṛṣiḥ / gāyatrī chandaḥ / śrīcaṇḍikābhadrakālī devatā / hrāṃ bījam / hrīṃ śaktiḥ / hrūṃ kīlakam / śrīcaṇḍikāprasādasiddhyarthe jape viniyogaḥ / āṃ hrāṃ hṛdayāya namaḥ / īṃ hrīṃ śirase namaḥ / ūṃ hrūṃ śikhāyai vauṣaṭ / aiṃ hraiṃ kavacāya huṃ / auṃ hrauṃ netratrayāya vauṣaṭ / aḥ hraḥ astrāya phaṭ / ityādi karanyāsaḥ / athātaḥ saṃpravakṣyāmi vistareṇa yathātatham / caṇḍikāhṛdayaṃ guhyaṃ śṛṇuṣvekāgramānasaḥ //

End

Fol. 28b, l.1. śrīṃ sarvaṃ praveśaya praveśaya trailokyaparavājinī ekāgracittāṃ vaśīkuru vaśīkuru aiṃ śrīṃ hrīṃ hrāṃ hrīṃ hrūṃ hraiṃ hrauṃ hraḥ sphrāṃ sphrīṃ sphrūṃ sphraiṃ sphrauṃ sphraḥ mama sarvakāryāṇi sādhaya sādhaya huṃ phaṭ svāhā / evaṃ trivaraṃ paṭhitvā / rājadvāre śmaśāne vā vivāde śatrusaṅkate / bhūtāgnimṛgaroge vā stutiṃ sarvatra sādhayet / iti caṇḍikāhṛdayaṃ saṃpūrṇam //

206.9 DEVĪDALA

The Devīdala is said to be a petal of a flower as it were. The source is not known. It is one of the preliminary stotra-s recited before starting the reading of the Devīmāhātmya. A copy of this is not available elsewhere, in the published Mss. catalogues.

Beginning

Fol. 28b, l.3. oṃ hrīṃ namo bhagavati jaya jaya cāmuṇḍini caṇḍini caṇḍeśvari caṇḍāyudhe caṇḍi caṇḍarūpadhāriṇi tāṇḍavapriye kuṇḍalībhūtadiṅnāgamaṇḍalīta(kṛta) gaṇḍasthale mahākapālamālojjvalamaṇimakuṭacūḍābaddhārdhacandrakhaṇḍe mahābhīṣaṇe

End

Fol. 30a, l.3. sakalārātimūrdhānaṃ sphoṭaya sphoṭaya madha(?) madha(?) daha daha utsādayotsādaya māraya māraya mama śatrūn śīghraṃ gaccha gaccha oṃ hrīṃ klīṃ glauṃ kṣrauṃ kṣrūṃ asmān rakṣa rakṣa huṃ phaṭ namo namas svāhā / dalaṃ saṃpūrṇaṁ //

206.10 ĀKĀŚABHAIRAVAKALPA

This text contains some chapters of the Ākāśabhairavakalpa. See n° **87.1** for information on Ākāśabhairavakalpa. This text contains 1. ch. 16 on Mantroddhāra; 2. ch. 18 on Prayogabheda; 3. ch. 20 on Homavidhi; 4. ch. 19 on Nigrahavidhi; 5. ch. 30 on Jagatsaṃkṣobhaṇa and 6. ch. 7. Vīrabhadramālāmantravidhāna. This agrees closely with n° **87.1** regarding the no. of the chapter and contents for ch. 16, 18, 20, & 19. The latter does not have the corresponding ch. 30 and 7.

Beginning

Fol. 31b, l.1. devyuvāca: deva deva mahābhāga girīśa jagatāṃpate / trāhi māṃ jagatāṃnātha saccidānanda śāśvata / mantrāṇām api yat sāraṃ sarvalokaikarakṣaṇam / sarvajanmabhṛtāṃ yacca brūhi me tadvibho hitam / śrīśivaḥ: rahasyaṃ śṛṇu deveśi sarvarakṣākaraṃ ṇṛṇām / yasya smaraṇamātreṇa naśyantyakhilamūrtayaḥ / bhogamokṣapradaṃ śreṣṭhaṃ bhuktimuktiphalapradam / sarvapāpapraśamanaṃ sarvāpasmāranāśanam / rājacorādimṛtyughnaṃ nāśanaṃ jayavardhanam / jarārogaghnam āpadghnaṃ manuṃ vakṣyāmi tattvataḥ / śarabheśvarasya mantrasya ṛṣiḥ kālāgnir ucyate / chandastu jagatī devo bhagavān śarabheśvaraḥ /

Colophons

Fol. 33a, l.3. iti śrī ākāśabhairavakalpe pratyakṣasiddhiprade umāmaheśvarasaṃvāde śaṅkareṇa viracite śarabhasāḷuvakalpe mantroddhāravidhir nāma ṣoḍaśo'dhyāyaḥ / 2. 45b, l.4: ityākāśabhairava . . . . mālāmantravidhānaṃ nāma saptamo'dhyāyaḥ

End

Fol. 45b, l.1. yehi yehi māṃ rakṣa rakṣa sarvopadravebhyaḥ sarvapāpaharāya sarvaśatrusaṃhāraṇāya hana hana phaṭ phaṭ jahi chindhi bhindhi mama sarvābhīṣṭaṃ de . . . mantraṃ sarvarakṣākaraṃ param / kavacaṃ kāmadaṃ devīkavacaṃ sarvasiddhidam / vīrabhadra . . . rakṣaṇaṃ śatrunāśanam / sarvakāmaphalaṃ tasmāt mantro(?) devi na saṃśayaḥ / ityākāśabhai . . . mālāmantravidhānaṃ nāma saptamo'dhyāyaḥ / śrīgurubhyo namaḥ / vīrabhadra . . .

207

Śrāddha & Pūjā

RE 10,985. PL.; 36 fols.; 350 × 28 – 405 × 34 mms.; 6-7 lines; old; the edges are broken;

Grantha; two different handwritings, one fly-leaf at the beginning and two at the end. On fol. 25^a it is written "vēndūru vādhyār śeviḍi vālīśvara kurukkaḷ grēntham" origin: Vedāraṇyam.
Blank fols.: 25b, 25^b, 36b.

Contents

1. Fols. 1a-25a: Baudhāyanaśrāddhaprayoga; 2. 26a-36a: Śaktimaṇṭapapūjāvidhi

207.1 BAUDHĀYANAŚRĀDDHAPRAYOGA

This contains the procedure of śrāddha according to the Baudhāyanasūtra. It starts with Gaṇeśapūjā, Aupāsana, etc. This is similar to **10.4**.

Beginning

Fol. 1a, l.1. vighneśvarapūjai / saṃkalpam / śubhatithau anayā dharmapatnyā saha vicchinnaupāsanāgnisandhānaṃ kariṣye / tadaṅgaṃ puṇyāhavācanaṃ kariṣye / avighnena parisamāptyartham ādau vighneśvarapūjāṃ kariṣye / gaṇānāṃ tvā gaṇapatiṃ havāmahe + sīda sādanam / asmin vighneśvaram āvāhayāmi / ṣoḍaśopacārapūjāṃ samarpayāmi /

End

Fol. 24b, l.6. atha paristarāt samu(l)lipya ājyasthāl(y)āṃ prastaravat bahirakvā tṛṇaṃ pracchidya agnāvanupraharati / madhyamaṃ paridhimanupraharati / athetarā vra(?)pu samasyati / athaināṃ saṃsraveṇābhijuhoti / vasubhyo rudrebhya ādityebhyo viśvebhyo devebhyas svāhā / vasubhyo rudrebhya ādityebhyaḥ saṃsrāvabhāgebhya idam / aditenvamaṃsthāḥ / deva savitaḥ prāsāvīḥ / brahmodvāsanam / praṇītamokṣaṇam / svāhā / agni upasthānam / hariḥ om / śubham astu //

207.2 ŚAKTIMAṆṬAPAPŪJĀVIDHI

Same as n° **118.6**

Beginning

Fol. 26a, l.1. pūrvoktamaṇṭapavat śaktimaṇḍapaṃ salakṣaṇam alaṅkṛtya vedimadhye navavardhanīṃ paritaḥ kalaśavardhanīs saṃsthāpya tadīśāne yāgeśvarakumbhavardhanīnidrāvardhanīstotravardhanīvedavardhanīs saṃsthāpyālaṃkṛtya bhuvi śakrānalayormadhye nityavacchivasūryaṃ saṃpūjya oṃ uṣādevyai namaḥ / oṃ pratyuṣādevyai namaḥ / āsanamūrtimūlenābhyarcya

End

Fol. 36a, l.1. oṃ vetāḷāya huṃ phaṇṇamaḥ / oṃ kṣurikāya huṃ phaṇṇamaḥ / oṃ pāśāya huṃ phaṇṇamaḥ / ity abhyarcya paścāt pūrvoktavaddhomaṃ vidhāya nirdiṣṭadivasāvasāne kumbhādbhir abhiṣekaṃ kṛtvā mahāhavir nivedya samāpayet / iti śaktimaṇḍapapūjāvidhis samāptaḥ //

208

KRIYĀPADDHATI

RE 10.986. PL.; 72 fols.; 410 × 31 mms.; 5 lines; edges broken; Grantha & Tamil; old and damaged at some places; one fly-leaf each at the beginning & end; scribe: Maṇalūr Aruṇācalakurukkaḷ (margin of fol. 2b); origin: Maṇalūr.

Fols. 1a-2b contain some stotra-s on Gaṇeśa and Śiva and some miscellaneous writing. Fol. 72 contains four verses in Tamil on Aruṇācalaśiva composed by Kukai Namaccivāyar.

The text under notice deals with many matters related to temple worship. Kuṇḍalakṣaṇa, Maṇḍapalakṣaṇa, Aṣṭabandhana and matters relating to Abhiṣeka, etc., are some of the important topics dealt with here.

Beginning

Fol. 3 (1)a, l.1. praṇavārghyaṃ saṃkalpya / dvāraṃ saṃprokṣya / dvārapārśve oṃ gaṃ śaṅkhanidhaye namaḥ / oṃ hāṃ padmanidhaye namaḥ / ūrdhvodumbaramadhye oṃ hāṃ mahālakṣmyai namaḥ / śākhayo oṃ gāṃ gaṅgāyai namaḥ / oṃ gāṃ yamunāyai namaḥ / vāmaśākhayoḥ oṃ gāṃ samṛddhyai namaḥ / oṃ hāṃ dhṛtākṣāyai namaḥ / oṃ gāṃ devyastrāya namaḥ / kapāṭayoḥ vimalāyai namaḥ / oṃ gāṃ subāhave namaḥ / oṃ vāstvadhipataye brahmaṇe namaḥ / devyai namaḥ /

End

Fol. 71a, l.1. guruṃ hanti kriyāhīne tu śilpinami . . . dravyahīne tu drīpakkaṃ(?) naśyati dhruvam // 279 // ādyārohiṇi puṣyāśravaṇaśatabhiṣasta(k)thā / trīṇyuttarā dhaniṣṭā ca ūrdhvamukhā prakīrtitāḥ / bharaṇī kṛttikā caiva mūlāśleṣāmakhāni ca / trīṇi pūghlā(?) viśākhā ca adhomukhā (ḥ) prakīrtitāḥ / aśvatī revati cittā (citrā ?) svātīhastapunarvasū / anurādhā mṛgaśirā jyeṣṭhā yete samantathā / prāsāta(?) stvaja (dhvaja ?) harmya vāruṇagṛhaprāsāta(da) sat toraṇaracchāyārāmapi kīrtito narapate paṭṭābhiṣekāpi ca / vāpīkūpataṭāka gatti(?) parighāṃ tāni dhirū . . . tākṣepe dyūtābila praveśagaṇa . . . ramabhādi siddhinti ca / aśvebhoṣṭalulāyurāsabhavṛṣā rājivananta śva naugantriyantrahala prapāhagamanāramabhādi tatriṣyate // uttamaṃ daśatālavidhiḥ / brahmāviṣṇurindramaheśvarāḥ sarvā uttamadaśatālena kartavyāḥ //

209

Mantra & Divyaprabandha

RE 10.988. PL.; 8 fols.; 277 × 27 mms.; 3-5 lines; good condition; Grantha and Tamil; origin: Vedāraṇyam.

General contents

1. Fol. 1a-5a: Bhadrakālīmantrajapa; 2. 7a-8b: Nālāyiradivyaprabandha.

209.1 BHADRAKĀLĪMANTRAJAPA

This gives the procedure for doing Bhadrakālīmantrajapa. The latter part is in Tamil.

Beginning

Fol. 1 (a), l.1. ācamya saṅkalpya prāṇāyāmadaśakaṃ kṛtvā saṃkalpya śubhatithau asya śrī devadevottamasya devatāsārvabhaumasya akhilāṇḍakoṭibrahmāṇḍanāyakasya bhra-(ma)rāmbāsametabhavānīkiṃkaradevatāprītyarthaṃ mahāmantrajapaṃ kariṣye / oṃ tatsavituḥ aṅguṣṭhābhyān namaḥ / vareṇyaṃ hrīṃ tarjanībhyān namaḥ / bhargo devasya madhyamābhyāṃ namaḥ /

End

Fol. 5 (a), l.1. īcāniyaṃ yaṃ hraṃ hrīṃ akkinimūlai bhaṃ jaṃ vaṃ inta mūlaiyil pākku vettilai tekṣaṇai paḷaṃ vaittu yācikkavum / cakkaṟattiluṃ tekṣaṇai vaikkavum.

209.2 NĀLĀYIRADIVYAPRABANDHA

This contains the Tamil compositions of Tirumaṅkai Āḻvār – Periya Tirumoḻi (7.7.3. 1,2) and Periyāḻvār Tirumoḻi (1.6. 1 to 3).

Beginning

Fol. 7 (a), l.1. tiruvukkuntiruvākiya celvā teyvattukkaṟace ceyyakaṇṇā uruvicceñcuṭarāḻivallāne olukuṇṭavoruvā tirumarpā /

End

Fol. 8 (b), l.3. ammavenakkorukālāṭuka ceṅkīrai āyarkaḷ poreṟe āṭuka āṭukave // 3 //

210

Ritual Texts

RE 10.990. PL.; 16 fols.; 270 × 25 – 278 × 30 mms.; 4-5 lines; good condition; Grantha; old; origin: Vedāraṇyam.

In the reverse side of the fly-leaf it is written as "om". Fols. 11a-12b contain fragmentary portion of a śrāddhaprayoga.

Blank fol.: 16b.

Contents

1. Fols. 1a-10b: Vighneśvarapūjā & Puṇyāhavācana; 2. 13b-16a: Vāstupūjā

210.1 PUṆYĀHAVĀCANA

This text contains Vighneśvarapūjā in brief and the Puṇyāhavācana according to Vaidika method.

Beginning

Fol. 1a, 1.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye / kariṣyamāṇasya karmaṇaḥ nirvighnena parisamāptyartham ādau mahāgaṇapatipūjāṃ kariṣye /

End

Fol. 10a, 1.4. utayoge varaño – yūyaṃ pātaḥ svastibhis sadā naḥ amīvaha – vāstoṣpate viśvārūpāṇu viśan sakhāsu śevatedhi naḥ subhagaṃ śubhaṃ śivagṃ śivam apavitraḥ pavitro vā sarvāvasthān gato'pi vā / yassmaret sāmbamīśānaṃ sa bāhyābhyantaraś śuciḥ //

210.2 VĀSTUPŪJĀ

Similar to **35.4**

This text contains the Vāstupūjā in brief and it is incomplete. It contains a Vighneśvarastotra in the beginning.

Beginning

Fol. 13a 1.1. vighnadhvāntanivāraṇaikataraṇir vighnāṭavīhavyavāṭ vighnavyālakulopamardagaruḍo vighnebhapañcānanaḥ / vighnottuṅgagirīndramardanapaviḥ vighnābdhikumbhodbhavaḥ vighnāghaughaghanapracaṇḍapavano vighneśvaraḥ pātu mām / utsavādau navavāstupraveśane pratiṣṭhādau prekṣaṇādau prāyaścittetivṛṣṭiprāyaścitte'nyasmin maṅgalādau vāstupurassaraṃ kriyāḥ prakurvīta tadyathā /

End

Fol. 15b, 1.4. āgneyyāṃ vāyudigbhāge kūrparo jānuśāyinau / hṛdyañjaliradhovaktro sthiravāstuḥ prakīrtitaḥ / arda(?) vāntaśarīro'yaṃ pīḍayatyakhilaṃ jagat / pūjākāle samutthāpya tato'vāṅmukhamarcayet / evaṃ dhyātvā oṃ hāṃ vāstupuruṣāya namaḥ iti saṃpūjya /

211

LALITĀSAHASRANĀMASTOTRA

RE 10.993. PL.; 47 fols.; 220 × 22 mms.; 4-5 lines; Grantha; old; origin: Vedāraṇyam. Two different hand-writings.

Same as **94.2**. The phalaśruti portion is incomplete.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañ caturbhujam / prasannavadanan dhyāyet sarvavighnopaśāntaye // śrī agastyaḥ: aśvānana mahābuddhe sarvaśāstraviśārada/ kathitaṃ lalitādevyāś caritaṃ bhavatādbhutam / puṇyaṃ prādurbhavo mātus tataḥ paṭṭābhiṣecanam /

End

Fol. 47a, l.4. sarvarogapraśamanaṃ sarvasampatpradāyakam / sarvamṛtyupraśamanaṃ kālamṛtyunivāraṇam / sarvajvarārtiśamanaṃ dīrghāyuṣyapradan nṛṇām / putrapradam aputrāṇāṃ puruṣārthapradāyakam / idaṃ viśeṣāt śrīdevyās stotraṃ prītividhāyakam / śrī gurave namaḥ //

212

ŚIVASAHASRANĀMĀVALI

RE 10.994. PL.; 14 fols.; 278 × 26 mms.; 6-7 lines; Grantha; old; but good condition; origin: Vedāraṇyam.

Same as n° 5.8. Writing is on 3 columns. It is incomplete.

Beginning

Fol. 1a, (col. 1), l.1. . . . . . namaḥ / . . . ya namaḥ / harāya namaḥ / rudrāya namaḥ / puṣkalāya namaḥ / ayugmalocanāya namaḥ / agragaṇyāya namaḥ / sadācārāya namaḥ /

End

Fol. 14b, (col. 2), l.5. yajñapataye namaḥ / yajvane namaḥ / yajñāṅgāya namaḥ / amoghavikramāya namaḥ / mahendrāya namaḥ / durharāya namaḥ / dhanvine namaḥ /

213

ŚIVAKAVACA

RE 10.998. PL.; 14 fols.; 285 × 27 – 270 × 24 mms.; 3-5 lines; Grantha; good condition; old; origin: Vedāraṇyam.
Blank fols.: 1a, 14b.

Fol. 1b contains a line from the phalaśruti portion of a hymn. Fols. 2 & 10 contain some verses from Śivamānasapūjāstotra. Fol. 14a has some nāmāvali-s.

General contents

1. Fol. 3a-9a: Śivakavaca; 2. 11a-13a: Śivakavaca

213.1 ŚIVAKAVACA

Same as n° **34.1** but no nyāsa is found.

Beginning

Fol. 3a, l.1. oṃ vṛṣabha uvāca: namaskṛtvā mahādevaṃ viśvavyāpinam īśvaram / vakṣye śivamayaṃ varma sarvarakṣākaran nṛṇām / śucau deśe samāsīno yathāvat kalpitāsanaḥ / jitendriyo jitakrodhaś cintayecchivamavyayam / hṛtpuṇḍarīkāntarasanniviṣṭaṃ svatejasā vyāptanabhovakāśam / atīndriyaṃ sūkṣmam anantam ādyaṃ dhyāyeccidānandamayaṃ maheśam /

End

Fol. 9a, l.3. tvamapi śraddhayā vatsa śaivaṃ kavacam uttamam / dhārayasva mayā proktaṃ sadyaś śreyo hyavāpsyasi // karacaraṇakṛtaṃ vākkāyajaṃ karmajaṃ vā śravaṇanayanajaṃ vā mānasaṃ vāparādham / vihitamavihitaṃ vā sarvametat kṣamasva śiva śiva karuṇābdhe śrīmahādeva śaṃbho //

213.2 ŚIVAKAVACA

Same as n° **42.1**. Some verses are taken from the middle of the work.

Beginning

Fol. 11 (2)a, l.1. gdhvā sarvāṇi yo nṛtyati bhūrilīlaḥ / sa kālarudro'vatu māṃ dāvāgnervātyātibhītair akhilācca tāpāt / 6 / pradīptavidyut kanakābhāso vidyāparābhītikuṭhārapāṇiḥ / caturmukhastatpuruṣastriṇetraḥ prācyāṃ sthitaṃ rakṣatu mām ajasram // 7 //1

End

Fol. 13 (4)a, l.3. maheśvaraḥ pātu dinādiyāme māṃ madhyayāme'vatu vāmadevaḥ / triyambakaḥ pātu tṛtīyayāme vṛṣadhvajaḥ pātu dināntyayāme // 17 //

214

Stotra-s

RE 11.002. PL.; 12 fols.; 258 × 30 mms.; Grantha & Tamil; old; some leaves are broken; origin: Vedāraṇyam.
Blank folio: 8b, 12b.

Fol. 10a contains a yantra and a list of articles required for the worship of Hanumān. Fol. 12a has a yantra and a long mantra with bījākṣara-s in Tamil.

General contents

1. Fol. 1a-3a: Rāmāṣṭottaraśatanāmāvali; 2. 3b-6a: Kṛṣṇāṣṭottaraśatanāmāvali; 3. 6b-8a:

Subrahmaṇyāṣṭottaraśatanāmāvali; 4. 9: Rāmastava; 5. 10b-11b: Hanumanmantra (Tamil).

214.1 RĀMĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 5.3. Two folios are broken in the middle.

Beginning

Fol. 1a, (col. 1), l.1. śrīrāmāya namaḥ / rāmabhadrāya namaḥ / rāmacandrāya namaḥ / śāśvatāya namaḥ / rājīvalocanāya namaḥ /

End

Fol. 3a, (col. 2), l.4. parātparāya namaḥ / pareśāya namaḥ / pāragāya namaḥ / pārāya namaḥ /

214.2 KṚṢṆĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 48.9. Broken in the middle.

Beginning

Fol. 3b, (col. 2), l.1. śrīdharāya namaḥ / hṛṣīkeśāya namaḥ / padmanābhāya namaḥ / dāmodarāya namaḥ / śrīkṛṣṇāya namaḥ / kamalānāthāya namaḥ / vāsudevāya namaḥ / sanātanāya namaḥ /

End

Fol. 6a, (col. 3), l.4. sarvatīrthātmakāya namaḥ / sarvagraharūpiṇe namaḥ / parātparāya namaḥ / śrī rukmiṇīsatyabhāmāsametagopālakṛṣṇasvāmine namaḥ / aṣṭottaramantrapuṣpaṃ samarpayāmi /

214.3 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 5.4

Beginning

Fol. 6b, (col. 1), l.4. skandāya namaḥ / guhāya namaḥ / ṣaṇmukhāya namaḥ / bālanetre(?) namaḥ / prabhave namaḥ / piṅgalāya namaḥ /

End

Fol. 8a, (col. 4), l.1. navaratnapriyāya namaḥ / sugandhādripriyāya namaḥ / alaṅkārapriyāya namaḥ / hṛdayasiddhipriyāya namaḥ / skandagurave namaḥ / subrahmaṇyasvāmine namaḥ / aṣṭottaramantrapuṣpaṃ samarpayāmi /

214.4 RĀMASTAVA

This is a small stotra in praise of Rāma in which the word "ratnam" is attached to every word of the verse and every verse has the refrain "pātu māṃ rāmaratnam". This stotra seems to be rare. It is written in Tamil script.

Fol. 9a, l.1. sakalasukara(?) ratnaṃ satyavākyārtharatnaṃ samatata guṇaratnaṃ sāvitrānandaratnam / praṇavaniairatnaṃ prasphuṭajyotiratnaṃ paramapadaviratnaṃ pātu māṃ rāmaratnaṃ / sakalabhuvanaratnaṃ saccidānandaratnaṃ sakalahṛdayaratnaṃ sūryabimbānta(?)ratnam / vimalasukṛtaratnaṃ vedavedāntaratnaṃ puraharajaparatnaṃ pātu māṃ rāmaratnam / ikṣvākuvaṃśanavayajātaratnaṃ sītāṅgabhū yauvanabhāgyaratnam / vaikuṇṭharatnaṃ mama bhāgyaratnaṃ śrīrāmaratnaṃ śirasā namāmi / nigamaśiroratnaṃ nirmalānandaratnaṃ nirupamaguṇaratnaṃ nādanādāntaratnam ajarathakula ratnaṃ dvādaśāntastharatnaṃ paśupatijaparatnaṃ pātu māṃ rāmaratnam / caturmukhanutaratnaṃ ṣoḍaśāntastharatnaṃ munijanajaparatnaṃ mukhyavaikuṇṭharatnaṃ / nirupamaguṇaratnaṃ nīrajāntātaratnaṃ paramapadaviratnaṃ pātu māṃ rāmaratnam //

214.5 HANUMANMANTRA

(Tamil)

This is a mantra on Hanumān in Tamil. It is incomplete.

Beginning

Fol. 10b, l.1. caṟvācaṉamum kaṭṭikkoṇṭēṉ veṅku vasttānē kiṭukiṭuttāṉē paṭṭaṇam cūḻntāṉ e oru malai yeṭuttu orumalai tāṇṭi ōṅki kutittu ōṭi vā aṉumantā cītātēvi āviṇaikaṭṭu yinta valaikaṭṭu yinta pūtattai kaṭṭu aṭaṅkāta pēyai kaṭṭu aṭaṅkāta rākṣattai kaṭṭu

End

Fol. 11b, l.4. aṭaṅkāta pēyai kaṭṭu aṭaṅkāta ṟākṣatukaḷai kaṭṭu maṭṭupaṭāta pūtapicācukaḷai kaṭṭu āyiraṅkōṭi vampu cūṉiyaṅkaḷai yelāṅkaṭṭu āyiraṅkōṭi . . .

215

Ātmārthaśivapūjāvidhi

RE 11.003. PL.; 9 fols.; 440 × 30 mms.; 5-6 lines; good condition; grantha; old; origin: Vedāraṇyam.

Blank fol. 9b.

One fly-leaf at the beginning and three at the end. It is written "Śivapūjāvidhi" on fol. 1a. Fol. 1b contains a Tamil verse in praise of Goddess. Fol. 2 contains lists of Śaiva principles, adhvan-s and their numbers. Fols. 3-4 contain some astrological matters like tārābala, candrabala & the suitable days & zodiacal signs for installations in temple. In fol. 5 there are some verses concerning the characteristics of a real guru, etc.

ĀTMĀRTHAŚIVAPŪJĀVIDHI
(Sūkṣmāgama)

This text contains the procedure for the worship of Śiva for one's own sake in the house. Since the work breaks off in the middle, there is no colophon. IFI. T. 97 (ch. 40) contains the same text and the colophon states that it belongs to 40th paṭala of Sūkṣmāgama. In the margin of fol. 6a it is written as "mūlāgamaśivapūjāvidhi".

Beginning

Fol. 6a, l.1. ātmārthayajanaṃ vakṣye śṛṇudhvaitat prabhañjana / ārogyamāyuḥ kīrtiñ ca vijayañ ca phalapradam / brahmahattivināśārthaṃ vīrahattivināśanam / gohattivināśārthaṃ prajāvṛddhikaraṃ param / sarvakāmaprasiddhyarthaṃ sarvayajñaphalapradam / ātmārthayajanāt samyaṅ na bhūto na bhaviṣyati / śuddhakevalasaṃmiśram ātmārthaṃ trividhaṃ smṛtam / śuddhaṃ vā śaktirahitaṃ kevalaṃ śaktisaṃyutam / saurādicaṇḍaparyantaṃ miśrañ caiva prakīrtitam / prātar utthāya manasā lalāṭe bhasma lepayet /

End

Fol. 9a, l.1. bindunādasamāyuktam anantaṃ rudrasaṃyutam / ādityasvarasaṃyuktaṃ nādādyaṃ śivam eva ca / namo'antaṃ sūryam uccārya saurasaṃprajanaṃ kuru / sūryaṃ kuṅkumasaṅkāśaṃ sarvābharaṇabhū . . . . .

216

Ṣaḍadhvanyāsaprayoga

RE 11.004. PL.; 8 fols.; 323 × 30 mms.; 6-7 lines; good condition; Grantha; not old; origin: Vedāraṇyam.

Adhvan is way or course. It is of six kinds: Tattvādhvan, Padādhvan, Mantrādhvan, Varṇādhvan, Bhuvanādhvan and Kalādhvan. Their nyāsa is necessary in installation, prokṣaṇa, initiation, maṇḍala and renovation. For details, See Sūkṣmāgama T. 97 pp. 354-355. The present text is based on Aghoraśivācārya's Śivaliṅgapratiṣṭhāvidhi, pp. 276-301.

Beginning

Fol. 1 (a), l.1. liṅgarudrabhāge oṃ sauṃ śāntyā(a)tītakalāyai namaḥ / kalāmekam / oṃ hāṃ śivatattvāya namaḥ / oṃ śivatattvādhipataye śivāya namaḥ / oṃ hāṃ śaktitattvāya namaḥ / oṃ hāṃ śaktitattvādhipataye śaktimataye namaḥ / tattvadvayam / nādatattve om anāśritāya namaḥ / oṃ anāthāya namaḥ / oṃ anantāya namaḥ / oṃ vyomāya namaḥ / oṃ vyomarūpāya namaḥ /

End

Fol. 7b, l.6. oṃ sadyojātamūrtaye namaḥ / oṃ hṛdayāya namaḥ / oṃ hrīṃ śirase namaḥ /

oṃ hṛdayāya namaḥ / iti mantraṣaṭkam / iti brahmabhāgaṃ sampūrṇata evaṃ trikhaṇḍaṃ ṣaḍadhvanyāsaṃ vinyasya pūrvavat tattvatattveśvaramūrtimūrtīśvaranyāsaṃ vinyaset / subhamastu / paṅkuṉi vuttirarr(il) m.ā, 23 teti rāmacuvāmiyyaṟ costalikhitam /

217

Rituals

RE 11.009. PL.; 16 fols.; 412 × 22 mms.; 3-5 lines; good condition; Grantha; not old; origin: Vedāraṇyam.
Blank fols.: 14b, 15b & 16b.

Fols. 15a & 16a contain some observations on the positions of planets and constellations.

General contents

1. Fol. 1-10: Āśīrvādamantra-s; 2. 11-14a: Navagrahārcanā.

217.1 ĀŚĪRVĀDAMANTRA-S

This text contains benedictions which are uttered in Śiva temples during festivals for the well-being of the temple and people living around it.

Beginning

Fol. 1a, l.1. śivaśāstroktavidhinānuṣṭhite'smin sāyantanapūjākhyakarmaṇi tithivāranakṣatrayogakaraṇāni muhūrtalagnāddvādaśāṣṭamādidusthānāvasthitasūryādinavagrahāś śubhā ekādaśasthānaphaladā bhūyāsur iti asya adyānuṣṭhite'smin karmaṇi vāṅmanaḥkāyamantratantradravyajanitaviparyāsavinyāsāhutimudrāhīnādayo ye doṣās sarve yathāśāstrānuṣṭhitā bhūyāsuriti

End

Fol. 10a, l.2. asya yajamānasya janmanakṣatre janmarāśau vaśāt janmānujanmatrijanmagocāravedhakrūragrahalagnagṛhavedhāsu janmakarmasākhyāyikasamudāyikavaśāt ye ye grahāḥ śubhetarasthāneṣu sthitāḥ kriyamāṇakariṣyamāṇavartamānasūcita āgāmibhirjanitādimahotpātadussvapnāpaśakunādibhir diṣṭaiḥ parihāradvārāyurabhivṛddhir bhūyād iti /

217.2 NAVAGRAHĀRCANĀ

This contains 116 names of the planet Sūrya written in four columns, though the title indicates worship of all the nine planets. This seems to be a rare text.

Beginning

Fol. 11 (a), (col. 1), l.1. oṃ oṃkārarūpāya namaḥ / arkāya namaḥ / aryamṇe namaḥ /

aṣṭamūrtyaikyarūpiṇe namaḥ / abhragāya namaḥ / ādityāya namaḥ / āyuḥpradāya namaḥ /

End

Fol. 14a, (col. 2), l.1. vikartanāya namaḥ / vṛṣṭikarāya namaḥ / vṛṣākarāya namaḥ / varadāya namaḥ / śanaiścarajanakāya namaḥ / chāyādevīsuvarcalāmbāsametasūryamūrtaye namaḥ //

218

Jyotiṣa and Stotra

RE 11.013. PL.; 47 fols.; 351 × 25 mms.; 4-5 lines; slighlty damaged, ends are lost in some fols; Grantha; old; origin: Vedāraṇyam.
Blank folio: 43b.

General contents

1. Fol. 1-43a: Jyotiṣaviṣaya; 2. 44a-45a: Śivastotra.

Fol. 45b contains a single line with the refrain sadā bhāvaye as in 45a. Fol. 46 contains the names of certain sūkta-s. Fol. 47 contains the fragment of a Aṣṭottaraśatanāma of Guhyagaurī. The letters after the guhya are lost.

218.1 JYOTIṢAVIṢAYA

This contains an account of the constellations, their mutual influence, significance on the performance of certain rites under these, the signs of zodiac and the powers of the planets presiding over them, influence upon people by the planetary motions, lunar phases and their relation to the days of the week and constellations and death.

Beginning

Fol. 1a, (col. 1), l.1. viśākham, anuṣam, keṭṭai, mūlam, pūrāṭam, uttirāṭam, abhijittu, tiruvoṇam

End

Fol. 43a, l.2. uttare putrasampannā paśuvṛddhiśubhānvitā / pañcāśat varṣajīvantu śvetavastradharī bhavet / īśānye tu sukhaṃ kiñcit duḥkhaṃ kiñcit sutonvitā / alpavarṣantu jīvanyāṃ jīrṇavastraṃ samanvitā / dūtilakṣaṇaṃ samāptam //

218.2 ŚIVASTOTRA

This contains seven śloka-s in praise of Śiva. There are plenty of scribal errors. Neither the source nor the author is known.

Beginning

Fol. 44a, l.1. kailāsanilayavijaibhava kalyāṇaṃ kuru me sadāśivāya hariharavandya . . pūjā hariṇatriśūlakarāmbujāla vārijabhavadivyasārathe kāruṇyarasapūrṇavāridhe svabhaktārādhitapuraharanābhavahara paśupatiketanāvanutasitatripuṇḍravilepana paśupatināmasu sthāpayanācaṭamanapuramānasalālane ghanatare ghanataratāṇḍakhelana // 5 // ravicandra pāvakalocana

End

Fol. 45a, l.2. rudraṃ kāruṇyasamudraṃ kalyāṇavīrajadrābhaye / sāṅgaṃ sakāravirahatāṃ sthairyaṃ parākramadhuryaṃ sarvajñacāturyaṃ sadā bhāvaye // 7 //

219

Mahotsavapaddhati

RE 11.014. PL.; 41 fols.; 377 × 28 mms.; 6-7 lines; damaged with broken edges, Grantha; old; origin: Vedāraṇyam.
Missing fols.: 20-23. Blank fols.: 31A(b), 30a.

General contents

1. Fol. 1a-31b: Rāmanātheśvaracūrṇikā; 2. 35a-41a: Sandhyāvāhana

There are two fly-leaves at the beginning. The first leaf contains the enumeration of the Nṛtta-s and Tāla-s. The second contains few lines mentioning the items treated here. Fol. 31A contains a few lines which are the same as in fol. 32a. Some lines on fol. 32a contain Āśīrvāda. Fol. 32b & 33b contain writing in Telugu script glorifying Saraboji, mahārāja of Tanjore. Fol. 34 contains an enumeration of the musical instruments used in temples.

219.1 RĀMANĀTHEŚVARACŪRṆIKĀ

This text contains 65 cūrṇikā-s recited in the Rameswaram temple during Mahotsava.

Beginning

Fol. 1a, l.1. . . . surāsuramunīśvarasiddhavidyādharayakṣarākṣasapiśācakūśmāṇḍavetālayoginīḍākiṇīśākinībrahmarākṣasagītarāgaviṣamalocananaramṛgapaśupakṣisthāvarajaṅgamabhūlokabhuvarlokamaharlokajanalokatapolokasatyalokākhyābhidhānasaptalokabrahmāṇḍagāruḍāṇḍavaiṣṇavāṇḍarudrāṇḍa antaraṇḍabahiraṇḍākhyābhidhānasaptāṇḍatalavitalanitalasutalamahātalarasātalatalātalākhyābhidhānasaptapātāla aṣṭaparvata

End

Fol. 31b, l.5. asmin sthale śivamahotsave kṛtaśivadarśanannāma sarveṣāṃ janānāṃ sālokyasāmīpyasārūpyasāyujyapadaprāptirastviti bhavanto' nugṛhṇantu // 64 // sarvatra-jaga . . hitaniratāḥ bhūtagaṇāḥ lokapraśāntaśāntirastu / atra janaḥ sukhī bhavatu sāmbaśivo rakṣatu // 65 // hariḥ om / śubhamastu / gurubhyo namaḥ / mahāgaṇapatisubrahmaṇyatripurāmbāsametaśrīrāmanātheśvarāya namaḥ /

219.2

SANDHYĀVĀHANA

Similar to n° **19.4**

Beginning

Fol. 35a, l.1. madhyamāśādhipatiḥ / brahmā praṇavamukhamānaṛgvedayajurvedasāmavedātharvaveda itihāsāṣṭādaśapurāṇāṣṭādaśasmṛtiprabhṛtayaśca catuṣṣaṣṭikalādhidevatāśca saptakoṭimahāmantrapramukhamānasamaṣṭamantramūrtayaśca kauśikakāśyapabhāradvājagautamāgastyanāmābhidhāna ācāryarṣigaṇāśca

End

Fol. 40b, l.5. kapālīśaśca jñeyaśca ekādaśa(s)tathā samasta ekādaśa rudrāśca kapāli . . cṛnantamāna caturdaśabhuvanāśca darpaṇaḥ pūrṇakumbhañca ṛṣabhaṃ yugmacāmaraṃ śrīvatsam(svastikam)śaṅkhaṃ dīpāṣṭama(ṅgalam) vajraṃ śaktiñca daṇḍañca khaḍgaṃ pāśastathāṅkuśaṃ gadātriśūlaṃ cakraṃ ceti daśāyudhaṃ / aṣṭasamasta-aṣṭamaṅgala-daśāyudhāśca divyāntarikṣabhūmipātālasthalavāsi-īśānagaṇais saha / 9 //

220

VINĀYAKATANTRA

Vighneśvaramaṇṭapapūjāvidhi

RE 11.015. PL.; 17 fols.; 322 × 30 mms.; 6-7 lines; good condition; Grantha, not old. The folios are numbered from 70; origin: Vedāraṇyam.

This Ms. lays down the procedure for worshipping the pavilion where Vighneśvara is to be worshipped. From the colophon, this Ms. is known to form part of the Vināyakatantra.

Beginning

Fol. 70a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // suprabhātaśca śāntiśca suvaktraṃ indram eva ca / mārtaṇḍo pāvakaścaiva vāmakaṃ vidyakā tathā / śaṅkhapālayamaṃ vāsakarair jitaṃ viṣṇumeva ca / mūṣakaśca nivṛttiśca giridaṇḍañca vāruṇam / kṣetranairṛtiṃ viṣṇuṃ vāyuñca vīreśam ugro pratiṣṭhakāntathā / kumbhodaraṃ kuberākhyā astramastreśvarīṃ tathā / gurumīśānakañ caiva vidh(d)itā saptaviṃśatiḥ /

End

Fol. 86b, l.2. lamboṣṭhaṃ sphaṭikābhāsaṃ dvinetrañca caturbhujam / sarvābharaṇasaṃyuktaṃ pāśāṅkuśavarābhayam // oṃ lamboṣṭhāya namaḥ / iti sampūjya sarve gandhākṣatapuṣpanaivedyadhūpadīpādibhiḥ sampūjya paścāt pradhānakumbhe aṣṭapuṣpair abhyarcya svāmin agnikāryaṃ karomīti vijñāpyānujñayā rajjubhissandhāyāgnikuṇḍāni homakarmāṇi kārayet / iti vināyakatantre vighneśvaramaṇṭapapūjāvidhis samāptaḥ / hariḥ oṃ /

221

Pratiṣṭhāvidhi

RE 11.016. PL.; 10 fols.; 382 × 31 mms.; 6-7 lines; fairly good condition; Grantha; not very old; origin: Vedāraṇyam.

Blank folios: 7b, 10b.

General contents

1. Fol. 1a-4b: Uttara Svāyambhuva – Praveśabali; 2. 5a-7a: Bālasthāpanavidhi (Kāraṇa); 3. 8a-10a: Śilāparigrahaṇavidhi

221.1 UTTARA SVĀYAMBHUVA

Praveśabali

Same as n° 92.38

Beginning

Fol. 1a, l.1. atha vakṣye viśeṣeṇa praveśabalipaddhatim / yakṣarākṣasabhūtāśca piśācabrahmarākṣasāḥ / kāḷikāśca śaralyaśca sasaṅghā bhairavādayaḥ / grāmādijīrṇavāstūnāṃ śūnyasthānagṛhasthinām / tatsthāne prāpya sarvāśca tṛptinā mucyate guruḥ / grāmavṛddhikaraṃ śāntaṃ nṛparāṣṭrasamṛddhidam // tattatsthānasamṛddhiñca putradārasukhapradam //

End

Fol. 4b, l.1. aiśānyasthalāt bhairavādisaṅghān samudramadhye udvāsayet / iti praveśabalyām aiśānyādvikoṇabhairavādibalividhiḥ / athānyaprakāreṇa kiñcid bhedo vidhīyate / apūpaṃ kūśmāṇḍakhaṇḍañca rajanīmiśra(ṃ ca) buddhimān / kūśmāṇḍañcaiva kartavyaṃ sthānamiti viśeṣataḥ / praveśabalir ityuktam ācāryaśśiṣya eva ca / rākṣoghnahomaṃ tatpaścāt diśāhomam ataḥ param / bhūsurān bhojayet paścāt sarvakarma samācaret / ityuttare svāyambhuve praveśavidhipaṭalaḥ / praveśabalimuṟṟu muṟṟiṟṟu / ve. raṅgācāriyar cuvakastalikitam //

221.2 KĀRAṆA

Bālasthāpanavidhi

This text forms part, according to the colophon, of the Kāraṇāgama but there is no agreement between the two. Perhaps, this is an abridged version of the consecration and installation of the Bālālaya, based upon the contents of ch. 135 of the Kāraṇāgama (Pūrva) (CP).

Beginning

Fol. 5 (1)a, l.1. atha vakṣye viśeṣeṇa bālasthāpanam uttamam / pūrvavat / adhivāsanañca kartavyaṃ sāṅgantu samprapūjayet / śubhagṛhaṃ praviśyātha prāṇāyāmapurassaram // saṅkalpapūrvaṃ puṇyāhaṃ sāmānyārghyañca kalpayet / pañcagavyañca samsthāpya prokṣayet hṛdayena tu // aṅganyāsaṃ karanyāsam antaryāgaṃ tathaiva ca / sthānadravye ca mantrañca śodhayet pūrvamārgataḥ // viśeṣeṇātha sampūjya mahāhavir nivedayet / candanāgarukarpūraiḥ kāṣṭhair lavaṅgakesaraiḥ // liṅgamālipya sarvatra vastreṇaiva tu veṣṭayet / liṅgaṃ darbhaistu saṃveṣṭya hṛdayena vicakṣaṇaḥ // śaktyādiśaktiparyantaṃ pūjayitvā svanāmataḥ / yātrāhomaṃ śivāstrantu sahasrañcāhutiṃ kramāt //

End

Fol. 7 (3)a, l.1. hemayajñopavītakuṇḍalābharaṇāni vicitravastrāṇi sugandhapuṣpāṇi alaṃkṛtya dhūpadīpanānāvidhabhakṣyabhojyanaivedyatāmbūlādinīrājanaṃ krameṇa japāntaṃ sampūjya āśīrvādaṃ kārayitvā tadanantaraṃ caṇḍayāgaṃ sampūjya visṛjya brāhmaṇebhyaḥ dakṣiṇatāmbūlādi dāpayet / putrāṃśca labhate putrān dhanārthī dhanamāpnuyāt / jayārthī jayamāpnoti mokṣārthī mokṣamāpnuyāt / iti kāraṇe pratiṣṭhātantre kriyāpāde bālasthāpanavidhipaṭalaḥ / ve raṅgācāriyar svahastalikhitam /

221.3 ŚILĀPARIGRAHAṆAVIDHI

This is a manual dealing with the procedure for the selection of stones to build temples and to make idols. This contains the treatment of (1) Śilāparigrahaṇavidhi, (2) Praveśabalividhi, (3) Śaṅkusthāpanavidhi and (4) Bhūparigrahaṇavidhi.

Beginning

Fol. 8 (4)a, l.1. atha pratiṣṭhāyai silāparigrahaṇārthaṃ śubhe dine śivamabhyarcya prārthya labdhānujñaḥ śilpibhissahāyaiścopetaḥ prāṇān āyamya hṛdyastramantram anusmaran abhimataṃ śilāsthānaṃ gatvā uktalakṣaṇāṃ śilāṃ prāpya uraḥpṛṣṭhaśiraḥpādādi niścitya tadūrdhvabhāge sthaṇḍile śivam abhyarcya śilpinassahāyān ṭaṅkamudgarādikañca astreṇa samprokṣya praṇavena sampūjya vahnāvapy astreṇa sampūjya śataṃ hutvā nirodhya carubhuk mantrakāyaḥ svapnamāṇavakaṃ japaṃ supyāt khaṭvāṅgaṃ varamudrāñca triśūlamabhayaṃ dadhat svapnamāṇavakaḥ piṅgajaṭācandrārdhaśekharaḥ / oṃ hi li hi li śūlapāṇaye svāhā /

End

Fol. 10 (6)a, l.3. tataḥ paraṃ pūrṇakumbhaṃ vastrayugacchannaṃ brāhmaṇasya dakṣiṇaskandhe nidhāya gītavadyādibrahmaghoṣeṇa bandhujanasākṣikaṃ yāvadabhīpsitaṃ purasya pūrvasīmāntaṃ nayet / tatra muhūrtamātraṃ sthitvā pradakṣiṇaṃ paritas sīmācihnāni siñcan yāvadīśānagocaraṃ bhrāmayet / itthaṃ bhadrakumbhaparibhramaṇena bhūparigrahaṇaṃ vidhāya yāgaṃ visṛjet / iti bhūparigrahaṇavidhis samāptaḥ /

222

Pratiṣṭhā & Stotra

RE 11.018. PL.; 13 fols.; 440 × 30 mms.; 5 lines; old & good condition; Grantha & Tamil; origin: Vedāraṇyam.
Blank fols.: 3b, 10b, 13b.

General contents

1. Fols. 1a-3a: Bālasthāpanavidhi; 2. 4: Śilāparigrahaṇavidhi; 3. 6a-7b: Kīrtana-s; 4. 8: Tyāgarājāṣṭaka; 5. 11a-13a: Muttukkumāracuvami tūtu.

Fol. 5 contains Praveśabali & Śaṅkusthāpana in a very brief manner. Fol. 9a has two lines from a Telugu Kīrtana in the rāga Kalyāṇi and set to Āditāla. Fol. 9b contains the prayer "śuklāmbaradharam . . ." In fol. 10a is written a line from a Telugu song. There is an unnumbered and damaged leaf between fol. 10 & 11. Fol. 11 contains a folk-song in Tamil mentioning some important holy places like Madurai, Srīraṅgam, etc. In fol. 12a-13a there are two Tamil kīrtana-s on Marutīca (presiding deity at Tiruviṭaimarutūr in Tamilnadu) of which the first one is in the rāga Aṭāṇā and set to Tripuṭatāla.

222.1 BĀLASTHĀPANAVIDHI

Same as n° 221.2

Beginning

Fol. 1a, l.1. atha vakṣye viśeṣeṇa bālasthāpanam uttamam / pūrvavat adhivāsanañca kartavyaṃ sāmbantu saṃprapūjayet / garbhagṛhaṃ praviśyātha prāṇāyāmapurassaram / saṅkalpya pūrvaṃ puṇyāhaṃ sāmānyārghyañca kalpayet /

End

Fol. 3a, l.3. putrārthī labhate putrān dhanārthī dhanamāpnuyāt / jayārthī jayamāpnoti mokṣārthī mokṣamāpnuyāt / iti kāraṇe pratiṣṭhātantre kriyāpāde bālasthāpanavidhipaṭalaḥ / hariḥ om / śubhamastu / śrīgurubhyo namaḥ //

222.2 ŚILĀPARIGRAHAṆAVIDHI

Same as n° 221.3

Beginning

Fol. 4a, l.1. atha pratiṣṭhāyai śilāparigrahaṇārthaṃ śubhe dine śivam abhyarcya prārthya labdhānujñaḥ śilpibhissahāyaiścopetaḥ prāṇān āyamya hṛdyastramantram anusmaran abhimataṃ śilāsthānaṃ gatvā uktalakṣaṇāṃ śilāṃ prāpya uraḥpṛṣṭhaśiraḥpādādi niścitya tadūrdhvabhāge sthaṇḍile śivam abhyarcya

End

Fol. 4b, l.4. yāne samāropya ānīya prāsādottaradigbhāge karmaśālāṃ prāpayet / abhāve śilām ānīya vā grahaṇaṃ vidadhyāt / paścāt liṅgaṃ piṇḍiṃ brahmaśilāṃ vṛṣaṃ caṇḍeśañca śāstroktavat salakṣaṇaṃ kārayet / iti śilāparigrahaṇavidhis samāptaḥ //

222.3 KĪRTANA-S

This contains three songs in Telugu of which two are on Devī in the rāga-s Kalyāṇī & Ānandabhairavī and another a composition of Saint Tyāgarāja in the rāga Kedāra.

Beginning

Fol. 6a, l.1. rāgam – kalyāṇī, rūpakam: mahiṣāsuramardini bhavāni paramapāvani mātaṅgi tripurasundari nanu brōvavē /

End

Fol. 7b, l.2. mugavārulanujūci maguvalai valacināvaladaninā pūruṣunitu vatsuna kukhamuparasatini gūḍi nāpuruṣumigulamgā pāpambu bondune paṅkajākṣi

222.4 TYĀGARĀJĀṢṬAKAM

This stotra, in praise of Tyāgarāja as the presiding deity in the temple of Tiruvarur consists of eight verses. This has been published in Stotrārṇava GOMS. 70, p. 104. The last verse in the printed edition which is like a phalaśruti is not found in this text.

Beginning

Fol. 8a, l.1. candrārdhacūḍāya sadāśivāya sāmbāya lakṣmīpatisevitāya / bhaktānurakṣāya maheśvarāya tyāgādhirājāya namaśśivāya //

End

Fol. 8b, l.3. siṃhāsanasthāya digambarāya śītāṃśuvarṇāya jaṭādharāya / śrīpārvatīśāya sadāśivāya tyāgādhirājāya namaś śivāya //

222.5 MUTTUKKUMĀRACUVĀMI TŪTU

This text, which is in Tamil, is of a tūtu kind, in which a message is sent by a devotee to god, mentioning the places through which the messenger will have to pass.

Beginning

Fol. 11a, l.1. maṇṭalamellām pukaḻum vaikaimaṅkalanāyaki umaiyāḷ teṉṟiṟaiyuyeṉṟicaiyu yeṅkeṅkuṃ ceḻikkavaṟuṃ – kāveri viṉṟaḻavaḻaṟantacakiyapaṟvataṃ tannil

End

Fol. 13a, l.3. cittaṃ ottu oṟumaiyāy nittiyuyeṉṉa cukiṟatu nittiraiyilakkaṇṭacoṟpaṉatte pōlē āccu tentaṉaputtikki mōcam vantatu kottane nontāvateṉṉapaktacuppuṟaṉpottuṃ muttukumāṟacāmikki teṇtaṉittēṉu collaṭiye tanacuvāmiye kaṇṭu unnai aṇṭina

223

MAHOTSAVAPADDHATI

RE 11.020. PL.; 21 fols.; 372 × 30 mms.; 5 lines; slightly damaged; Grantha, old; origin: Vedāraṇyam.

This Ms. contains 1. Bherītāḍana and 2. Devatāvāhana, which form part of the commencement of the Mahotsava.

Beginning

Fol. 1a, l.1. bherīmadhye dakṣiṇe vāmabhāge śambhuviṣṇupadma . . . devāḥ kīlāḥ sarve mātaraḥ . . nāgāḥ vṛtte yugme ca candrasūryau (/) devau vyomasthitisvargatalasthitānāṃ hitā . . pātālanivāsināñca / praśāntahetos suravidviṣāñca bherīmahaṃ samprati tāḍayāmi / (2) sakalabhuvanabhūtivyāpanārthaṃ purastāt tadanu mṛgavihaṅgaprāṇināṃ rakṣaṇāya / anudinamanudhīra utsavārambhabherīṃ himagirivarakanyāśāsanārthaṃ tāḍayāmi // 3 //

End

Fol. 21b, l.3. divyamūlakṣetrapālāḥ śūlamūlāgrapradeśasthāḥ ekādaśarudrāḥ tattvaparito dvādaśādityāḥ aṣṭādaśagaṇadevatāḥ svasvavāhanāyudhaparivārasahitāḥ sānnidhyaṃ kṛtvā prasādaṃ karotu // 32 // saurādicaṇḍaparyantaṃ samastadevatān( )āvāhanaṃ karomi / śubhamastu / gurubhyo namaḥ /

224

Stotra-s

RE 11.026. PL.; 8 fols.; 377 × 29 mms.; 3-4 lines; good condition; Grantha; origin: Vedāraṇyam.

Blank fols.: 5b & 8b.

General contents

1. Fol. 1a-5a: Śāradāṣṭottaraśatanāmāvali; 2. 6a-8a: Mārgabandhustotra by Appayadīkṣita.

224.1 ŚĀRADĀṢṬOTTARAŚATANĀMĀVALI

This contains the 108 names of Śāradā, another name for Sarasvatī. This is not available elsewhere, in other catalogues of Mss.

Beginning

Fol. 1a, (col. 1), l.1. śāradāmbāyai namaḥ / kalyāṇyai namaḥ / tripurāyai namaḥ / bālāyai namaḥ / māyāyai namaḥ / tripurasundaryai namaḥ / saubhāgyavatyai namaḥ / klīṃkāryai namaḥ / sundaryai namaḥ / sarvamaṅgaḷāyai namaḥ / ayiṅkāryai namaḥ / skandajananyai namaḥ / parāyai namaḥ / pañcadaśākṣaryai namaḥ /

End

Fol. 5a (col. 1), l.1. ṣaṭkoṇapuravāsāyai namaḥ / vasukoṇapuravāsinyai namaḥ / daśāradvayavāsinyai namaḥ / caturdaśārakoṇasthāyai namaḥ / vasupadmanivāsinyai namaḥ / svārāmāyai namaḥ / padmanilayāyai namaḥ / puratrayavilāsinyai namaḥ / caturaśrasvarūpāyai namaḥ / bindusamanvitāyai namaḥ /

224.2 MĀRGABANDHUSTOTRA

This is a stotra in praise of Śiva, who is considered as a relative on the way for those who undertake a journey. This is the work of Appayadīkṣita in five śloka-s. The printed edn. (Jayamaṅgala Stotra, Part I, pp. 35-38) has all these śloka-s and some more śloka-s which are not found in this text.

Beginning

Fol. 6a, l.1. b(ph)ālāvanamratkirīṭaṃ phālanetrārciṣā dagdhapañceṣukīṭam / śūlāhatārātikūṭaṃ śuddhamardhenducūḍaṃ bhaje mārgabandhum / śambho mahādeva deva śiva śambho mahādeva deveśa śambho śambho mahādeva deva / 1 /

End

Fol. 8a, l.1. śiva śambho mahādeva deveśa śambho śambho mahādeva deva / 5 // iti appayadīkṣitakṛtau mārgabandhustotraṃ sampūrṇam / hariḥ oṃ /

225

Mantra, Stotra & Pūjā

RE 11.027. PL.; 68 fols.; 214 × 26 mms.; 4-7 lines; bad condition; fols. 60-86 have lost the right edges resulting in the loss of passages; Grantha; old; origin: Vedāraṇyam.

Missing fols.: 46-49 (marginal); 62-65 (marginal).
Blank fols.: 1b, 4b, 10b.
Fols. 33-43 are having numbers (in the margin) from dha to la; 47-49 marked ka to ga.

General contents

1. Fol. 3a-4a: Śrīvidyāvarṇa-s; 2. 5a-6b: Śrīcakranyāsa; 3. 6b-7b: Gaṇeśāṣṭaka; 4. 8a-9a: Śrīvidyāpañcadaśākṣarīnyāsa; 5. 11a-13a: Indrākṣīstotra; 6. 14a-17a: Gaṇapatipūjā; 7. 18a-24a: Skandasvāmipūjāvidhi; 8. 24b-27a: Kumāratantra – Subrahmaṇyaikatriṃśatkalānyāsa; 9. 26a-27a: Skandāṣṭottaraśatanāmastotra; 10. 30a-32a: Skandakavaca; 11. 32b: Vīrabhadrahṛdayamahāmantra; 12. 33a-36a: Āgamastotra; 13. 37a-40a: Āvaraṇapūjā; 14. 41a-42b: Ardhayāmapūjā; 15. 44a-45b: Aṣṭāṣṭavigrahadhyāna; 16. 46a-47a: Aṭṭālasundarāṣṭaka; 17. 47b-49a: Taṭātakāstotra; 18. 49a: Śaktipañcākṣaramahāmantra; 19. 50a-68b: Sundareśastotra; 20. 70a-80b: Śivapūjāstava by Jñānaśambhu.

Fol. 1a: brief account describing how to attain Śiva; 2a: Śloka 1. of the Raghuvaṃśa; 2b: source and nature of the world; 10a: Śrīcakra; 43b: minor temple affair; 81-86 contain Śivapūjāvidhi – much broken.

225.1 ŚRĪVIDYĀVARṆA-S

This contains the syllables to be inscribed in the cakra.

Beginning

Fol. 3 (2)a, l.1. agastyaḥ / aśvānana mahābhāga rahasyam api me vada / śivavarṇādikāny atra saktivarṇādikāni vā / ubhayorapi varṇāni kāni vā vada deśika / iti pṛṣṭaḥ kumbhajena hayagrīvo'vadat punaḥ / tava gopyaṃ kim astīha sākṣād ambānvaśād yataḥ / idan tvatirahasyan te vakṣyāmi śṛṇu kumbhaja / etadvijñānamātreṇa śrīvidyā siddhidā bhavet /

End

Fol. 4 (3)a, l.2. binduścāṣṭadalaṃ padmaṃ ṣoḍaśapatrakam / caturaśrañca catvāri śivacakrāṇy anukramāt / anādyāyākhilādyāya māyine gatamāyine / arūpāya surūpāya śivāya gurave namaḥ / adhastān mānuṣākāraṃ parastāt kuñjarānanam / nirastāśeṣaduritaṃ purastād astu vastu naḥ /

225.2 ŚRĪCAKRANYĀSA

This deals with the nyāsa to be done in the Śrīcakra.

Beginning

Fol. 5 (2)a, l.1. ādyaśrīrudraghanetravedāravirdaśāṣaṭvasuṣoḍaśeṣu / manvantare bāṇaturaṅgavāsarāḥ trayodaśāssupadam vinyaset kramāt / oṃ haṃ aṃ vaṃ raṃ aṃ saṃ pañcapūjai / śrīlokeśvari namaḥ / śrīcakre pūrṇakalaśe śivaliṅge sālagrāmacakrake / kanyā ca darpaṇe vāpi trikoṇākṛtidīpake / pūrvādicaturdīpan tu madhyadīpan tu pūjayet /

End

Fol. 6 (3)b, l.1. ikṣukodaṇḍapuṣpeṣupāśāṅkuśakarojjvalām / udyatsūryanibhāṃ vande śrīmattripurasundarīm // oṃ hāṃ hauṃ aiṃ hrīṃ śrīm klīṃ sauḥ śaṃ śaravaṇabhavaṣaṇmukhāya namaḥ /

225.3 GAṆEŚĀṢṬAKA

This contains 8 śloka-s in praise of Gaṇeśa. Printed in GOMS. 70 n° 3, from which this text differs in readings.

Beginning

Fol. 6 (3)b, l.3. girisvāmikanyāvarāṅge vasantaṃ surasvāminaṃ keḷirūpaṃ vas(h)antam / laghusvojjvalaṃ vighnavighnaṃ vināśaṃ sadānandarūpaṃ gaṇeśaṃ bhaje'ham //

End

Fol. 7 (4)b, l.4. priyāsiddhibhāge dhiyā vāmabhāge lasanmātṛkavāsudevaṃ triṇetram / amoghaṃ sureśam ahīśānam īśaṃ sadānandam īśaṃ gaṇeśaṃ bhaje'ham // 7 // iti śaṃkarācāryaviracite gaṇeśāṣṭakaṃ sampūrṇam // śubhamastu // hariḥ oṃ //

225.4 ŚRĪVIDYĀPAÑCADAŚĀKṢARĪNYĀSA

Similar to n° **69.14**

Beginning

Fol. 8 (5)a, l.1. asya śrī ānandabhairava ṛṣiḥ / paṅktiś chandaḥ / śrīvidyāpañcadaśākṣarī mahātripurasundarī devatā / ka e ī ḷa hrīṃ bījam / ha sa ka ḷa hrīṃ śaktiḥ / sa ka la hrīṃ kīlakam / mama iṣṭakāmyārthasiddhyarthe śrīmanmahātripurasundarīprītyarthe jape viniyogaḥ / ānandabhairavarṣaye namaḥ / hṛdaye / ka e ī la hrīṃ bījam . . . . . ha sa ka ḷa hrīṃ śaktaye namaḥ / pādayoḥ / sa ka ḷa hrīṃ . . . guṣṭhābhyāṃ namaḥ / hrīṃ hrīṃ ha sa ka ḷa hrīṃ nitya tarjanībhyāṃ namaḥ /

End

Fol. 9a, l.4. aśeṣajanamohinīmaruṇamālyabhūṣāmbarāṃ japākusumapāṭalāṃ japavidhau smared ambikām / triyambakakuṭumbinīṃ tripurasundarīm āśraye / devisahāyam / gurubhyo namaḥ /

225.5 INDRĀKṢĪSTOTRA

Same as n° **37.3**

This text contains some more śloka-s at the end which are not found in other texts (Mss. or printed).

Beginning

Fol. 11a, l.1. asya śrī indrākṣīstotramahāmantrasya purandara ṛṣiḥ / anuṣṭup chandaḥ / indrākṣī devatā / lakṣmī bījam / māheśvarī śaktiḥ / bhuvaneśvarī kīlakam / indrākṣīprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 13a, l.4. āvartaye sahasran tu labhate vā hitaṃ phalam / sarvamaṅgalamāṅgalye śive sarvārthasādhake / śaraṇye tryambike devi nārāyaṇi namo'stu te / śrī lokanāyakīsametamāheśvarāya namaḥ / gurubrahmā gurur viṣṇuḥ gururdevo maheśvaraḥ / gurureva parabrahma tasmai śrīgurave namaḥ /

225.6 GAṆAPATIPŪJĀ

This treats the way of worshipping Gaṇapati. This is different from **94.13** and **98.1**

Beginning

Fol. 14 (42)a, l.1. asya śrī mahāgaṇapatimahāmantrasya śrī gaṇaka ṛṣiḥ nicṛtgāyatrīchandaḥ / sakalasurāsuravanditacaraṇaśrīmahāgaṇapatir devatā / gaṃ bījam / svāhā śaktiḥ / oṃ kīlakam / maṃ śrīmahāgaṇapatiprasādasiddhyarthe jape viniyogaḥ / oṃ śrīṃ hrīṃ klīṃ glauṃ gaṃ hṛdayāya namaḥ / gīṃ śirase svā / guṃ śikhāyai vaṣaṭ / gaiṃ kavacāya huṃ / gauṃ netratrayāya vauṣaṭ / gaḥ astrāya phaṭ / bhūrbhuvasvarom iti digbandhaḥ / dhyānam / bījapūragajekṣuriti dhyānam / manuḥ oṃ srīṃ klīṃ glauṃ gaṃ gaṇapataye varada sarvajana(ṃ) me vaśam ānaya svāhā / mahāgaṇapatipūjā likhyate / oṃ śrīṃ gaṇeśvarāya namaḥ / oṃ hrīṃ guruparamaguruparameṣṭhiguruparāparagurubhyo namaḥ / oṃ aikṣavāmbhonidhaye namaḥ /

End

Fol. 17 (45)a, l.3. tad bahir vṛtta ca(tu)raśra nyormadhye prāgādikrameṇa indrādīśānaparyantaṃ lokapālān sampūjya īśāne brahmaṇe namaḥ / nirṛtikoṇe viṣṇave namaḥ / iti caturthyāvṛttiḥ / tadbahi(ḥ)prāgādikrameṇa vahnyādīn pūjayet / sarvatra praṇavādinamo'ntāni prayojayet / ityārādhanavidhiḥ samāpta(ḥ) // tataśca varadaṃ vīraṃ vighneśañca gajānanam / tasya priyaṃ gajaṃ karṇaṃ lamboṣṭhaṃ vighnanāśanam / purvādiṣvabhita(s)stheṣu ghaṭeṣvaṣṭasu vinyaset / itthaṃ gopatiṃ śṛṅgīnandivṛṣapativṛṣāṇīśaṅkukarṇamahodarān mūrtipān vinyasya /

225.7 SKANDASVĀMIPŪJĀVIDHI

This contains the procedure for performing the worship to Skanda (Kumāra). The words subrahmaṇyapūjā are found in the margin of fol. 18a. At the beginning, it is said that Subrahmaṇyamantra is given here as part of Sūkṣmatantra, a Śaivāgama. It is not traceable to the IFI. Mss. of this āgama.

Beginning

Fol. 18 (50)a, l.1. iti śivarahasyāgame paramakantukākhye paramarahasye sūkṣmatantre umāṃ prati śivenopadiṣṭasubrahmaṇyamantrādikamatra likhyate / asya śrīsubrahmaṇyamahāmantrasya oṃ hāṃ aśvinidevarṣayaḥ / oṃ hāṃ anuṣṭup chandaḥ / oṃ hāṃ subrahmaṇyo devatā / oṃ hāṃ oṃ bījam / oṃ hāṃ aiṃ śaktiḥ / oṃ hāṃ hraṃ kīlakam / oṃ hyāṃ svāhā devī mama sarvābhīṣṭasiddhyarthe jape viniyogaḥ / oṃ hāṃ śaravaṇabhavaṣaṇmukhāya aṅguṣṭhābhyāṃ namaḥ / oṃ hāṃ raṃ śaktihastāya tarjani + namaḥ / vaṃ mayūravāhanāya / madhya + namaḥ / oṃ naṃ mahādevaputrā anāmi + namaḥ / bhaṃ mahāgurumardanāya / kani + namaḥ / oṃ hāṃ vaṃ mahānandamayāya sarvaśaktikarāya sarvavaśīkarāya sarvavaśaṅkarāya sarvaśatrukṣayāya sarvajanasarvasammohanāya sarvajanaṃ vaśamānaya / karatalakarapṛṣṭhābhyāṃ namaḥ / ityaṅganyāsaḥ /

End

Fol. 24 (56)a, l.5. maheśāya namaḥ / vīramārtāṇḍāya namaḥ / vīrarākṣase namaḥ / vīrāntakāya namaḥ / iti sampūjya, pañcāvaranai(ḥ) indrādidaśalokapālān pūjayet / ṣaṣṭhāvaraṇe vajrādidaśāyudhān pūjayet / atha punardevaṃ sampūjya stotrapradakṣiṇanamaskāraṃ ca kṛtvā mantrajapaṃ yathāśakti japitvā / arghyitivā sampūjya punarudvāsayet / sahṛdayādisthāneṣu / iti skandasvāmipūjāvidhissamāptaḥ /

225.8 KUMĀRATANTRA

Subrahmaṇyaikatriṃśatkalānyāsa

This text contains the enumeration of the 31 kalā-s of Subrahmaṇya and their nyāsa. This is identical, except for the variant readings, with the treatment in ch. 46 of the Kumāratantra (CP. 1916). The colophon states that the Kumāratantra contains the secret doctrines and is the best among all the Āgama-s.

Beginning

Fol. 24 (56)b, l.4. oṃ śrīṃ bhagavān śiva uvāca / tata(s)skandakalāsametatriṃśatkalā nyaset / taṃ skandasūktasya ṣaṇmukhyas sakalābhir nyaset sudhīḥ / ekatriṃśatkalāṃ vakṣye śṛṇu kauśika suvrata / jayābālānnatā vādvā(vāmā)nandinī vighnanāśinī / senāmayā ca śāntiśca satyā sūkṣmā sumatyapi / prajñāmṛtā yaśaścaiva variṣṭhā sampratiṣṭhitā /

End

Fol. 27 (59)a, (col. 1), l.5. havyaṃ yasmāt haraṇyai namaḥ / vāmapāde / ṣaṇmukhaśyāmāyai namaḥ / vyāpakāñjaliṃ nyaset / iti kumāratantre atirahasye sarvāgamottame viśvāmitraśivasaṃvāde skandakalānyāsas samāptaḥ / ekonatriṃśapravarakalābhivyāptivigraham / śi(va)yorekamūrtiṃ taṃ subrahmaṇyam ahaṃ bhaje / oṃ śrīṃ nandikeśvara uvāca /

225.9 SKANDĀṢṬOTTARAŚATANĀMASTOTRA

Same n° as **172.9** which is described under the title: Subrahmaṇyāṣṭottaraśatanāmastotra.

Beginning

Fol.28 (60)a, l.1. skando guhaṣ ṣaṇmukhaś ca phālanetrasutaḥ prabhuḥ / piṅgalaḥ kṛttikāsūnuḥ śikhivāho dviṣaḍbhujaḥ // dviṣaṇṇetraḥ śaktidharaḥ piśitāśaprabhañjanaḥ / tārakāsurasaṃhārī rakṣobalavimardanaḥ //

End

Fol. 29 (61)a, l.6. sarveśvaro lokaguruḥ asurānīkamardanaḥ / evamaṣṭottaraśatair nāmabhiḥ pārvatīsutam // sāyaṃ prātar dinaṃ bhaktyā sraddhayā parayā mudā / sarvābhilaṣitam avāpnoti sadya eva na saṃśayaḥ //

225.10 SKANDAKAVACA

This contains the kavaca of Skanda. This is different from the editions available in print. See Kumāratantra, SIAA and **69.10**.

Beginning

Fol. 30 (66)a, l.1. śaktivajraśaracāpahastakam ekavaktram aravindalocanam / vāmapādakamalāsanasthitaṃ dakṣapādaśikhinassthitaṃ bhaje // astu tubhyaṃ mahāpuṇyaṃ sarvaprāṇipriyaṅkaram / japamātreṇa pāpaghnaṃ sarvakāmaphalapradam //

End

Fol. 32 (68)a, l.1. prāṇādivāyusarvajñaṣaḍvaktraṃstu sadā girā / lakṣmīṃ kīrtiṃ gaṇān gotrān bhāryāṃ putrān vibhustathā // saṃgrāme jayalābhaśca sarveṣāṃ jayakāraṇaṃ // bhūtapretapiśācādi śūnyaduṣkṛtināśanam // pūrvādisarvadiṅmadhye rakṣitāś śaktivallabhaḥ / abhicārāṇi sarvāṇi paṭhanāt śāntimāpnuyāt // skandakavacaṃ saṃpūrṇam //

225.11 VĪRABHADRAHṚDAYAMAHĀMANTRA

This is a rare text.

Fol. 32 (68)b, l.1. oṃ vīrabhadrahṛdayamahāmantrasya vṛṣabhadeva ṛṣiḥ / anuṣṭup chandaḥ / vaṃ bījam / hrīṃ śaktiḥ / vīṃ kīlakam / vīrabhadraprasādasiddhyarthe jape viniyogaḥ / vaṃ aṅguṣṭhābhyāṃ namaḥ / vāṃ tarjanībhyān namaḥ / veṃ madhyamābhyān namaḥ / vaim anāmikābhyān namaḥ / vauṃ kaniṣṭhikābhyān namaḥ / vaḥ karatalakarapṛṣṭhābhyān namaḥ / bhūrbhuvassuvarom iti digbandhaḥ / karāṅganyāsaḥ / dhyānam / marakatamaṇinīlaṃ kiṅkiṇīpādajālaṃ prakaṭitamukhamīśaṃ bhānusomāgninetram / hariharimasi khetaṃ cakramuṇḍāgrahastaṃ vidhudharam ahibhūṣaṃ vīrabhadraṃ namāmi /

225.12 ĀGAMASTOTRA

Same as n° 172.12

Beginning

Fol. 33 (dha)a, l.1. surādhipan namaskṛtya śaśāṅkakṛtaśekharam / kapālamālinaṃ vande praṇato'smi sadāśivam // kāleśvaraṃ mahākālaṃ kālāñjaranivāsinam / kālakṛtkālavettāraṃ praṇato'smi sadāśivam //

End

Fol. 36 (dha)a, l.6. jaya jaya jagadekamātarīśe jaya jaya vinatārtapālaneśe / jaya jaya karuṇāmṛtāmburāśe jaya jaya girije namaḥ prasīda / ityādimativibhavānurūpaṃ smṛtvā //

225.13 ĀVARAṆAPŪJĀ

Similar to n° 164.7

This contains the mantra-s for worshipping Bhairava and his attendant deities in the five circles (āvaraṇa). This is Śākta in kind. Writing is in 2-3 columns.

Beginning

Fol. 37 (pa)a, (col. 1), l.1. oṃ īśānāya vaṭukabhairavāya namaḥ / tatpuruṣavaṭukabhairavāya namaḥ / aghoravaṭukabhairavāya namaḥ / vāmadevavaṭukabhairavāya namaḥ / sadyojātavaṭukabhairavāya namaḥ / vyoṃapadmakarṇikāyāmevaūrdhvapūrvadakṣiṇauttarapaścimeṣu iti prathamāvaraṇam // 1 // oṃ hṛdayāya namaḥ / oṃ śirase namaḥ / oṃ śikhāyai namaḥ / oṃ kavacāya namaḥ / oṃ netrāya namaḥ / oṃ astrāya namaḥ / kaṛnikāyāmeva agnim īśāsuravāyukoṇeṣu puraśodikṣu dvitīyāvaraṇam // 2 //

End

Fol. 40 (bha)a, (col. 3), l.1. oṃ vajriṇīputrāya namaḥ / śaktinīputrāya namaḥ / daṇḍinīputrāya namaḥ / khaḍginīputrāya namaḥ / pāśinī putrāya namaḥ / dhvajinīputrāya namaḥ / gadinīputrāya namaḥ / śūlinīputrāya namaḥ / padminīputrāya namaḥ / cakriṇīputrāya namaḥ / caturaśrasya bāhyaprākāre // 10 // iti. iti āvaraṇapūjā samāptā / hariḥ oṃ / śubhamastu / avighnamastu //

225.14 ARDHAYĀMAPŪJĀVIDHI

This offers the procedure for performing worship to Śiva at midnight. In this manual in prose, there are some verses quoted from ch. 18 of Kāraṇāgama as per colophon on fol. 42b.

Beginning

Fol. 41 (ya)a, l.1. śṛṇu devi parandivyaṃ ardhayāmavidhikramam / guhyāt guhyatamaṃ loke vakṣyāmi tava sundari / niśīthe trayodaśaghaṭikād ūrdhvam abhiṣekaṃ kṛtvā ādau iṣṭakāmyārthajape viniyogaḥ / puṇyāhaṃ dvārapālān ārādhya bhūr bhuvasvaromiti dhūpadīpanivedanan dattvā pañcabrahmaṣaḍaṅganyāsan deśikaṃ kṛtvā śuddhodakena rudragāyatryā daśavāraṃ vā aṣṭottaraśataṃ vābhiṣecayet /

End

Fol. 42 (ra)b, l.3. paścātkavāṭañca tāḍayet / tataḥ bhairavapūjāṃ kṛtvā / evam eva prakāreṇa yaḥ kuryācchivapūjanam / iha loke'ṣṭasiddhiṃ syāt parasāyujyamāpnuyāt / iti kāraṇe arcanāṅge ardhayāmapūjāvidhiraṣṭādaśapaṭalaḥ //

225.15 AṢṬĀṢṬAVIGRAHADHYĀNA

Same as n° **140.5**

Beginning

Fol. 44 (1)a, l.1. liṅgaṃ liṅgodbhavañ caiva mukhaliṅgaṃ sadāśivam / mahāsadāśivañ caiva mahāmaheśvaran tathā // sukhāsanaṃ maheśañca umāskandasahitan tathā / candraśekharamūrtiś ca vṛṣālīḍho vṛṣantathā // bhujaṅgalalitañ caiva bhujaṅgatrāsam eva ca / sandhyāvṛttaṃ sadānandatāṇḍavaṃ jāhnavīpatim / gaṅgāvisarjanañ caiva tripurāntaka eva ca / kalyāṇasundaraś caiva ardhanārīśvaran tathā //

End

Fol. 45 (2)b, l.2. cakrapradānamūrtiś ca gaurīlīlāsamanvitam /viṣāpaharaṇañ caiva girināyaka eva ca // brahmaṇasya śiraśchinnaṃ kūrmajanmaharan tathā / aṣṭāṣṭavigrahas teṣāṃ svasvayogyaṃ padānvitam // ekavāraṃ paṭhan nityaṃ sarvapūjāphalapradam // śrīlokāmbāsametamāṣeśvarāya namaḥ /

225.16 AṬṬĀLASUNDARĀṢṬAKA

This is a stotra in eight śloka-s in praise of Sundareśvara, the deity at Madurai, which is called by the name Aṭṭāla. This is a rare text.

Beginning

Fol. 46 (a), l.1. oṃ mātāmahamahāśailamahastadapitāmaham / kartāraṃ jagatāṃ vande kaṇṭhādupari vāraṇam // aiśvaraṃ paramaṃ tattvamādimadhyāntavarjitam / ādhāraṃ sarvalokānām anādhāram avikriyam // vande hālāsya nagarīṃ vande hemābjinīmapi / vande sumīnanayanāṃ vande sundaranāyakam // śivāya paripūrṇāya śītalāya cidātmane / cittanāthāya nāthāya tejase brahmaṇe namaḥ /

End

Fol. 47 (ka)a, l.5. ājñāyāñcalamañcastham ānanaiṣ ṣaḍbhir anvitam / himādritanayāstanyakukṣimbharaśiśuṃ bhaje // kulaśekharavaṃśotthabhūpānāṃ kuladaivatam / paripūrṇacidānandaṃ kalaye'ṭṭālasundaram // aṭṭālavīraśrīśambhor aṣṭakaṃ param iṣṭadam / paṭhatāṃ śṛṇvatāṃ sadyas tanoti paramāṃ śriyam //

225.17 TAṬĀTAKĀSTOTRA

This is a stotra by Taṭātakā sung in praise of Hālāsyanātha, deity at Madurai. This is different from the stotra with this name in the Tanjore Library N° 19741. This is a rare text.

Beginning

Fol. 47 (ka)b, l.4. brahmāṇḍordhvagatan nityaṃ śivalokañ ca jagmatuḥ / tadā taṭātakā hṛṣṭā tuṣṭāvātreṣṭadaṃ śivam / mannātha jagatān nātha satyajñānasukhātmaka // pāhi māṃ parameśāna parātpara namo'stu te / matprasādakriyādakṣa dakṣādhvaravināśana //

End

Fol. 48 (kha)b, l.5. namo vedārthavedyāya namo nādāntarūpiṇe / namo nārāyaṇārcyāya namo narakahāriṇe // jīvanmuktipureśāya śrīkaṇṭhāya namo'stu te / ityātmanāyakaṃ stutvā śivadevī taṭātakā / viśeṣataśca tasyāpi labdhvānugrahamīśataḥ / pūrṇasarveṣṭakāmāyātvantaryāmītva bhūva ca / śrīmatsundarapāṇḍyeśo devo hālāsyanāyakaḥ / pālayāmāsa ṣaṭṣaṣṭisahasraṃ vatsaraṃ mahī(m) / etadadbhutakṛtyan tad ālokyāścaryasaṃyutā //

225.18 ŚAKTIPAÑCĀKṢARAMAHĀMANTRA

This contains the five-lettered mantra of Śiva. This is almost the same as the Tanjore Ms. Suppl. 204 and GOML. D. 7303. This is different from the mantra with this name in IFI. T. 86 & 102. On the margin of fol. 49a, Gaurīpañcākṣara is given as the name.

Fol. 49 (ga)a, l.5. asya śrīśaktipañcākṣaramahāmantrasya vāmadeva ṛṣiḥ / anuṣṭup chandaḥ / śrī umāmaheśvaro devatā / naṃ bījam / maṃ kīlakam / śrī umāmaheśvaraprasādasiddhyarthe jape viniyogaḥ / sarvajñaśaktidhāmne oṃ aṅ / anādibodhaśaktidhāmne naṃ ta / svatantraśaktidhāmne maṃ madhyamā / nitya (a)luptaśaktidhāmne śim anā / suptaśaktidhāmne vāṃ kani / anantaśaktidhāmne yaṃ karatala / evaṃ hṛdayādinyāsaḥ / dhyānam / mūle kalpadrumasya drutakanakanibhaṃ cārusiṃhāsanastham / vāmāṅkārūḍhagaurīṃ nibiḍakacabharābhogagāḍhopagūḍham / nānālaṃkārayuktaṃ varaparaśumṛgābhītihastan triṇetraṃ vande bā(phā)lendumauliṃ gajavadanaguhāśliṣṭapārśvaṃ maheśam / pañcapūjā / hrīṃ oṃ namaśśivāya hrīṃ / iti ai(śvar)yapradhāno'yaṃ mantraḥ caturdaśada(la ?)kṣaṃ jape siddhiḥ /

225.19 SUNDAREŚASTOTRA

This text contains 77 śloka-s of Sundareśastotra whose authorship is not known. This is not noticed elsewhere in the catalogues of Mss.

Beginning

Fol. 50 (1)a, l.1. yat kṣetraṃ tīrthaliṅgānāṃ mahimāgocaraṃ budha(ā)ḥ / akurvan praśnamīśantaṃ sundareśamahaṃ bhaje // kṣetraṃ yat parameśvarasya paramaṃ sāyujyamuktipradaṃ sarvāghaughaharaṃ samastasukhadaṃ taddvādaśāntasthitam / tīrthaṃ divyamanantakāmavaradaṃ yaddhemapadmākaraṃ mīnākṣyā śivayā sametamumayā śrīsundareśaṃ bhaje // 2 // yalliṅgaṃ jagatāmanantasukhadaṃ satkāraṇaṃ pāvanam + satyajñānaśivasvarūpamatulaṃ śuddhaṃ samaṣṭyātmakam / sarvaṃ darśanamātratatparaśivaṃ sākṣāt prapaśyet prabhuṃ mīnākṣyā śivayā sametamumayā śrīsundareśaṃ bhaje // 3 //

End

Fol. 68 (19)b, l.1. paragocarantadhunā divyaṃstava . . . . . . tīsvareṇa kṛpayā saṅgītamātmeśvara / mī(nā)kṣyā śivayā tvami . . . bhagavaṃśambhordivyapadaṃ prayāntu sahasā sāyujyamuktiṃ gatā mīnākṣīśa kṛpāṃ pradehi satataṃ śrī . . . ndareśāmbayaśeśvara // 17 // śrīmīnākṣīsundareśvarāya namaḥ / śrīdakṣiṇāmūrtaye namaḥ / namaḥ śrīlo . . śrīsundaramāśeśvara namaḥ / śrī gurubhyo namaḥ / sundareśaṃ sundarāsyaṃ sundarāyatamī . . / sundareśānaṃ praṇatārthapradayaka /. . lokasundareśvarāya mā jīvānmuktiprabhautiko naiṣṭhikaśścaiva śaiva . . . kaśca sapatnikonaṣṭhikaśca vipatni . . tamo vidyai liṅgasthāpanakarmaṇi / madhyamo jñeyo bhautiko brahma

225.20 ŚIVAPŪJĀSTAVA

by Jñānaśambhu

Same as n° 175.21

This contains śloka-s 1-38 and thus is incomplete. The leaves have all lost the right edges resulting in the loss of portions in each śloka.

Beginning

Fol. 70 (21)a, l.1. agajānanapadmārkaṃ gajānanamaharniśam / anekadanta . . . . prātaśśaṅkaracintanasnapanasaṃsekāsusaṃ . . . saṃsmṛtimārjanāghaśamanopasthāna . . . sthārcanayāgadhāmagatavighno . . . . ryaḥ śrīmān yajanaṃ karoti bhavatasta . . . ekaivārthata īśaśaktiramitā . . . pādhivaśād dvijāstvanudinaṃ brāhma . . . . tra tu nirmalātmaśivayossandhiśca . . . eva sādhakavarairdhyeyassadā nirmalaḥ // . . . dayābjakhamadhyasaṃsthaṃ candrārkamārga . . . . svarūpaṃ dhyeyaṃ sadā munivarai . . . viśvātmakaṃ sadasadantamanantamīśam // 3 //

End

Fol. 80 (29)b, l.1. . . . mātmeśvarasannidhānaṃ saṃrodhanaṃ sva . . . . . . stu saṃjñānahrade bhavāya namo guṇaiśvarya . . . dhīnaśivatvarūpa śikhāya teja(ḥ) kavacā . . . śūnāṃ malakṛntanakṣamā sahapratāpā . . . vikārāya saḍaṅgamūrtaye sadāśivāyāmṛta . . .

226

Subrahmaṇyamantra-s

RE 11.030. PL.; 13 fols.; 150 × 25 mms.; 5-6 lines; good condition; Grantha & Tamil; old; origin: *Vedāraṇyam*.

Blank fols.: 10b, 13b.

There is one unnumbered folio between fol. 1 & 3; 4 blank & unnumbered fols.-

between 10 & 11; one between fol. 12 & 13.

Contents

1. Fol. 2a-3b: Subrahmaṇyamantra-s; 2. 3b-8a: Subrahmaṇyamālāmantra.

Fol. 1 contains a Subrahmaṇyamantra starting from karanyāsa only. In fol. 8 there is a verse in praise of Subrahmaṇya and a mantra mixed with Tamil words. Fol. 9 & 10a contain some yantra-s and other diagrams which seem to be used for inflicting evil on others. In fol. 11 & 12 there are some mantra type writings with Tamil words and in fol. 13 there is a diagram resembling a yantra.

226.1 SUBRAHMAṆYAMANTRA-S

This text contains two Subrahmaṇyamantra-s with nyāsa, etc.

Beginning

Fol. 2a, l.1. asya śrīsubrahmaṇyamahāmantrasya brahmā ṛṣiḥ / gāyatrī chandaḥ / subrahmaṇyo devatā / oṃ bījam / hrīṃ śaktiḥ / klīṃ kīlakam / mama subrahmaṇyaprasādasiddhyarthe jape viniyogaḥ / oṃ śrīṃ hrīṃ klīṃ sauṃ kumārāya aṅguṣṭhābhyāṃ namaḥ / kārttikeyāya tarjanībhyāṃ namaḥ /

End

Fol. 3b, l.2. vaśaravaṇabha ṣaṇmukhāya karatalakarapṛṣṭhābhyāṃ phaṭ / evaṃ hṛdayādi nyāsaḥ / bhūrbhuvassuvaromiti digbandhaḥ / dhyānam / mantram: śaravaṇabhava ṣaṇmukhāya namaḥ //

226.2 SUBRAHMAṆYAMĀLĀMANTRA

This Subrahmaṇyamālāmantra consists of many names of Subrahmaṇya and it is a long one. GOML. D. 7620 is also called Subrahmaṇyamālāmantra and the present text is similar to that. While the former does not have nyāsa, etc. the latter has it with additional names.

Beginning

Fol. 3b, l.6. asya śrīsubrahmaṇyamālāmantrasya brahmā ṛṣiḥ / gāyatrī chandaḥ / subrahmaṇyo devatā / śaṃ bījam / hrīṃ śaktiḥ / klīṃ kīlakam / subrahmaṇyaprasādasiddhyarthe jape viniyogaḥ / śaravaṇabhava aṅguṣṭhābhyāṃ namaḥ / ravaṇabhavaśa tarjanībhyāṃ svāhā / vaṇabhavaśara madhyamābhyāṃ vaṣaṭ / ṇabhavaśarava anāmikābhyāṃ huṃ / bhavaśaravaṇa kaniṣṭhikābhyāṃ vauṣaṭ /

End

Fol. 7b, l.5. sarvanigrahannigraha / sarva gṛhaṃ chedaya chedaya / sarvajvaraṃ nāśaya nāśaya / oṃ hrāṃ hrīṃ hrūṃ hrauṃ oṃ namo bhagavate mayūravāhanāya śikhivāhanāya huṃ phaṭ / astrāya phaṭ / dehi me svāhā śaravaṇabhavāya namaḥ / śrī gurubhyo namaḥ //

227

SAṄKĪRṆAVIṢAYA

RE 11.031. PL.; 13 fols.; 220 × 21 mms.; 4-5 lines; fol. 1 has a broken edge in the left end; Grantha; old; origin: Vedāraṇyam.

This Ms. contains a brief treatment of several topics. In general, the following are the topics that are dealt with here:– Forms of Skanda with his two spouses, Ambikā, Śiva, few other deities, for dhyāna, japa of mantra during Kuhūdoṣa, Ghaṭadīpa, Ghaṇṭā, Somavārapūjā, Śivarātriphala, Tithiniyama, Rathasaptamī, Śāntihoma, Reṇukādevīdhyāna, etc.

Beginning

Fol. 1a, l.1. trivagra(rga)mugraṃ tripādam / varābhayālambakaraṃ sat dra . . . ktaṃ vīrāt(d)idevaṃ śrutibhirnavākṣaṃ namāmi siddhimaku . . . tāgamoktaṃ // rudrākṣaṃ karṇadeśe daśanava . . . parimitāṃ mastake viṃśati dve ṣaṭ ṣaṭkarṇe pradeśe . . karatalakamale dvādaśadvādaśe ca pāśorindukalā . . . śritiparaviśadaṃścaikamekaṃ śikhāyāṃ vakṣasyāṣṭhā . . . kaṃ kalayati śatakaṃ svasvayaṃ nīlakaṇṭhaḥ // kuṃkumodharava . . ṃ syāt mayūrāsanameva ca / ṣaṇmukhadvipādaṃcai . . . dvādaśaṃ nayanodbhavet / vajraśaktiñca daṇḍañca śaraṃ khaṭ(ḍga)ñca dakṣiṇe / kukkuṭammusalakaṃ caiva // 3 /

End

Fol. 13b, l.3. aruṇakiraṇaliṅgām agnikeśāṃ ka(ra)ṇḍaṃ ḍamarukadharaśūlaṃ khaḍgahastaṃ kapālam / analanayananāgam / āsanapadmayuktaṃ sakalabhuvanamatā reṇukādevīm īḍe //

228

SAKALĀGAMASAṄGRAHA

RE 11.032. PL.; 346 fols.; 230 × 34 mms.; 7-8 lines; Grantha & Tamil; old and damaged at the edges; scribe: Sundaresvaran (Sundaram), eldest son of Vasantaraja gurukkal, Nedunkatu, (see fol. 138a); origin: Vedāraṇyam.
Blank fols.: 138b, 212b, 329b, 341, 346b.

This text mainly deals with Pratiṣṭhāvidhi. Pratiṣṭhākriyādīpikā (Kriyākramadīpikā) of Īśānaśivācārya is the basic text many portions of which are taken bodily and incorporated in the text. Besides this, Niśśvāsakārikā, & an upāgama of Śarvokta, and Svāyambhuva are also quoted for various rituals. On the margin of fol. 105a, it is written "Śaktimaṇḍapapūjai – Jñānaśivācāryapaddhati" & the colophon on fol. 138a reads: iti parameśvaraparama(apara ?)nāmadheyaśrīmatjñānaśivācāryaviracitāyāṃ kriyākramadīpikāyāṃ śaktimaṇḍapapūjāvidhiḥ parisamāptaḥ // On fol. 82a also there is the colophon which reads: īśānaśivācāryaviracitāyāṃ pratiṣṭhākriyādīpikāyāṃ maṇḍapapūjāvidhis-samāptaḥ // According to NCC. Vol. VII, p. 338, Jñānaśivācārya is the same as Aghoraśivācārya. In the NCC. there is no mention of the work Kriyākramadīpikā. However Jñānaśivācārya the author of Kriyākramadīpikā is different from Aghoraśivācārya, the well known author of Kriyākramadyotikā. This Ms. seems to be a compendium of the treatment of topics taken from various sources.

Contents

1. Fol. 1a-3b: Anujñā; 2. 4a-7b: Vighneśvarapūjā; 3. 8a-18b: Vāstuśānti; 4. 19a-21a: Mṛtsaṅgrahaṇavidhi; 5. 21a-23a: Aṅkuravidhi; 6. 23a-28a: Aṅkurārpaṇavidhi; 7. 28b-29a: Ratnanyāsa; 8. 29b-31a: Nayanonmīlana; 9. 31: Beraśuddhi; 10. 31b-32b: Grāmapradakṣiṇa; 11. 32b-33b: Jalādhivāsaṇa; 12. 33b-35a: Rakṣābandhana; 13. 35a-37a: Śayanakalpa; 14. 37b-38b: Aṣṭabandhanānukramaṇī; 15. 39a-40a: Pratiṣṭhopakaraṇa (Niśśvāsakārikā); 16. 40b: Abhiṣekalagnaśuddhi; 17. 41a-82a: Maṇṭapapūjā (Īśānaśivācāryapaddhati); 18. 82a-103b: Agnikāryavidhi (Īśānaśivācāryapaddhati); 19. 104a-106a: Āhutividhi; 20. 106a-110b: Antarbali, Bahirbali; 21. 110b-114b: Lakṣaṇoddhāravidhi; 22. 115a-138a: Śaktimaṇḍapapūjā (Jñānaśivācāryapaddhati); 23. 139a-140a: Pañcākṣaranyāsa; 24. 140a-141a: Vyāhṛtinyāsa; 25. 141b-149a: Mahācampakanyāsa; 26. 149a-152b: Sṛṣṭi, Sthiti, Deva & Saṃhāranyāsa-s; 27. 152b-156b: Daśavidhamātṛkānyāsa; 28. 156b-162a: Ajapānyāsa; 29. 162a: Tattvatattveśvaranyāsa; 30. 162b-163b: Mūrtimūrtīśvaranyāsa; 31. 163b-186b: Ṣaḍadhvanyāsa; 32. 186b: Antarmātṛkānyāsa; 33. 187: Bahirmātṛkānyāsa; 34. 188a-190b: Śrīkaṇṭhanyāsa; 35. 191a-197b: Prāṇapratiṣṭhā; 36. 198a-207b: Sparśāhuti (Dīptāgama); 37. 208a-212a: Devīśāntihomavidhi; 38. 213a-221b: Śivakalyāṇakarma; 39. 222: Kalyāṇadravyāṭṭavaṇai; 40. 223a-224b: Prabhāsthāpanavidhi (Kāmikāgama); 41. 225a-230b: Aṣṭabandhanavidhi (Śarvoktabheda); 42. 231a-234a: Praveśabalividhi (Svāyambhuva); 43. 234b-236b: Praveśabalipūjā; 44. 237: Praveśabali (Kāmika); 45. 238a-240a: Liṅgasthāpanasthānanirdeśa (Kāraṇa & Ajita); 46. 240a-247b: Maṇḍapanirmāṇa & Dravyasaṅgrahaṇa; 47. 248a-249b: Grāmaśānti; 48. 249b-252a: Maṇḍapārcana; 49. 252a-255a: Pañcāvaraṇapūjā; 50. 255: Kumbhapūjā; 51. 255b-257b: Aṣṭabhairavapūjā; 52. 258a-285a: Śaktimaṇṭapapūjā (Jñānaśivācāryapaddhati); 53. 285: Pañcākṣarīdhyāna; 54. 286a-291b: Niṣkalaṣaḍadhvanyāsa; 55. 292a-293b: Śloka-s for pañcakuṇḍa; 56. 294a-297b: Dūtikākrama; 57. 298a-304a: Dravyahoma; 58. 304b-305b: Jihvāsandhāna & dīpana; 59. 306a-313a: Sparśāhuti; 60. 314a-329a: Jayādihoma; 61. 330a-334a: Svāmipañcakuṇḍa; 62. 334b-339b: Śaktipañcakuṇḍa; 63. 342: Aṣṭabandhana – aṭṭavaṇai; 64. 343a-344b: Navakuṇḍa, Pañcakuṇḍa, etc. for Svāmin & Devī.

Fol. 313 contains some verses about some rituals; fol. 340a-341a has some statements about oblation, etc.; fol. 345a-346a contain a list of the Sanskrit names of the 63 Nāyaṉmār-s.

Beginning

Fol. 1a, l.1. atha mahotsavapratiṣṭhākarmārambhavidhiḥ: sumuhūrte deśikaḥ mauhūrtikais saha kṛtanityāhnikadvayaḥ parityaktabhojanaḥ svātmānam alaṃkṛtya pādau hastu ca prakṣālyācamya prāsādamaṇḍape sthitvā uttarābhimukhas sakalīkṛtya sāmānyārghyaṃ sādhayitvā svarṇā . . . . tran nidhāya tadupari prakṣālitaharidrāviliptasalakṣaṇanālikeradvayataṇḍulaphalagulatāmbūladakṣiṇāgandhapuṣpākṣatapatradarbhakūrcaharidrādukūladhūpadīpadravyāṇi nidhāya astramantreṇārghyajalena saṃprokṣya nirīkṣaṇādibhir viśodhya arcayet /

Colophons

1. Fol. 82a, l.1: iti īśānaśivācāryaviracitāyāṃ pratiṣṭhākriyādīpikāyāṃ maṇḍapapūjāvidhis samāptaḥ // 2. 138a, l.2: iti parameśvaraparamanāmadheyaśrīmatjñānaśivācāryaviracitāyāṃ kriyākramadīpikāyāṃ śaktimaṇḍapapūjāvidhi(ḥ) parisamāptaḥ //

End

Fol. 344b, l.1. śatādilakṣaparyantaṃ hastamātra pramucyate / daśādiśatamāhutyā dvādaśāṅgulañca vistṛtam / ekādyāhutisāhasramāṣṭamānena nirṇayam / etānyāhutisaṅkhyā ca krameṇa kuṇḍanirṇayam / iti śilpike /

229

Śaiva Texts (Sanskrit & Tamil)

RE 11.033. PL.; 288 fols. 287 × 35 mms.; 7-8 lines; Grantha & Tamil; old but good condition; scribe: Sundareśvaran, eldest son of Vasantarājagurukkaḷ; date: Piṅgala var. Vaiśākha mā. 4th day & Piṅgala var. Jyeṣṭha mā. 2nd day. (See fol. 225b & 284a); origin: Vedāraṇyam.
Missing folios: 3, 14 & 15.
Blank fol. 38b.

General contents

1. Fol. 1a-20b: Śaivaṣoḍaśakriyā; 2. 21a-23b: Vaidikapārthivaliṅgapūjā; 3. 24a-233a: Kriyākramadyotikā; 4. 233a-237b: Āśaucadīpikā; 5. 238a-244b: Āśauca – aṭṭavaṇai; 6. 245a-260b: Śivapūjāprāyaścitta; 7. 261a-272b: Sadāśivapañcasādākhya; 8. 273a-284a: Civappirakācakkaṭṭaḷai; 9. 284b-286b: Tiruvācakam

Fol. 287 contains the grahayajña from Kāmikāgama; fol. 288 contains grāmaśānti from Kriyākramadīpikā which as per the colophon on fol. 288b is stated to be from Sakalāgamasaṃgraha. (See n° **150**).

229.1 ŚAIVAṢOḌAŚAKRIYĀ

This briefly deals with the procedure for 16 saṃskāra-s (purificatory rites) starting from upodghāta and ending with vivāha. Actually, it contains ch. 1, 15, 16, 17, 18, 19, 20, 21, 22, 28, 30 & 31 of Śaivaṣoḍaśaprakācikai attributed to Aghoraśivācārya (which seems to be doubtful) SIAA. 1964 and with which it has much agreement.

Beginning

Fol. 1a, l.1. vande gaṇḍastagam(sthala) syandi mādharasya(madadhārā) samākulam / lolaṃ jālala(jha)ṅkāraṃ susitaṃ kuñjarānanam / suprabhede: vīrāgamān(d)yānusāreṇa cāturvarṇaśaivānāṃ ṣoḍaśakriyāṃ vakṣye – suprabhede – athātassaṃpravakṣyāmi śaivānāṃ ṣoḍaśakriyām / śivādhvare ca sve martyā dīkṣāyogyatayā sthitāḥ / no nu(teṣāṃ tu) ṣoḍaśaṃ proktā śivena paramātmanā / sarveṣāmapi varṇānām anuṣṭhānaṃ viśeṣataḥ //

End

Fol. 20b, l.2. tataḥ prabhṛti pratidinam abhyāgatādīn pū(j)yat(n)gārbh(h)asthyamanutiṣṭhet / iti vivāhavidhis samāptaḥ / iti ṣoḍaśakriyāprakāśikānukramaṇī samāptā / hariḥ om / śrīśṛṅganadeśvarāya namaḥ / vasa(nta)rājakurukkaḷ prathamaputran sundaram svahastalikhitam / iṣṭāṃ martī ca madīya(?) kuryāt ekāvasānaṃ viṣamaṃ na bhajya / kuryāt tṛtīyaṃ samabhāga siddhyai gṛhasya metat khalu śilpaśāstraiḥ //

229.2

VAIDIKAPĀRTHIVALIṄGAPŪJĀ

This deals with the procedure of worship to be done to the Śivaliṅga made of clay. Further the mantra-s used in the worship are all vedic. The text is almost complete.

Beginning

Fol. 21a, l.1. tatrā kālādhi(gni) rudropaniṣadvidhinā sarvāṅgaṃ bhasmanoddhūlya pratyaṅgaṃ rudrākṣān dhṛtvā sadāśivaṃ manasā smaran udīcīṃ gatvā bhūmiṃ prārthya bhūmirbhūmnā dyaurvariṇāntarikṣaṃ mahitvā upasthe te devyaditegnimannādyāyā dadhe iti bhūmiṃ prārthya

End

Fol. 23b, l.5. haro maheśvaraś śambhuś śūlapāṇiḥ pinākadhṛt / śivaḥ paśupatiś caiva mahādevas sadāśiveti visarjanam – iti stutvā mahādevaṃ jale liṅgaṃ visarjayet (visṛjet) / hṛtpadme karṇikāmadhye umayā saha śaṅkaraṃ praceśatvaṃ mahātejassairāvaraṇaissaha hariḥ oṃ / śṛṅganadhī /

229.3

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Same as **49.1**, and **129.1**

Contents

1. Fol. 24a-73a: Nityakarmavidhi; 2. 73b-154a: Dīkṣāvidhi; 3. 153a-233a: Antyeṣṭividhi

Beginning

Fol. 24a, l.2. vande viśvādhikaṃ śāntam anādiridhanaṃ śivam / niṣkalan niṣkalaṅkañca śaktiṃ jñānakriyātmikām / gurūn parāvarān natvā guruvaṃśakramāgatān / kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam // prātassamayāt pūrvaṃ pañcanāḍikāvacchede samutthāya śucir vāpyaśucir vā yathāsaṃbhavaṃ śaucayukto hṛtpadme dvādaśānte vā gurūpadiṣṭaprakāreṇa śivaṃ dhyātvā

End

Fol. 232b, l.8. tatas snātvā jalaṃ dattvā japed deśātmakan tataḥ / anadhyāyocitaṃ kālaṃ karmanaimittikaṃ tyajet / iti parameśvara(ā)paramanāmadheyaśrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyām antyeṣṭividhis samāptaḥ / hariḥ om / śrīśṛṅganadeśvarāya namaḥ / vasantarājagurukkaḷ prathamaputran sundareśvaran svahastalikhitam / śubhamastu /

229.4 ĀŚAUCADĪPIKĀ

This deals with the duration and the cause of pollution caused by either birth or death. GOML. D. 3027 states that it is composed by Aghoraśivācārya. The text under notice does not contain any colophon and it is incomplete. Only the invocatory verse is similar in both the texts while the body of the text differs much. It is not part of the Kriyākramadyotikā. See NCC. II, p. 203. This text differs from IFI. T. 281 & 370 which contains explanations in Tamil and Sanskrit.

Beginning

Fol. 233a, l.4. vande vighneśvaraṃ śambhuṃ saccidānandavigraham / apārakaruṇāmbhodhe sākṣāddeśikarūpiṇam / pauṣkare: āptoktirāgamasso'pi paro rakṣārthakaissaha / sādhanaṃ mama yo vetti tasmādāpta(ḥ)paraśśivaḥ / makuṭe: śaivaṃ pāśupataṃ somaṃ lākulañca caturthakam / teṣu śreṣṭhatamaṃ śaivam ūrdhvasrotassamodbhavam /

End

Fol. 237b, l.7. sagotraṃ garbhiṇīdāraṃ viduraṃ brahmacāriṇam / devārthaṃ yojayeddhīmān pitrarthantu na kārayet / hariḥ om / sundareśvaran svahastalikhitam / śubhamastu /

229.5 ĀŚAUCA AṬṬAVAṆAI

This contains matters about pollution, its causes, duration, etc., in Tamil.

Beginning

Fol. 238a, l.1. sūtakamāvatu – janmasūtakam maraṇasūtakam vantāl snānam anuṣṭhānam paṇṇi nityajapaṅgaḷai manasiṉāle japikkavum

End

Fol. 244b, l.1. oruvaṉukku pāṇigrahaṇaṃ paṇṇukurakālattilum kōvil utsavakālattilum yāgam paṇṇukura iṭattilum gurumutalāṉa pērkaḷukku āśaucamillai / jananasūtakam maraṇasūtakam samāptaḥ / hariḥ om / śrīśṛṅganadeśvarāya namaḥ / sundareśvaran svahastalikhitam /

229.6 ŚIVAPŪJĀPRĀYAŚCITTA

This contains in Tamil various types of atonements to be carried out for the lapses that occur during the worship of Śiva. It is incomplete.

Beginning

Fol. 245a, l.1. īśvaraṉ subrahmaṇyasvāmikku upadeśam paṇṇiṉavitiyai subrahmaṇyasvāmiyāṉavar agastyamutalāṉa ṛṣikaḷukku upateśam paṇṇiṉavitiprakārattai ācāryarsādhakaputrāsamādhiyāṉa pērkaḷukku upateśam paṇṇukuṟa vidhiyāṉa prāyaścittam / nirvāṇadīkṣitaṉāṉāl sādhakācāryarkaḷukku coṉṉa mūṉṟukūṟiṭṭu orukūṟutaḷḷi maṟṟayiraṇṭum aṉuṣṭhikkavum /

End

Fol. 260b, l.5. rātri 14 ¾ ṉāḻikaikkuḷḷe ṛtuvantāl aṉṟumutalāka mūṉṟuṉāḷ eṇṇikkoṇṭu snānam paṇṇavum / intaṉāḻikaikkimēle vantāl maṟuṉāl kūṭṭikkoḷḷavum / vāmeṉṟu oruvacaṉamuṉṟu

229.7 SADĀŚIVAPAÑCASĀDĀKHYA

This explains in Tamil the five sādākhya-s. In the end, it is written that "sadāśivarūpam kaṇṭapaṭi". Thus the text is written basing on the Sadāśivarūpa, a Tamil work by Cīrkāḻi Caṭṭaināta vaḷḷal.

Beginning

Fol. 261a, l.1. śivameṉṟum sadāśivameṉṟum maheśvarameṉṟum mūṉṟu vakaippaṭum / ivaṟṟuḷ śivam niṣkaḷam sadāśivam sakaḷaniṣkaḷam maheśvaram sakaḷam / ivaitām piṟiyum vakai śivamoṉṟu sadāśivam añcu maheśvaram irupattañcu ākamuppattoṉṟil śivam parāparamāy nityamāy

End

Fol. 272b, l.2. jñānapūjaiyeṉṟu coṉṉatu antaryāgapūjaisāyujyamuṇṭu / iti śrīsadāśivapañcasādākhyaṃ samāptam / sundareśvaran sadāśivarūpaṃ kaṇṭapaṭi – vasantarājagurukkaḷ prathamaputran sundareśvaran svahastalikhitam / śrīśṛṅganadeśvarāya namaḥ / hariḥ om / śubhamastu /

229.8 CIVAPPIRAKĀCAKKAṬṬAḶAI

This Tamil work gives the essential teachings of the Śaivasiddhānta work called Civappirakāca written by Umāpatiśivācārya. The author of the text under notice is not known. It has been published in Kaṭṭaḷaittiraṭṭu (pp. 5-18), by Muttuvaṭivēlu Mudaliyar, Madras, 1921.

Beginning

Fol. 273a, l.1. tattvanāmam: uṇṇilaikkaruvikaḷ pṛthivī – appu – tēyu – vāyu – ākācam –

āka pūtam 5 / śrotratvakcakṣu jihvai āghrāṇam āka jñānendriyam 5 /

End

Fol. 284a, l.5. śivabhogamāvatu parāśaktiyiṉiṭamākaniṉṟu aṉupavittuṭaṉe kalantu śivānupavam gaṟakka śivanuṭaṉe agnikku vemmaipōlavum nīrukkuttaṇmaipōlavum śivattileyaḻuntuvatu / śivaprakāśakkaṭṭaḷai muṟṟupeṟṟatu / hariḥ om / śubhamastu / piṅgalanāmasaṃvatsaram jyeṣṭhamāsam dvitīyadine śivaprakāśakaṭṭaḷai eḻuti niṟavēṟiṉatu / vasantarājagurukkaḷ prathamaputran sundareśvaran svahastalikhitam /

229.9 TIRUVĀCAKAM

This contains the Tirupporcuṇṇam portion of the Tiruvācaka sung by Māṇikkavācakar.

Beginning

Fol. 284b, l.1. muṟṟu (muttu) naṟṟumampūmālai tūkkumuḷaikkuṭantūpa naṟṟīpam vaimin cattiyuñcōmiyum pārmakaḷum nāmakaḷōṭu pallāṇṭicaimiṉ

End

Fol. 286b, l.4. pātiyumāmuṟṟumāyiṉāṟkuppantamumāy vīṭumāyiṉārkku ātiyumāyantamāyiṉārkukkāṭapporccuṇṇamiṭittu nāmē / 20 / tiruccittampalam //

230

Pratiṣṭhāvidhi

RE 11.034. PL.; 222 fols.; 176 × 32 mms.; 5-8 lines; some leaves are moth eaten; Grantha; old. Scribe: Vayittinathan, eldest son of Sāmigurukkal; origin: Vedāraṇyam.

Blank fols.: 91b, 147b, 154b, 164b.

General contents

1. Fol. 1a-28b: Vināyakatantra: Pratiṣṭhāsthāpanavidhi; 2. 30a-67b: Subrahmaṇyamaṇṭapapūjā; 3. 68a-91a: Śāstāsthāpana; 4. 92a-112a: Mahāmārimaṇḍapapūjā; 5. 113a-146a: Agnikārya; 6. 148a-154a: Ṣaḍadhvakalānyāsa; 7. 155Aa-164a: Dūtikā; 8. 165a-167a: Dhyānaśloka-s; 9. 168a-215b: Subrahmaṇyamaṇṭapapūjāvidhi; 10. 216: Skandanyāsa; 11. 220a-221b: Subrahmaṇyamaṇḍapapūjā.

Fly-leaf contains the salutation to Vedāraṇyeśvara; fol. 216 contains some Nyāsamantra-s of Skanda; fols. 217-219 give the names of the materials and mantra-s for rituals.

230.1

PRATIṢṬHĀSTHĀPANAVIDHI

(Vināyakatantra)

The title of the work is given as Vighneśvaramaṇḍapapūjai in the margin of fol. 1a. The title given at the top is in accordance with the colophon on fol. 29a. Installation of the pavilion, as treated here, is not traceable to IFI. T. 70 Vināyakatantra.

Beginning

Fol. 1a, l.1. kāmike – yāgārthaṃ kuryāt prāsādāgrake tasya . . . yoḥ / pratīcyāmīśadeśeṣu maṇḍapaṃ caturaśrakaṃ / kārayet . . . rmaradhrābdhihastaṃ vā kalāstambhasamanvitam / maṇḍapañca tridhā bhajya madhyabhāge tu vedikā / agnimātrasamutsedhan darpaṇodarasannibham / kuṇḍāni kalpayet paścāt mānuṣe tu pade'bhitaḥ / diśāsvambujakuṇḍāni vidikṣvaśvatthapatravat / prākkuṇḍamīśayormadhye prādhānyaṃ prathakaṃ kuru / pañcānyāyatanañcettu yonyākārāṇi varjayet / ekānyāyatanañcettu abjakuṇḍantu kārayet / vināyakatantre – suprabhūtaṃ suśāntiśca suvakramindrasūtrakam /

End

Fol. 28b, l.7. oṃ pāśāya namaḥ / oṃ aṅkuśāya namaḥ / oṃ daṇḍāya namaḥ / oṃ kuṭhārāya namaḥ / kuṭhārasya dakṣiṇe oṃ musalāya namaḥ / vetālasyottare oṃ khaṭ . . . namaḥ / iti pañcāvaraṇaṃ sampūjya agnikāryārthamadhyeṣya labdhānujño'rghyapātramādāya agnikāryaṃ kūryāt / iti vināyakatantre pratiṣṭhāsthāpanavidhipaṭalaḥ / sāmikurukkaḷ prathamaputran vayittināthaṉ svahastalikhitam / hariḥ om / śubhamastu / śrī cidambareśvarāya namaḥ / śivakāmi ammaṉ tuṇai / hariḥ om /

230.2 SUBRAHMAṆYAMAṆṬAPAPŪJĀ

Similar to n° **111.6**

Beginning

Fol. 30a, l.1. atha yathoktalakṣaṇaṃ yāgamaṇḍapaṃ patākādhvajavitānādibhiralaṃkṛtya, gomayālepanādibhir maṇḍapaśuddhiṃ kṛtvā / atha guruḥ kṛtanityāhnikaḥ navavastrottarīyoṣṇīṣahemakuṇḍalāṅgulīyādibhi(s)svadehamalaṅkṛtya pādau prakṣālyācamya yāgaśālāyā dvāraṃ praviśya kūrmāsanasthaḥ / uttaramukhassan prāṇāyāmatrayaṃ kṛtvā guhan dhyātvā anujñāṃ vibhāvya

End

Fol. 67a, l.6. pūjākriyādiṣvanyūnaṃ sampūrṇatā . . yānti sadyo vandye tamacyutam / mantrahīnaṃ bhaktihīnam . . . hmaṇyeśvara yat pūjitaṃ mayā deva paripūrṇan tadastu me / anena pūjanena bhagavān sarvātmakaḥ śrīsubrahmaṇyeśvara(ḥ) prīyatām / mama prīyatāṃ varado bhavatu hariḥ oṃ vayitiṇāthaṉ svahastalikhitam / hariḥ om / śubhamastu /

230.3 ŚĀSTĀSTHĀPANA

Similar to n° **53.1**

The following colophon occurs on fol. 88b:– śaṅkarācāryaguruviracitāyāṃ mahāśāstāpratiṣṭhā. It appears then that there are two parts in this text: 1. fol. 68-88; 2. 88-91a. The latter is very brief in treatment.

Beginning

Fol. 68a, l.1. atha śāstāpratiṣṭhāvidhiḥ / pratiṣṭhākarmārthaṃ saptarātraṃ trirātraṃ navama itvā ārambhe gaṇeśapūjāṃ vidhāya anujñān dattvā vāstuśāntivāstuhomaparyagnikaraṇaṃ kṛtvā mṛtsaṅgrahaṇāṅkurārpaṇarakṣābandhananayanonmīlanajalādhivāsanagrāmapradakṣiṇaṃ sakṛt kṛtvā tena śāstālayapra(ā)kāreṇa īśadigbhāge śāstroktaprakāreṇa yāgamaṇḍapavedikā upavedikānavapañcaikakuṇḍaṃ parikalpya agnidigbhāge yonikuṇḍaṃ vidhāya

End

Fol. 91a, l.1. pītavarṇasuyauvanañcarmapaṭṭabhujacatuṣkasamanvitaśāntakam / khaḍgadaṇḍaśikhidaṇḍasavyake kheṭahastagatāṅkuśavāmake / vāmadakṣiṇapuṣkalapūrṇayā udarabandhanakuṇḍalakarṇayoḥ / kaṭakapūritajaṭāvṛtavartulaṃ paṭṭaṇeṣu sukhāsanasusthitam / hariḥ oṃ /

230.4 MAHĀMĀRIMAṆḌAPAPŪJĀ

This treats the worship of the pavilion intended for Mahāmāri, a village deity.

Beginning

Fol. 92a, l.1. atha vakṣye viśeṣeṇa mahāmāryāśca sthāpanam / uttarāyaṇakāle tu śuklapakṣe śubhe dine / divākāleṣu kartavyaṃ māryā sthāpanamūrtakam / puṣyamāsādiṣāṇmāsaṃ uttamantu vidhīyate / karkaṭādyantu ṣaṇmāsaṃ madhyamantu praśasyate / uttamaṃ puṣyavaiśākhaṃ madhyamaṃ śrāvaṇāśvijam / adhamaṃ kṛttikāmāse pratiṣṭhākarmamācaret / prathamaṃ ratnavinyāsaṃ dvitīyaṃ nayanonmanam / beraśuddhintṛtīyantu caturthaṃ grāmapradakṣiṇam /

End

Fol. 112a, l.5. oṃ hrīṃ ambikāyai namaḥ oṃ hrīṃ gaṇāmbikāyai namaḥ / oṃ hrīṃ gaṅgāyai namaḥ / oṃ hrīṃ yamunāyai namaḥ / oṃ hrīṃ durgāyai namaḥ ityabhyarcya dhūpadīpanaivedyatāmbūlārghyandattvā iti sītalā devyai namaḥ / paścāt agnikāryaṃ pūrvavat kṛtvā hariḥ oṃ / vayittināthaṉ svahastalikhitam hariḥ oṃ /

230.5 AGNIKĀRYA

Similar to n° **116.3**

Beginning

Fol. 113a, l.1. agnikāryoktamārgataḥ / agnikāryārtham adhyeṣya labdhānujño'rghyapātramādāya pradakṣiṇaṃ sasambhārayāgopakaraṇaṃ divyadṛṣṭyāvalokayan pradhānakuṇḍasakāśametya kuṇḍanābhiṃ puraskurvan + pūrvāsyopaviśet + agnikāryaṃ kuryāt /

tatrānāmikāṅguṣṭhābhyāṃ nyastamūlena cakṣuṣā kuṇḍanirīkṣaṇam / śivamantreṇa prokṣaṇam / tāḍanam / a . . . śiṃ huṃ phaḍantenāstreṇābhyukṣaṇam /

End

Fol. 146b, l.4. mūrtipais saha darbhair nāḍīsandhānaṃ kuryāt / ūrṇātantunibhā nāḍīmu ditena vinirgatām / anuditena viśantīntāṃ nirgatāmuditena ca / ātmānnuditenaiva viśantīṃcintayet / (ā)hutinā visajānārthaṃ mūlenāhutidaśakaṃ dattvā mantratarpaṇārthaṃ mūlenāṣṭottaraśataṃ hutvā taddaśāṃśato brahmāṅgāni ca hutvā viśeṣatarpaṇaṃ ca kṛtvā pūrṇāndattvā / hariḥ om śubhamastu /

230.6 ṢAḌADHVAKALĀNYĀSA

This treats nyāsa of the kalā-s in the six paths (adhvan). For a similar treatment, see IFI. T. 455.

Beginning

Fol. 148a, l.1. oṃ hāṃ ātmatattvāya namaḥ / oṃ ātmatattvādhipāyai kriyāyai(?) namaḥ / adhobhāge oṃ hīṃ vidyātattvāya namaḥ / oṃ vidyātattvādhipāyai jñānyai namaḥ / oṃ huṃ śivatattvāya namaḥ / oṃ śivatattvādhipāyai icchāyai namaḥ /

End

Fol. 154a, l.1. evaṃ krameṇa nyāsayet / śivatattve oṃ hāṃ anāśritāyai namaḥ / ūrdhvamūrdhni anāthāyai namaḥ / pūrvamūrdhni oṃ anantāyai namaḥ / dakṣiṇamūrdhni oṃ hāṃ vyomarūpāya namaḥ / uttaramūrdhni

230.7 DŪTIKĀ

For the nature of Dūtikā and treatment, see **19.1** & **19.5**.

Beginning

Fol. 155^a, l.1. mṛtā vaivasvatā caivā jiva^{h}ā(prāṇa)hā tathā / ākarṣāgrajitā caiva pramadā visphuliṅginīkṣetrapratiharityaitāḥ prāṇadūtyastu yādikāḥ / oṃ àṃ śrīṃ kroṃ ya ra la va śa ṣa sa hohaṃsasso'haṃ saḥ / yaṃ mṛte dūti āgacchāgaccha amuṣya hṛdayaṃ praviśya sajātīyamapi saṃgṛhya balādamuṣya jīvasya rūpamānayānaya bimbādikaṃ praveśaya praveśaya sthāpaya sthāpaya punarāgacchāgaccha

End

Fol. 164a, l.1. jīva iha sthita amuṣya paramaśivasya sarvendriyāṇi vāg(ṅ)manaca(śca)kṣu(ś)śrotrajihvāghrāṇaprāṇā ihaivā(ga)tya sukhañciraṃ tiṣṭhantu svāhā / glauṃ staṃbhayā sthaṃbhayā /

230.8 DHYĀNAŚLOKA-S

This contains śloka-s for meditating upon the village deities Kāttavarāyan and Karuppāyi.

Beginning

Fol. 165a, l.1. kāttavarāyadhyānam / raktavarṇaṃ dvibāhuñca śiro dhamillasaṃyutam / dakṣahaste tu khaḍgaṃ syāt kheṭakaṃ vāmahastake / khaṭvāṅgaṃ śchapuṭaṃ caiva churikeṇa samanvitam /

End

Fol. 167a, l.3. dvinetrāṃ dvibhujāṃ caiva phullavaktrasaroruhām / utpalaṃ dakṣiṇe haste lambitaṃ vāmahastake / baddhakeśīṃ sumālāḍhyāṃ stanakañcukabhūṣitām / susthitāṃ padmapīṭhe tu bhāvayet kṛṣṇaśaktikam / śubhamastu /

230.9 SUBRAHMAṆYAMAṆḌAPAPŪJĀVIDHI

Similar to n° **230.2**

Beginning

Fol. 168 (1)a, l.1. atha pūrvoktavat maṇḍapamalaṃkṛtvā gomayālepanādyai(ś)śuddhiṃ kṛtvā / atha guruḥ kṛtanityāhniko navavastrottarīyahemamayayajñopavītakuṇḍalāṅgulīyoṣṇiṣādyais svadehamalaṃkṛtya pādau prakṣālya ācamya yāgaśālādvāraṃ praviśya unmukho rucirāsana udaṅmukhopaviśya prāṇāyāmatrayaṃ kṛtvā vighneśvarapūjāṃ saṅkalpya puṇyāhavācanaṃ kṛtvā

End

Fol. 215 (48)b, l.2. vallikānandamukhānandāya namaḥ / kumāragurave namaḥ / dhūpadīpanaivedyaṃ pānīyabhasmadarpaṇachatracāmaratālavṛndavyajanādadhaḥ japāntaṃ saṃpūjya stotrādikaṃ paṭhitvā mantrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ ṣaḍānana / yāvat pūjita mayā devam paripūrṇaṃ tadastu te // īśapāva(ka)ṣaḍāśrakuṇḍam agnau mūlamantram oṃ sauṃ śaravaṇabhava svāhā / subrahmaṇyamaṇḍapapūjāvidhis samāptaḥ // gurubhyo namaḥ /

230.10 SKANDANYĀSA

Similar to n° **111.12**

Beginning

Fol. 216 (49)a, l.2. oṃ subrahmaṇyāya namaḥ / oṃ kuṃ kumārāya namaḥ / oṃ hāṃ harasūnave namaḥ / oṃ sūṃ sarāgrahāya namaḥ / oṃ seṃ senāpataye namaḥ / oṃ saṃ suṛeśāya namaḥ / śaṇmukhamūrtinā(taye) namaḥ / vajraṃ śaktiñca daṇḍañca khaḍgapāśaṃ tathāṅkuśam / gadātriśūlapadmañca cakraṃ cetidaśāyudham / atha vakṣye viśeṣeṇa dhvajapaṭalakṣaṇaṃ kṛtāśvetaka oṃ jagadbhuñjayāya namaḥ / īśānamūrdhni oṃ bahuto valāya namaḥ / pūrvamūrdhni oṃ hutaṃ hutāya namaḥ / dakṣiṇamūrdhni /

End

Fol. 216 (49)b, l.4. oṃ namaste astu nandinyai namaḥ / paścimamūrdhni / oṃ viśākhāya namaḥ / nairṛtamūrdhni / oṃ soṃ jagat bhuve adhipatyāyai namaḥ / īśānavaktre

230.11 SUBRAHMAṆYAMAṆḌAPAPŪJĀ

Similar to n° **230.2**

Beginning

Fol. 220 (114)a, l.1. skandamaṇḍapapūjāvidhir ucyate / pūrvoktavat maṇḍapanirmāṇaṃ vidhāya tadyathā sthapatisthānako snātvā uṣṇīṣañcottarīyābharaṇādyalaṅkārair alaṃkṛtya nityāhnikadvayaṃ karma ni(r)vṛttyartham ālayaṃ praviśya ālaye aiśānyām āgneyyāṃ pūrvadakṣiṇāpaścimottarāyāṃ diśi mānāṅgulam ātmāṅguladehalabdhāṅgulena . . ācāryahastamānena navaṣoḍaśadvādaśa ekādaśanavahastaṃ vā samañcatu(ra)śrapramāṇabhūmiṃ nābhimātraṃ khanitvā

End

Fol. 221 (115)b, l.4. gātraveṣṭanāntaraṅgaveṣṭanā(a)didarpaṇādigdhvajadarbhamālādi ikṣudaṇḍakadalyāmrapatranāḷikera

231

SAUNDARYALAHARĪ

by Śaṃkara

with the commentary of Lakṣmīdhara

RE 12.604. PL.; 90 fols.; 279 × 35 mms.; 9-11 lines; some leaves are moth-eaten and broken; Grantha; old; some leaves are fresh and new.
Missing fols.: 76, 77

This Ms. contains the Saundaryalaharī of Śaṃkara with the Lakṣmīdharā, the commentary by Lakṣmīdhara. This is printed in Devanāgarī script, Mysore Oriental Series and in Grantha script in the Śāstra Sanjeevini Press, Madras 1921. This is incomplete breaking off in the commentary on śloka 64. Text and commentary for śloka 45 and parts of 44 & 46 are not available. The readings in the Ms. differ slightly from those in the printed edns.

Beginning

Fol. 1a, l.1. śrī mahāgaṇapataye namaḥ / saundaryalaharīvyākhyāṃ vaidyanātheśvaradvijau / pṛcchataścedahantābhyāndāsyāmi guruṇā śape // satyameveti śaṅkaravacanaṃ vandemahi mahīyāṃsamaṃsalambijaṭādharam / yat kaṅkaṇakvaṇatkāraravaśśabdānu-

śāsanam / śeṣāśeṣoktibhūṣāṃkaṇacaraṇacaṇagranthasaugandhyajighrābhaṭṭoktiprauḍhalīlāgurugurutaragīrgumbhaśumbhadvijṛmbhāḥ / niśśaṅkāśśaṅkaroktau paśupatimatanirvāhakāssāṃkhyasaṃkhyā yasya śrīlolallakṣmīdharavibudhamaṇerbhānti vācānnigumbhāḥ // so'yaṃ lakṣmīdharaḥ prāha ṭīkāṃ lakṣmīdharābhidhāṃ / enāṃ samāhitassvāntāssevantāṃ santataṃ budhāḥ //

End

Fol. 90b, l.5. japāpuṣpachāyā japā raktapuṣpaṃ tasya chāyeva chāyā kāntir yāsyās sā / tava janani he mātaḥ / jihvāñjayati sphurati / sā tacchabdo vartiṣyamāṇāṃ prasiddha(i)ṃ parāmṛśati / yadagrāsīnāyāḥ yasyāḥ jihvāyāḥ agre āsīnāyā niṣaṇṇāyā sphaṭikadṛṣadacchachavimayī sphaṭikadṛṣadaḥ sphaṭikopalasyeva acchā chaviḥ kāntiḥ tayā pracurā / prācurye mayaṭ / sphaṭikadhavaletyarthaḥ / sarasvatyā bhāratyā mūrtiḥ svarūpaṃ pariṇāma iti vikāramāpādyate māṇikyavapuṣā padmarāgavapuṣā / atretthaṃ padaprayojanam / he janani tava sā sphaṭikacchāyā jayati yāgrāsīnāyāḥ sarasvatyāḥ sphaṭikanikaṣa dṛṣadaccha chavimayī mūrtiḥ māṇikyavapuṣā . .

232

TĀMRAPARṆĪMĀHĀTMYA

(Śaivapurāṇa)

RE 12.614. PL.; 263 fols.; 315 × 39 mms.; 8-10 lines; some leaves are slightly injured; Grantha; old; Senāpatiganapāṭikaḷ is the name in the slip pasted in the fly-leaf and in a leaf between fols. 141 & 142; origin: Tirunelveli.

There are five fols. with the same numbers. Fol. 48 is missing.

The fols. are not numbered uniformly. Fly-leaf 2 tells the evils of speaking ill of others. The text under notice is not in print. It has 50 chapters and thus is incomplete.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye / akhaṇḍaparamānandapari . . . mūrta . . . bharaṇāya guṇāviṣṭakarmaṇe brahmaṇe namaḥ / yadvacaḥ karṇikā vedā yallīlā karṇikān jaga . . prabhābindurudrābhyānnamastasmai paramātmane / purā vidhātrā brahmāṇḍakuharagṛhamedhinā / līlayā kalpitā kāpi tapassīmā tapasvinā /

End

Fol. 259 (76)b, l.7. karmapāśānubaddhānāṃ dhātā yātaśramāvatām // jantūnāmupakārārthametāvat kathitaṃ mayā / itthamantarhite deve devadeve janārdane // gandharvarājo hṛṣṭātmā saṃyukto balavairiṇā / devadattamahābhogavidhivibhavārcitaḥ // tejasthānaṃ saṃpraṇamya vimānenāmbarādhvanā / yogilabhyaṃ parasthānamavāpa param adbhutam // 98 // iti śrīmacchaive purāṇe tāmraparṇīmāhātmye pañcāśo'dhyāyaḥ // śrī śivāya namaḥ //

233

TĀMRAPARṆĪMĀHĀTMYA

RE 12.615. PL.; 108 fols.; 320 × 36 mms.; 4-9 lines; damaged; Grantha; oid; Senāpatiganapāṭikal in the slip pasted in the fly-leaf; origin: Tirunelvely.

General contents

1. Fol. 1-100: Tāmraparṇīmāhātmya; 2. 101-108: Tāmraparṇītīrthaghaṭṭa.

233.1 TĀMRAPARṆĪMĀHĀTMYA

(Śivapurāṇa)

Part II – continuation of n° 232. It is complete.

Beginning

Fol. 1 (77)a, l.1. śrī śaṅkhaḥ – itthamākarṇya karṇyaikapīyūṣāmbodhisamplavām / kathāṃ kalimalāpāyāṃ kāṅkṣitoda . . naicaka . . . + . . duṣkarmaśamanīṃ rājan pāṇḍyendro manunandanaḥ / pṛsāpra . . . jñā bhūyo'pi sanātanamidañjagat /

End

Fol. 76b, l.7. ākhyānaṃ paṭhati śṛṇotyanusmaredvā duṣkīrtinduritamapohya dha . . . śāntiḥ / iti śrīmacchaivapurāṇe uparibhāge tīrthakṣetravaibhavakhaṇḍe śrītāmraparṇīmāhātmye tāmrasāgarasaṅgasaṅgamukhamāhātmyavarṇanaṃ nāma catuṣṣaṣṭitamo'dhyāyaḥ / hariḥ om / śubhamastu / tāmraparṇīmāhātmyaṃ sampūrṇam / śrī kṛṣṇaśāstriṇaḥ putraḥ nārāyaṇaśāstriṇaḥ svahastalikhitam / karakṛtamaparādhaṃ kṣantumarhanti santaḥ /

233.2 TĀMRAPARṆĪTĪRTHAGHAṬṬA

This text enumerates the names of the bathing ghats in the river Tāmraparṇī flowing in the Tirunelveli Dt. It gives also the names of the holy places in that river where the water is held to be sacred.

Written on four columns.

Beginning

Fol. 78 (1)a, (col. 1), l.1. jyotirmaṇitīrtham, 2. painākatīrtham, 3. nāradatīrtham, 4. pañcavāraṇatīrtham, 5. prācetasatīrtham, 6. triveṇīsaṅgamatīrtham, 7. amburatīrtham, kīḻpuram, 8. pāvanāśattukku vaṭakkumēlpuram

End

Fol. 84 (2)b, (col. 4), l.1. mūkkannāṭi, yajñopavītam, yeḻuttāṇi, mindirippaḻam, vaṭṭappeṭṭi, cīppukaṉṉāṭi, mañcaḷ, kuṅkumam /

234

SAUNDARYALAHARĪ

by Śaṃkara
with Lakṣmīdharī of Lakṣmīdhara

RE 12.616. PL.; 98 fols.; 313 × 34 mms.; 8-10 lines; slightly injured; Grantha; old.

Same as n° **231**. It is complete.

Beginning

Fol. 1 (a), l.1. śrīmahātripurasundaryai namaḥ / yā muktiheturavicintya mahāvratais tvam abhyasyase suniyatendriyasattvasāraiḥ / mokṣārthibhir munibhir astasamastadoṣair vedyāsi sā bhagavatī paramā hi devi // iti mārkaṇḍeyapurāṇe sūcitā paramā brahmavidyā tasyāḥ prakāśā(j)jitendriya astauṣam / astadoṣaṃ jitāritadvargaṃ śivāmithunopāsakastotāraṃ pratyāśaṅkate / nanu loke strīpuṃsayor madhye pumān eva pradhānaṃ tathā ramaṇaṃ paramaśivamanādṛtya tadaṅkasthāmasvatantrāṃ māṃ kaṭhamastauṣ(īri)tyāśaṅkyāha / śeṣāseṣoktibhūṣākaracaraṇacaṇatgranthasaugandhyajighrābhaṭṭoktiprauḍha(i)līlāguri(u)gurutaragīrgumbhaśumbhaṃ(d)vijṛmbhāḥ

End

Fol. 98b, l.4. śāstradīpikākarṇāvataṃsabarhāvataṃsādyanekakāvyakalpakenāśritajanakalpakena nigrahānugrahakauśikena śrīmahopādhyāyalakṣmīdharadeśikena kṛtaṃ lakṣmīdharākhyā saundaryalaharīstutivyākhyā anayā santuṣṭā bhavatu bhagavatī bhavānī // samāptiṃ prāpa devendratadadbhutamivābhavat / tatprasādāt(tu)pārvatyā ityevaṃ khalu nirṇayaḥ / iti śrīmatsaundaryalaharī samāptā / śubhamastu / oṃ gurubhyo namaḥ /

235

Stotra-s

RE 12.618. PL.; 103 fols.; 430 × 36-40 mms.; 5-7 lines; slightly injured; Grantha. The name Krishna vāttiyār written in the fly-leaf is perhaps the name of the owner; origin: Tirunelveli.
Blank fol.: 71b

General contents

1. Fol. 1a-14b: Gaṇeśasahasranāmastotra; 2. 15a-18b: Gaṇeśasahasranāmamāhātmya; 3. 19a-28b: Dayāśataka by Śrīdhara Veṅkaṭeśa; 4. 29a-37a: Ākhyāṣaṣṭi by Śrīdhara Veṅkaṭeśa; 5. 37b-52b: Āmnāyaśataka; 6. 53a-57a: Cidambaracakram; 7. 58a-70b: Gaṅgāsahasranāma; 8. 72a-73a: Sītāṣṭottaraśatanāmastotra; 9. 73a-76a: Rāmasahasranāmastotra; 10. 76b-79a: Subrahmaṇyatriśatī; 11. 79b-81b: Sarasvatyaṣṭottaraśatanāmastotra; 12.

81b-82b: Mīnākṣyaṣṭottaraśatanāmastotra; 13. 82b-83b: Lakṣmyaṣṭottaraśatanāmastotra; 14. 83b-103b: Lakṣmīsahasranāmastotra

Fol. 103 contains fragments of Śrīsūkta (Ṛgveda, Khila)

235.1 GAṆEŚASAHASRANĀMASTOTRA

This contains the 1008 names of Gaṇeśa in the form of stotra. According to GOML. D. 8497, this forms part of the Āgneyapurāṇa. Printed:– Lifco.

Beginning

Fol. 1a, l.1. oṃ gaṇeśvaro gaṇakrīḍo gaṇanātho gaṇādhipaḥ / ekadaṃṣṭro vakratuṇḍo gajavaktro mahodaraḥ / lambodaro dhūmravarṇo vikaṭo vighnanāśakaḥ /

End

Fol. 14b, l.3. caturlakṣajapaprītaścaturlakṣaprakāśitaḥ / caturaśītilakṣāṇāñjīvānāndehasaṃsthitaḥ / koṭisūryapratīkāśaḥ koṭicandrāṃśunirmalaḥ / śivābhavādyaṣṭakoṭivināyakadhurandharaḥ / saptakoṭimahāmantramantritāvayavadyutiḥ / trayastriṃśatkoṭisuraśreṇīpraṇatapādukaḥ / anantanāmānantaśrīranantānandasaukhyadaḥ / śrīgurucaraṇam /

235.2 GAṆEŚASAHASRANĀMAMĀHĀTMYA

This contains ch. 46 of the Ādigaṇeśapurāṇa giving the conversation between Īśvara and Gaṇeśa on the greatness of reciting the latter's Sahasranāma.

Beginning

Fol. 15 (1)a, l.1. vyāsa uvāca / kathan nāmnāṃ sahasraṃ svaṃ gaṇeśa upadiṣṭavān / śivāyaitan mamācakṣva lokānugrahatatpara // brahmovāca / deva evaṃ purārātiḥ puratrayajayodyame / anarcanād gaṇeśasya jāto vighnākulaḥ kila // manasā sa vinirdhārya tatastadvighnakāraṇam / mahāgaṇapatiṃ bhaktyā samabhyarcya yathāvidhi // vighnapraśamanopāyamapṛcchadaparājitaḥ / santuṣṭaḥ pūjayā śānto mahāgaṇapatis svayaṃ // sarvavighnaikaharaṇaṃ sarvakāmaphalapradam / tatastasmai svakan nāmnāṃ sahasram idam abravīt // mahāgaṇapatistotramahāmantrasya gaṇaka ṛṣiḥ / nṛcitgāyatrīchandaḥ / mahāgaṇapatirdevatā / nānāvidhāni chandāṃsi /

End

Fol. 18 (4)b, l.2. kiṅkiṇīgaṇaraṇitastavacaraṇaprakaṭitagurumiticāritraguṇaḥ / madajalalaharīkaritakapolaḥ śamayatu duritaṃ gaṇapatinṛpanāmā / 223 / iti śrīmadādigaṇeśapurāṇe upāsanākhaṇḍe īśvaragaṇeśasaṃvāde sahasranāmakathanannāma ṣaṭcatvāriṃśo'dhyāyaḥ //

235.3

DAYĀŚATAKA

by Śrīdhara Veṅkaṭeśa

This text contains the Dayāśataka of Śrīdhara Veṅkaṭeśa, familiarly known as Ayyāvāḷ. The other works of this author are:– 1. Ākhyāṣaṣṭi (n° 235.4); 2. Mātṛbhūteśaśataka; 3. Stutipaddhati; 4. Śivabhaktikalpalatikā; 5. Śivabhaktalakṣaṇa; 6. Tārāvalīstotra; 7. Ārtiharastuti; 8. Kulīrāṣṭaka; 9. Jambunāthāṣṭaka; 10. Doṣaparihārāṣṭaka; 11. Kṛṣṇadvādaśamañjarī; 12. Acyutāṣṭaka & 13. Ḍolānavaratnamālikā. All these ar published under the title Śrīdharastutimaṇimālā at Kumbakonam in Grantha script in 1895. The text under notice contains an appeal to Siva's compassion.

Beginning

Fol. 9 (1)a 1.1. oṃ śreyāṃsi sandiśati kandalayatyamandamānandamasya dalayatyaghabṛndamārtim / dhūnoti kiṃkarayati druhiṇādikāṃśca mātastavaiṣad udayo hi daye purāreḥ // 1 // kalyāṇi śailatanayākamanānukampe tvaṃ yatra yatra vitanoṣi padārpaṇāni / prāgeva padmajavalonmathanādilakṣmyaḥ prādurbhavantyavahitāḥ khalu tatra tatra // 2 //

End

Fol. 28 (10)b, 1.3. umāpatiramāpatī mama śivau jahītāṃ mano na jātu karaṇe yathā kuru tathaiva buddhiṃ dṛḍhām / tathaiva rasanāmamūṃ śivaśiveti vāguddharāṃ na caitadubhayaṃ vinā kimapi me'bhilāṣāspadam // 98 // prasīda karuṇe'dhunā manasi me śivaṃ sthāpayānapāyinamumāsakhaṃ kuru ca mayyanugrāhakam / tathāniśamihāsanaṃ śivapadasya jihvāñcale dadasva mama kāṅkṣitandvayam idan tvadekāyanam // evandayāstavamimaṃ paṭhatāṃ hi bhaktyārogyāyuracchaśivabhaktidhanardhividyāḥ / agryān sutān api yaśaśca vimuktim ante śrīpārvatīśakaruṇā diśati prahṛṣṭā // oṃ śrīgurubhyo namaḥ /

235.4

ĀKHYĀṢAṢṬI

by Śrīdhara Veṅkaṭeśa

This contains the Ākhyāṣaṣṭi of Śrīdhara Veṅkaṭeśa. It contains 63 śloka-s of which the last three are not traceable to the printed text. Even among others, there are śloka-s which are not found in the printed text and some of the śloka-s in the printed text are not found in Mss. On the margin on fol. 29, the title is given as Ākhyāśataka. This work is in praise of Śiva.

Beginning

Fol. 29 (11)a, 1.4. śivākhye no jāne śivamitaradevānapi jananyaho kvāmī kvāsāvahamahaha diṣṭyā tu bhavatīm / samīkṣe matsarvaśramamamuṣamihāmūkasulabhāṃ svalabdhṛsvādhīnākhilabhuvanasāmrājyavibhavām //

End

Fol. 37 (19)a, 1.2. medhe tavāsti yadi manmathaśāsanāghe(?) gāthetarāmṛtasarasvati khelanecchā / bādheta ko nu bhavatīṃ rasanāmapāstabādhetaraṅgaya sukhaṃ giriśābidhāne // 61 // paridhāvatabodhamasya dūtā nikaṭe dhūrjaṭirāgatas sa eva / parito dhavalanti paśyataitanmakuṭīcandrakalātmayūkhapuñjaiḥ // 62 // labhe hatasudṛḍhanna saṃsphuraṇamīśvarākhye kathaṃ hṛdi tvadanugānvitabhrukuṭikiṃkaraśśaṃkaraḥ / carannu viṣayāharaḥ sphuraṇarodhi no hṛdyamī kathaṃ kathaya garjanairjanani tarjayantyā tvayi // 63 //

235.5 ĀMNĀYASTAVA

This contains in praise of Śiva, a stotra called Āmnāyastava in 135 śloka-s. On folio 39a there is a marginal heading: Amnāyaśataka. The authorship is not known. Bodhendra & Śrīdhara Veṅkaṭeśa (c. 1750 A.D.) are praised in the first and the following śloka-s. This seems to be a rare text.

Beginning

Fol. 37 (19)b, l.1. bhagavannāmasāmrājyalakṣmīsarvasvavigraham / śrīmadbodhendrayogīndrandeśikendram upāsmahe // yasya smaraṇamātreṇa rāmabhaktiḥ prajāyate / tannamāmi yatiśreṣṭhaṃ bodhendran jagatāṃ gurum // īśe tasya ca nāmani pravimalaṃ jñānaṃ tayorūrjitam / prema prema ca tatpareṣu viratiścānyatra sarvatra ca // īśekṣā karuṇā ca yasya niyatā vṛtti(ś)śritasyāpi yaṃ taṃ vande nararūpamantakaripuṃ śrīveṅkaṭeśaṃ gurum // śrīkānto mātulo yasya jananī sarvamaṅgaḷā / janakaśśaṃkaro devas taṃ vande kuñjarānanam // namaste bhīmāya śrutiśikharasīmāya(ca)namo namaste śarvāya kṣapitayamagarvāya ca namaḥ / namaste rudrāya sphuradavanamudrāya ca namo namaste sāmbāya trijagadavalambāya ca namaḥ //

End

Fol. 52 (34)b, l.1. asūyerṣyālobhasmaradurabhimānasmayatamaḥ pramādakrodhādirmadavaguṇavargo niravadhiḥ / kadāsmāduttīrṇaḥ kathaya nirayādantakaripo pateyandeva tvatpadakamalayorārtiharayoḥ // asyantamātmahitamantikamāśrayantaṃ bālaṃ prasūḥ kimu na pālayatīśvaraivam / jātu prapattikalanājanitānubādhaṃ hātuṃ hi mūrkham api māṃ dayayārhasi tvam / cintayanmama durātmatāṃ yadi tvantanoṣi na dayāṃ mayi śrite / antakāntakagatiṃ vinā tvayā hantakāntarasya me // śaṭho lubdhaḥ krūraḥ calamatir asūyaikavasatir jaḍo mūrkhastabdhaḥ kumatiratisandhānarasikaḥ / aghānāmākāraḥ punarahamathāpi smararipo dayāḷo deva tvaccaraṇaśaraṇo'nanyaśaraṇaḥ //

235.6 CIDAMBARACAKRA

This contains the details regarding the drawing of the Cidambaracakra and the way of worshipping it.

Beginning

Fol. 53 (1)a, l.1. ardhamekātmakañ cakraṃ virāḍsaṃjñan daśākṣaraṃ / śrīrājarājeśvarīrūpaṃ daśamāvaraṇaṃ śṛṇu / yo'ntaḥ praviṣṭaspandena tatpratibimbākhyaḥ paraśśivaḥ / tatsarvacakrasahite tadantar brahmamañcake / yas sarvajñas sarvakartā pratyagātmani saṃsthitaḥ // mahātripurasundaryā bhuktabhogāñ jahāti saḥ / tadūrdhvabindau parame paraśambhunaṭeśvaraḥ // pādenaikena vṛtvā tu atyatiṣṭhad daśāṅgulam // antarākāśasamsthāyāṃ cidākāśātmamaṇḍape // ūrdhvakuñcitapādena raktaśuklasumiśrakam // śrīguroścaraṇaṃ loke darśayaṃśca cidambare / citsabhāyāñ cidānandarūpe'nuttarasaṃjñake / navātmakamahācakre navanāthādipūjite / cidambaramahācakre daśamāvṛtidevatām //

End

Fol. 57 (5)a, l.3. etena manasaivedaṃ na pṛthak bhinnasattayā / svacetasi ca dṛḍhodantammadhye dvīparatnagaṃ / ciccandramaṇḍalāntasthaṃ bhāvayet gurumātmani / vṣṛṭibinducakre tu ṣoḍaśyā bhavanaṃ smṛtam / adhastāt bindumadhye tu līlābhaṭṭarakā smṛtā /mātṛkācakradevās tu citsabhāyā api sthitāḥ / cidambarasya naṭanaṃ sammiśraṇaṃ mune / dhyānakhaṇḍe pravakṣyāmi sammeḷanavidhiṃ mune / ekadantastu śuddhau tu vijñaptis sarvagā śrutiḥ /

235.7 GAṄGĀSAHASRANĀMA

This contains the Gaṅgāsahasranāma and is incomplete. This agrees with that in GOML. D. 9103 which, according to its colophon forms ch. 29 of the Kāśīkhaṇḍa of the Skandapurāṇa. For copies of this text, see NCC. V, p. 222.

Beginning

Fol. 58 (1)a, l.1. agastyaḥ / hariḥ om / vinā snānena gaṅgāyāṃ nṛṇāṃ janma nirarthakam / upāyāntaramasty anyad yena snānaphalaṃ labhet // aśaktānāñ ca paṅgūnām ālasyāpahatātmanām / dūradeśāntarasthānāṃ gaṅgāsnānaṃ kathaṃ bhavet // dānaṃ vātha vrataṃ vātha mantrastotrajape'tha vā / tīrthāntarābhiṣeko vā devatopāsanan tu vā // yady asti kiñcit ṣaḍvaktra gaṅgāsnānaphalapradam // vidhānāntaramātraiṣā tadvada praṇatāya me // tvatto na veda skandānyo gaṅgāgarbhasamudbhava / paraṃ svargataraṅgiṇyā mahimā na mahāmate //

End

Fol. 70 (13)b, l.4. saubhāgyasundarī sandhyā sarvasārasamanvitā / harapriyā hṛṣīkeśi haṃsarūpā hiraṇyadhīḥ / hṛtāghasaṅghā hitakṛt helāhalātigarbhabhṛt / kṣemadā kṣālitāghaughā kṣudravidrāviṇī kṣamā / śrīgurubhyo namaḥ / śrī gaṅge gaṅgeśara . . .

235.8 SĪTĀṢṬOTTARAŚATANĀMASTOTRA

This contains the stotra & 108 names of Sītā. This agrees with GOML. D. 8884 for the beginning portion.

Beginning

Fol. 72 (15)a, l.1. sītādevī rāmapatnī jānakī bhūsutāpi ca / vīrapatnī viśālākṣī devī sarvāṅgasundarī // vedaśabdodbhavā māyā śobhanā divyamaṅgalā / padmākṣī padmasaṃbhūtā kalhārakusumapriyā //

End

Fol. 73 (16)a, l.2. manonmanī mahākāmarūpiṇī kāntarūpīṇī / valapramathanā devī rudrāṇī pralayātmikā / svayam eva jagadbhūtā sākṣāt nārāyaṇapriyā / nārāyaṇaniyantrī ca sarvakāryakarapriyā //

235.9 RĀMASAHASRANĀMASTOTRA

This contains about 320 names in śloka form. The śloka no. 50 is found in two fols. 73b & 75b. This is different from GOML. D. 8997. Curiously enough this has a few names in praise of Kṛṣṇa. This is a rare text.

Beginning

Fol. 73 (16)a, l.4. rāmo raghukulotpanno rāvaṇaghno raghūdvahaḥ / ramaṇīyo ramānātho rāghavo rājabhūṣaṇaḥ // rāmabhadro rāmacandro rājīvāyatalocanaḥ / rāmasvāmī rāmapālo rāvaṇānujasevitaḥ //

End

Fol. 76 (19)a, l.6. yaśaskṛd yādavo yajñakṛt yajñadhurandharaḥ / yāgeceḥuryajñacakro yantā yaśodātā yadūdvahaḥ / yāgāsane yojakendro yāmago yātanāpahaḥ / y(a)kṣobhyo yāminīnātho yātudhānatṛṇendhanaḥ / yatipūjyo yaduśreṣṭho yadumārgapravartakaḥ / yajussāmādidevāṅgo yamādyaṣṭāṅgakarmakṛt // yathākalpitalokaśca yathāniyamapūjitaḥ //

235.10 SUBRAHMAṆYATRIŚATĪ

This does not have any title in the Mss, yet the number of names contained in praise of Subrahmaṇya is about 290 and so the title given above may be justified. This is different from the printed edn. Grantha SIAA – 1961. This is a rare text.

Beginning

Fol. 76 (19)b, l.3. śrīguruś śaraṇam / subrahmaṇyas surānando śūrpakarṇānujaś śuciḥ / śubhāṅgaś śubhadaś śubhraś śubhakṛc chobhanaś śubhaḥ // manasvī mānado mānyo maheśo maṅgalākṛtiḥ / mahāśaktir mahāvīryo mahādevātmajo mahān //

End

Fol. 79 (22)a, l.3. mahāhanur mahādaṃṣṭro mahadoṣṭho mahodaraḥ / sundarabhrūs sunayanas sulalāṭas sukandharaḥ // koṭikandarpalāvaṇyaḥ koṭibālārkasannibhaḥ / bṛndārakajanottuṅgo vandārujanavatsalaḥ // pāpakāntāradāvāgnir bhaktobhāgyābdhicandramāḥ / paramānandasandoha(ś)śuktimuktāmaṇir guhaḥ // oṃ śrī gurubhyo namaḥ /

235.11 SARASVATYAṢṬOTTARAŚATANĀMASTOTRA

This contains 108 names of Sarasvati. This is different from the printed edn. (Lifco). This seems to be a rare text.

Beginning

Fol. 79 (22)b, l.1. śrīmatī jagadādhārā śāradānādivigrahā / āryā haīmavatī vidyā yoginī bhagamālinī // kalāvatī kandaḷinī kamalā lokakalpanā / brahmānandamayī pūrṇā viśālā vedaśālinī //

End

Fol. 81 (24)b, l.1. rahaḥpūjāsamālolā rahoyajñasvarūpiṇī / trikoṇamadhyanilayā ṣaṭkoṇapuravāsinī / vasukoṇapurādhīśā daśāradvayavāsinī / caturdaśārakoṇasthā vasupatranivāsinī / svarābjapatranilayā vṛttatrayanivāsinī / caturaśratrayagatā binducakranivāsinī /

235.12 MĪNĀKṢYAṢṬOTTARAŚATANĀMASTOTRA

This contains the 108 names of Mīnākṣī in the form of stotra.

Beginning

Fol. 81 (14)b, l.3. mātaṅgī vijayā śyāmā saciveśī śukapriyā / nīpapriyā kadambeśī madaghūrṇitalocanā / bhaktānuraktā mantreśī puṣpiṇī mantriṇī śivā / kalāvatī raktavastrā abhirāmā sumadhyamā /

End

Fol. 82 (15)b, l.2. bhoktrī bhogapradātrī ca jagatpratyakṣasākṣiṇī / brahmaviṣṇumaheśānasarvasaubhāgyadāyinī / guhyātiguhyagoptrī ca nityaklinnāmṛtodbhavā / kaivalyadātrī vaśinī sarvasaṃpatpradāyinī //

235.13 LAKṢMYAṢṬOTTARAŚATANĀMASTOTRA

Same as n° **69.18**

Beginning

Fol. 82 (15)b, l.4. prakṛtir vikṛtir vidyā sarvabhūtahite ratā / śraddhā vibhūtis surabhī(ḥ) kāmadā praṇavātmikā / suvāk padmālayā padmā śucis svāhā svadhā sudhā /

End

Fol. 83 (16)b, l.3. viṣṇupatnī prasannākṣī nārāyaṇasamāśrayā / dāridryadhvaṃsinī devī sarvabandhanivāriṇī //

235.14 LAKṢMĪSAHASRANĀMASTOTRA

This contains the complete text of the Lakṣmīsahasranāmastotra. This is very much similar to the text published in the Lakṣmīsahasranāmastotra, (Pub. by Kṛṣṇaśarmā, Bombay, 1934), except in the beginning portions.

Beginning

Fol. 83b, l.4. sarasijanayane sarojahaste dhavaladha(ta)rāṃśukagandhamālyaśobhe /

bhagavati harivallabhe manojñe tribhuvanatāpahare praśīda mahyam / oṃ śrīvāsudevamahiṣī puṃpradhāneśvarīśvarī / acintyānantavibhavā bhāvābhāvavibhāvinī / ahaṃbhāvātmikā padmā śāntānantacidātmikā / brahmabhāvaṃgatātyantabhedā sarvajaganmayī /

End

Fol. 103b, l.3. putrapautradhanaṃ dhānyaṃ hastyśvādigavīratham / bhaktānāṃ bhavasi mātā āyuṣmantaṃ karotu mām // yaḥ śuciḥ prayato bhūtvā juhuyād ājyam anvaham / śriyaḥ pañcadaśarcaṃ ca śrīkāmaḥ satataṃ japet // evaṃ stutvā mahālakṣmīṃ brahmaviṣṇumaheśvarān / prāha gambhīrayā vācā . . .

236

Stotra-s

RE 12.621. PL.; 114 fols.; 175 × 37 – 185 × 40 mms.; 10-11 lines; very old & some leaves broken in the middle; Grantha; scribe: Venkatakrishnan; owner: Venkatakrishnan; origin: Tirunelveli.
Blank fols.: 95b

General contents

1. Fol. 1a-20b: Śivasahasranāmastotra; 2. 21a-84b: Śivagītā; 3. 86a-92b: Śivapūjāstava; 4. 93a-95a: Śivastotra; 5. 96a-106b: Yogasaṅgraha; 6. 107a-114b: Mānasollāsa

Fly-leaf 4a has two lines in Sanskrit stating that the text was written by one Venkatakrishna and it should be returned after reading. In 4b there are written some verses in praise of Vināyaka, Ṣaṇmukha, Śiva & Guru. Fol. 85 contains Ṛgvedamantra-s (X. 121-128) & one mantra from Taittirīyāraṇyaka, 10th praśna, 2nd anuvāka.

236.1 ŚIVASAHASRANĀMASTOTRA
(Pādmapurāṇa)

Same as n° **36.1**
It has been printed in Grantha script (Publisher & year of pub. not known).

Beginning

Fol. 1 (ka)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye // akhaṇḍaparamānandaparipūrṇātmamūrtaye / nirguṇāya guṇāviṣṭakarmaṇe brahmaṇe namaḥ // yadvacaḥkaṇikā vedā yallīlākaṇikā jagat / yatprabhābindurindrādyā namas tasmai pinākine // akhaṇḍaṃ saccidānandam avāṅmanasagocaram / ātmānam akhilādhāram āśraye'bhīṣṭasiddhaye / śivasāmbāya gurave namaḥ /

End

Fol. 20 (na)a, l.10. bhavadbhirātmaśiṣyebhyo dīyatām idam ādarāt / nāmnāṃ sahasram

etaddhi likhitaṃ yanniketane / avimuktas tu tadgehan nityan tiṣṭhati śaṃkaraḥ / anena mantritaṃ bhasma sarvāpadvinivāraṇam / piśācabhayabhītānāñ japtavyam idam uttamam / nāmnāṃ sahasreṇānena samaṃ kiñcin na vidyate / iti śrīmatpādme purāṇe pañcapañcāśatsahasrikāyāṃ saṃhitāyāṃ vaiyāsikyām uttarabhāge bilvakeśvaraśrīkṛṣṇamārkaṇḍeyādisaṃvāde ekonanavatitamo'dhyāyaḥ / śrīsāmbaparameśvarārpaṇamastu / śrīkāntimatīveṇuvaneśvarārpaṇam astu / śrīmadgurucaraṇāravindābhyāṃ namo namaḥ //

236.2 ŚIVAGĪTĀ

Same as n° 93.5

The text under notice contains the full text (chap. I to XVI). For details about the text see notes on 93.5.

Beginning

Fol. 21 (1)a, l.1. śrīgurave namaḥ / athātas saṃpravakṣyāmi śuddhakaivalyamuktidam / anugrahān maheśasya bhavaduḥkhasya bheṣajam / na karmaṇām anuṣṭhānair na dānais tapasāpi vā / kaivalyaṃ labhate martyaḥ kintu jñānena kevalam / rāmāya daṇḍakāraṇye pārvatīpatinā purā / yā proktā śivagītākhyā guhyād guhyatamā hi sā // yasyāḥ śravaṇamātreṇa nṛṇāṃ muktir dhruvaṃ bhavet / purā sanatkumārāya skandenābhihitā hi sā //

End

Fol. 84 (64)a, l.6. utpādakabrahmadātrorgarīyān brahmadaḥ pitā / tasmāt sūtātmajāt tvattas satyan nānyo'sti no guruḥ // 65 // ityuktvā prayayus sarve sāyaṃ sandhyām upāsitum / stuvantas sūtaputran te santuṣṭā gomatītaṭe // iti śrīmatpādme purāṇe śivagītāsūpaniṣatsu parabrahmavidyāyāṃ yogaśāstre śivarāghavasaṃvāde adhikārinirūpaṇan nāma ṣoḍaśo'dhyāyaḥ // śrīsāmbaparameśvaraḥ prīṇātu / śrīrāmāya namaḥ / yādṛśī(śam) pustakaṃ dṛṣṭvā (dṛṣṭaṃ) tādṛśī (śaṃ) likhitaṃ mayā / abaddhaṃ vā subaddhaṃ vā mama doṣo na vidyate / karakṛtamaparādhaṃ kṣantum arhantu santaḥ / asmatgurucaraṇāravindābhyān namo namaḥ / veṅkaṭakṛṣṇena likhitaṃ svārthe // śrīsubrahmaṇyagurave namo namaḥ / śivagītā samāptā //

236.3 ŚIVAPŪJĀSTAVA

This contains the complete text (Verses 1-47). Similar to n° 175.21.

Beginning

Fol. 86 (1)a, l.1. prātaś śaṅkaracintanaṃ snapanasaṃsekāsu saṃrodhanais sandhyāsaṃsmṛtimārjanāghaśamanopasthānasantarpaṇam / dvārasthārcanayāgadhāmagatavighnodvāsanādyaiḥ prabhor yaś śrīmān yajanaṃ karoti bhavatas tasyaiva siddhidvayam //

End

Fol. 92 (7)b, l.4. aśuddhatattvaughabahiṣkriyārthaṃ parāṅmukhārghyaṃ parameśvarasya / yasminnavasthākaraṇaṃ visargaṃ kurvan sa śaivaṃ padamabhyupaiti / 46 / viprottuṅgaś coladeśī ca sūriś śambhoḥ pūjāstotram etat pavitram / siddhāntoktijñānaśambhuś

śivoktyā cakre bhaktyā bhuktaye muktaye ca // pūjāstavaṃ saṃpūrṇam //

236.4 ŚIVASTOTRA

(by Upamanyu)

This contains 19 verses of the Śivastotra said to have been composed by the sage Upamanyu. It has been published in BR. I (1963), (pp. 230-232) and has 20 verses.

Beginning

Fol. 93 (8)a, l.1. jaya śaṅkara pārvatīpate mṛḍa śambho śaśikhaṇḍamaṇḍana / madanāntaka bhaktavatsala priyakailāsa sudhādayāmbudhe // 1 // sadupāyakathāsvapaṇḍito hṛdaye duḥkhaśareṇa khaṇḍitaḥ / śaśikhaṇḍa śikhaṇḍamaṇḍanaṃ śaraṇaṃ yāmi śaraṇyamīśvaram // 2 //

End

Fol. 95 (10)a, l.1. śaraṇan taruṇenduśekharaś śaraṇaṃ me girirājakanyakā / śaraṇaṃ punareva tāvubhau śaraṇaṃ nānyam upaimi daivatam // 18 // upamanyukṛtaṃ śivastavaṃ paṭhataś śambhusamīpavartinaḥ / abhivāñchitabhāgyasampadaḥ paramāyuḥ pradadāti śaṅkaraḥ // 19 // upamanyukṛtaśivastavaṃ saṃpūrṇam //

236.5 YOGASAṄGRAHA

It contains matters related to the practice of yoga as taught by a Guru to his disciple. The text is the same as GOML. R. 2416.

Beginning

Fol. 96 (ka)a, l.1. abhīpsitārthasiddhyarthaṃ pūjito yas surair api / sarvavighnacchide tasmai gaṇādhipataye namaḥ // ajñānatimirāndhasya jñānāñjanaśalākayā / cakṣur unmīlitaṃ yena tasmai śrīgurave namaḥ / ekānte gurumāsīnaṃ vyagro(pratyagro)jjvalamānasaḥ / papraccha śiṣyo medhāvī praṇamyedaṃ samāhitaḥ / yogābhyāsakramaṃ samyak bhagavan vaktum arhasi / yogaḥ kila paraṃ vidvaṃ muktaye sarvadehinām / śuśrūṣuṇā svaśiṣyeṇa pṛṣṭo gurur udāradhīḥ / kṛpayāśrukalo bhūtvā tamuvācābhinandya ca //

End

Fol. 106 (ṇ)a, l.11. āsannamaraṇo yogī samādhistho bhavet sadā / samādhinā paraṃ brahma nacireṇādhigacchati / 184 / iti vākyaṃ guroḥ śrutvā śiṣyo vimalamānasaḥ / babhūva sadyo matimān pūrvasaṃskāragauravāt / 185 / iti yogasaṅgrahas samāptaḥ // śrīsāmbasadāśivārpaṇam astu / śrīgurubhyo namaḥ / avighnam astu //

236.6 MĀNASOLLĀSA

This brief work consisting of 17 verses deals mainly with the greatness of the worship of Śiva and is written in the form of instruction to one's own mind. Author's name not known. This is not available elsewhere.

Beginning

Fol. 107a, l.1. ayi bhrātaścetaḥ paramam upadeśaṃ śṛṇu mama smarārer arcāyāṃ paṭuṣu karaṇeṣu smara phalam / tavaiṣāṃ preṣyāṇām uparatikṛtiśrāntimahati tvayaikena śvāsapraśamasamaye kinnu sukaram // 1 //

End

Fol. 114 (8)a, l.2. ābhāti hāṭakasabhānaṭapādapadmajyotirmayo manasi nas taruṇāruṇo'yam / nūnañ jarāmaraṇaghorapiśācakīrṇā saṃsāramoharajanī viratiṃ prayātā // hariḥ om / idaṃ mānasollāsaṃ veṅkaṭakṛṣṇasya likhitam / śrīśivāya gurave namaḥ /

237

Dīkṣā, Pūjā, Pratiṣṭhā & Prāyaścitta

RE 12.622. PL.; 93 fols.; 164 – 444 × 37-47 mms.; 5-12 lines; some fols. are old and injured, while some are new; the fols. are of varying size and some are written in different hands. They do not have uniform numbering. Many leaves are missing.

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1. Fol. 2-7: Dīkṣāvidhi & Pūjāvidhi; 2. 8-12: Ālayanirmāṇavidhi; 3. 14-16: Berapratiṣṭhā; 4. 18: Nityapūjāprāyaścitta; 5. 19: Cintya – Prāyaścittavidhi; 6. 20: Pavitrārohaṇa; 7. 21-41: Sūkṣmaśāstra; 8. 47a-48b: Gaṇeśārcana; 9. 62-63: Saṃhitāratnākara – Devapratiṣṭhākālavidhi; 10. 65-66: Aṃśumadāgama – Mahāpratiṣṭhā; 11. 66^: Viśvakarmya – Śilpikarmavidhi; 12. 67-68: Bhīmasaṃhitā – Siddhākhya; 13. 71-72: Sūkṣmāgama; 14. 75: Sarasvatīpūjāsthāpanavidhi.

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End

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End

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Dīkṣā, Pūjā, Pratiṣṭhā & Prāyaścitta

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237.1 DĪKṢĀVIDHI & PŪJĀVIDHI

This contains a fragment of Dīkṣāvidhi and Pūjāvidhi. The latter has treatment of puraścaraṇa and nyāsa-s of some mantra-s. There is no continuity of treatment as many leaves are missing.

Beginning

Fol. 2 (11)a, l.1. hṛdayanābhiguhyajānupadeṣu nyasyāṣṭatattvāni vinyaset / oṃ lannamaḥ parāya pṛthivyātmane namaḥ / oṃ . . . parāya apātmane namaḥ /

End

Fol. 7 (40)b, l.7. oṃ bhūṃ varāya namaḥ / iti mantraḥ / aiśvaryapradhāno'yaṃ mantraḥ / pūjādikamahā . . . vat / varāhaikāramantro vikalpāntaro'tra vilikhyate / bhārgava ṛṣiḥ gāyatrichandaḥ / varāho devatā hāmit . . .

237.2 ĀLAYANIRMĀṆAVIDHI

This contains a brief account of the way in which the various parts of a shrine are constructed. Leaves are missing. Treatment is thus incomplete.

Beginning

Fol. 8 (24)a, l.1. vāsī syāddaṇḍairdaṇḍopadhānakaiḥ / āyasaiḥ pāśakīlādyair yuktaṃ kṛtvāṅgulatrayam / utthāpya talpe saṃsthāpya bhitter vyāsārkabhāgataḥ

End

Fol. 12 (230)b, l.6. stambhadravyasya vistārādrāmāṃśonmadhyataśśikhala(ra)meṣayuddhaṃ svastikābhāṃ sakrīcūsantrikhaṇḍakalasaubhadramiditaṃ proktaṃ pārśva prāptacatuśśikhala(ra) gṛhītaṃ vana

237.3 BERAPRATIṢṬHĀ

This is incomplete and meagre in contents describing the forms of certain bera-s of deities and the way of installing them. Loss of leaves in the middle has affected the continuity of treatment.

Beginning

Fol. 14 (400)a, l.1. arghyādbhistu natyantaṃ sarvān svākhyābhirarcayet / vīrabāhuṃ mahāvīryaṃ vidva(dyu)jjihvaṃ vilāsinam / ti(?)ñcatīkṣṇanetrañca tārākṣiñca bhavodbhavam //

End

Fol. 16 (415)b, l.6. audhumbarya(s)tathā bailavāḥ karañjendratarūdbhavāḥ / raktaśvetapadau cātha paippalāñca kramānnava / abhāvassamidhām yāsu sāsrohyastatra palāśajāḥ / tattanmantrais samidbhiś ca ghṛtaṃ hutvā śataṃ śataṃ / kuryādākaraśuddhiñcā . . .

237.4 NITYAPŪJĀPRĀYAŚCITTA

This gives a brief account of the way in which expiation is to be done for daily worship in temples.

Beginning

Fol. 18 (73)a, l.1. athātas saṃpravakṣyāmi prāyaścittavidhikramam / snapanaṃ vaidikañ caiva tarpaṇaṃ sūryatarpaṇam // vihīne śanmūlavṛddhi(s)syāt śvānajanmī ca la . . te / aghoraṃ pāśupatañcaiva aṣṭottaraśataṃ japet // punaḥsnānādīkaṃ kṛtvā tattanmantreṇa yojayet / ārdravastrasamāyuktaṃ śivasandhivihīnakam //

End

Fol. 18 (73)b, l.7. naivedyan tu yāvanekāle mājyaśuddhivi(hī)nakam / śaṅkhadhvanivihīnañ ca kṣatradīpavihīnakam / ācchādanavihīnañca pakṣaṇāntavihīnakam / naivedyaṃ varjayitvā tu taccheṣaṃ gra . . .

237.5 CINTYĀGAMA

Prāyaścittavidhi

This contains the way of doing the act of expiation. From the colophon, this is found to form part of the Cintyāgama but this could not be traced to the Ms. Cintyāgama IFI. T. 888 where several kinds of expiation are dealt with. This text does not have the beginning portion of the chapter dealing with this topic.

Beginning

Fol. 19 (153)a, l.1. pūjane tu dvaye ceddhitasyā ya(t) snapanaṃ kṛtam / śāntihoman tataḥ kṛtvā śuddhānnan dāpayet kramāt // prathame ca dvitīye cet tasyā yaddvayamācaret / śāntihomaṃ purā kṛtvā śuddhānnan dāpayet budhaḥ //

End

Fol. 19 (153)b, l.6. akṛtyañcaiva kṛtyañcet snapanaṃ śāntihomakam / aṣṭagandhaṃ punātu tvā paścādukte samācaret / prāyaścittamadṛṣṭañcet prakṛṣṭañcaiva kārayet / kramādyatraiva sahasā kecittantrīmanojñakam / iti cintye prāyaścittapaṭalaḥ /

237.6 PAVITRĀROHAṆA

This deals with the Pavitrārohaṇa, an act of expiation conducted annually.

Beginning

Fol. 20 (160)a, l.1. gṛhasthānāṃ vratinādvayapakṣayoḥ / bhogamokṣapradaṃ sākṣāt pavitrārohaṇaṃ mune / saṃvatsarasya kṛtapāpannāśayatyasya pūjanāt / prāyaścittama kurvāṇā brāhmaṇāś śuddhimāpnuyāt /

End

Fol. 20 (160)b, l.6. annaśālāgajasthānanapradhānāinānalaveśmanām / ṣaṭsūtreṇaiva kartantatattatannāhaṃ praśasyate / evaṃ saṃkalpya pūrvedyuradhi

237.7 SŪKṢMAŚĀSTRA

This text is also called Sūkṣmāgama.

General contents

1. Fol. 21a-22a: Vāstupūjāvidhi; 2. 22a-24a: Aṅkurārpaṇavidhi; 3. 24a-31b: Utsavavidhi; 4. 32: Śraddhotsava; 5. 33a: Ārdrāvratavidhi; 6. 33b: Aṇḍeśārcanavidhi; 7. 33b: Dīpārohaṇa; 8. 34a-35a: Pūjāvidhi; 9. 35a-38b: Kāmakoṣṭhavidhi; 10. 39a: Grāmaśānti; 11. 39: Pacanālayavidhi; 12. 40a: Kūpasthāpanavidhi; 13. 40b: Gaurīvrata; 14. 41a: Ācāryārcanalakṣaṇa; 15. 41: Prāyaścitta.

Numbers of some chapters are given at the end of some colophons. Ārdrāvratavidhi is ch. 19, Aṇḍeśvarārcanavidhi ch. 20, Pacanālayavidhi ch. 40 and Kūpapratiṣṭhāvidhi ch. 49. Missing fols.: one between 28 & 29 (with the marginal writing n° 191); four between 31 & 32 (with marginal writing nos. 195-198; 47 between 33 & 34; two between 37 & 38; 19 between 38 & 39; two between 39 & 40; & 98 between 40 & 41). Thus continuity is much affected. Among these topics numbered above, 4 has no beginning and no end; 7, 10, 13 & 15 have just beginning only, 5, 8, 12, & 14 have only the ending portion. Nos. 3 & 9 have beginning and several portions are lost. 1, 2, 6 & 11 are alone complete.

IFI. has the following T. Mss. with nos. 36, 37, 38, 97, 132, 191, 955, 967, 1003 & 1016. The text under notice has partial or full agreement with the corresponding portions in these T. Mss. which however do not contain the treatment of all the topics. Mention could be made of T. 955 which treats Vāstupūjāvidhi. While all the T. Mss. treat a chapter called Aṇḍeśārcanavidhi, T. 955 calls this chapter by the name Caṇḍeśārcanavidhi.

Beginning

Fol. 21 (183)a, l.1. vāstupūjāṃ samārabhet / ācāryaś śiṣyasamyuktaḥ pūrvavat snānam ācaret / suśuddhavastrair ācchādya sakalīkaraṇaṃ kuru / sāmānyārghyañ ca saṃkalpya vighneśaṃ pūjayet tataḥ / puṇyāhaṃ vācayed dhīmān pañcagavyan tu vinyaset /

Colophons

1. Fol. 22 (184)a: iti sūkṣmaśāstre kriyāpāde vāstupūjāvidhipaṭalaḥ / 2. 41 (315)a: iti sūkṣmatantre . . . . cāryārcanālakṣaṇavidhipaṭalaḥ /

End

Fol. 41 (315)b, l.7. śuddhiṃ kṛtvā tataḥ pīṭhaṃ pūrayed vālukais tataḥ / . . . susnigdhaṃ yathā vibhavavistaraṃ / viśiṣṭe ca tale vāpi snigdhaṃ kṛtvā tu pūrvavat / pañcamṛtpañcagavyaiśca śuddhiṃ kṛtvā viśeṣataḥ / . . . tu garbhagehe viśeṣataḥ / sudhākarma punaḥ kṛtvā pañcagavyena pūrayet / gajairvā cālite liṅge talliṅgaṃ vidha . . .

237.8 GAṆEŚĀRCANA

This deals with the worship of Gaṇeśa.

Beginning

Fol. 47 (22)a, l.1. sakaḷīkṛtya sāmānyārghyaṃ vidhāya prāṇān āyamya saṅkalpam / śubhatithau asya(sma)dādyanekamūrtipadehaśuddhyarthaṃ sarvopakaraṇaśuddhyarthaṃ maṅgalapuṇyāhavācanaṃ kariṣya iti saṅkalpya sthaṇḍile parivardhanīnnidhāya varuṇamāvāhya sampūjya

End

Fol. 48 (23)b, l.8. kuṅkumavarṇacaturbhujayuktaṃ nāgamukhaṃ makuṭaṃ sakaraṇḍam / aṅkuśalaḍḍukadantaśūpascavahīndreśaṃ gaṇanāthasvarūpamidam / gaṇapatimūrtaye namaḥ / āyātu bhagavān gaṇanāthaḥ /

237.9 SAṂHITĀRATNĀKARA

Devapratiṣṭhākālavidhi

For details regarding the Saṃhitāratnākara, see n° **92.23**. This deals with the way by which the appropriate time could be fixed for installing the deity. This has an abrupt beginning.

Beginning

Fol. 62 (41)a, l.1. . . . rāṣāḍhāntaḥ parānvaham iti kīrtitam / puṣyamāsādi caitrātha pūrvarātramiti smṛtam // aśvimāsādi puṣyāntamapa(ra)rātramiti smṛtam / merupradakṣiṇa . . . ktikālaṃ vidviṣṭirityabhidhīyate // saṃkrameṇa tu muktaṃ sā rāśiyuktaṃ tu saṃkramam / karṣaṇādipratiṣṭhāntaṃ yatkarman( )cottare kṛte //

End

Fol. 63 (42)b, l.1. mṛtyusthānagatāssarve grahāśśatruvināśadāḥ / śrīpradās sendavās saumyā dhame krūrā gadapradāḥ / sacandrāḥ karmagāssaumyāḥ kīrtidāḥ kleśadāḥ pare / lābhasthānagatās sarve grahā śrīputralābhadāḥ / vyayasthānagatās sarve bahuvyayakaraṃ nṛṇām / hantyarthahīne kartāraṃ mantrahīne tu ṛtvijam / striyaṃ lakṣaṇahīne tu na pratiṣṭhāsamo ripuḥ // iti saṃ(hitāratnākare sa)rvācāryasammate devapratiṣṭhākālavidhis samāptaḥ /

237.10 AṂŚUMADĀGAMA

Maṭhapratiṣṭhā

This deals with the consecration of a Maṭha. This is not available among the 14 IFI. T. Mss. This is incomplete.

Beginning

Fol. 65 (58)a, l.7. atha vakṣye viśeṣeṇa maṭhasthāpanam uttamam / uttarāyaṇakāle tu śuklapakṣe śubhe dine / subhavārādibhir yukte pratiṣṭhāṃ samyag ācaret / maṭhasyāgre'thavā some aiśānye dakṣiṇe'pi vā / kūṭaṃ vāpi prapāṃ vāpi śālākāramathāpi vā /

End

Fol. 66 (59)b, l.10. guḷatāmbūlasaṃyuktaṃ śrīpatratripura hunet / śatam ardhaṃ tadardhaṃ vā pratyekaṃ juhuyāt kramāt / jayādir abhyādhānañca rāṣṭrabhṛcca kramāddhunet / vyomavyāpi /

237.11 VIŚVAKARMYA

Śilpikarmavidhi

This contains a chapter forming part of the Viśvakarmya, a work on Vāstu. Visvakarmā is held to be the author of the Viśvakarmya. This text deals with the work which an artisan has to do. The beginning portion is missing. It could not be traced to the printed edn. (TSMS. n° 85).

Beginning

Fol. 66^a, l.1. ktaṃ . . . darkasaṃyutam / ahodaśvatthapatreṇa kalaśasthānakaṃ budhaḥ / sampūrṇa śālitayordhvaṃ sthaṇḍilopari nyaset / upapīṭhaṃ padanyāsaṃ nyāsādikaravi . . . tvyāsakri . . . dhayugām . . . kaṃ śālisthaṇḍilamityauktaṃ tadūrdhve sthāpitaṃ ghaṭam /

End

Fol. 66^b, l.2. tasmāt sarvaprayatnena sthāpitaṃ mūlagehakam / brahmādīnāñca devānāndevīnāmālayaṃ vidam // pūrvaśāstravaśāt kṛtyaṃ pradhānamunivācakaiḥ / evaṃ lakṣaṇasaṃ . . . rṇoddhāramiti proktaṃ sarvasaṅgrāhyavat katham / iti viśvakarmye vāstuśāstre śilpikarmavidhis samāptaḥ /

237.12 BHĪMASAṂHITĀ

Siddhākhya

These two names are found in the margin of folio 67a. Refer to 92.6 for information on the Bhīmasaṃhitā. Siddhākhya is one of the mūla āgama-s. It appears that some śloka-s from these two texts have been quoted here. On folio 68b there is marginal heading: naṣṭabimbasthāpanam.

Beginning

Fol. 67 (62)a, l.1. śaktiśūlañca paraśuṃ brahmadaṇḍadharāṅkuśam / ekapādaṃ dvipādaṃ vā samapādasyajojjvalam // sarvāṅgabhujagopetan nāgayajñopavītinam / evan dhyāyedyastraṃ praṇatārtivināsanam // ādhārādhiprapūjayet / tanmadhye śivabīja . . . varṇāni vinnyaset kramāt //

End

Fol. 68 (63)b, l.11. nityārcanārthaṃ sālambaṃ . . . . vāha visarjanam / bālālayāccha yaccahaktipūrvamādāya vardhitām / dhruvane vā tu naṣṭāṅge vaikalyaṃ vā bhujādiṣu / jīrṇādidoṣe . . .

237.13 SŪKṢMĀGAMA

This contains (1) Pañcagocarasthāpanavidhi – intallation of five deities Viṣṇu, Durgā, Gaṇeśa, Skanda and Maheśvara (fols. 71); (2) Kūpasthāpanavidhi (fol. 72a) and (3) Bāṇaliṅgalakṣaṇa (fol. 72b). This has agreement 1 with IFI. T. Mss. 955 and 1016 (ch. 76), 2 with T. 97, 191 and 955 and 3 with T. 191 and 1016.

Beginning

Fol. 71 (77)a, l.1. pañcagocaramūrtestu cārcanaṃ vakṣyate'dhunā / āyuḥpradañca puṣṭiñca śrīkarañca yaśaskaram / sadeśaṃ mokṣakāmārthaṃ dhanārthaṃ viṣṇupūjanam / durgā śatrujayārthañca vighneśaṃ putrakāmadam / kāntidam skandapūjā ca pañcamūrtim sahārcayet /

End

Fol. 72 (78)b, l.11. tasmāt lokeṣu saṃpūjya bāṇaliṅgaṃ viśeṣataḥ / pārśvābhyāṃ koṣṭhaliṅgan tu pūjayettu viśeṣataḥ // parvate parvataṃ liṅgaṃ lakṣaṇena samanvitam / saṅgrāhyaṃ deśiko dhīmānnekavarṇena buddhimān // tasya rūpapramāṇena pīṭhaṃ kuryāt trikarṇakam // athavā eka

237.14 SARASVATĪPŪJĀ

This deals with the installation and worship of Sarasvatī. This is different from **91.41**.

Beginning

Fol. 75 (200)a, l.1. śuddhaḥ praśāntacitto bhūtvā sarasvatīpūjāsthāpanam / gomayenopalipya . . bhiḥ prokṣya guruvandanaṃ kṛtvā guṃ gurubhyo namaḥ / gaṃ gaṇapataye namaḥ / saṃ sarasvatyai namaḥ / duṃ durgāyai namaḥ / kṣaṃ kṣetrapālāya namaḥ / paṃ paramātmane namaḥ / sahasrāra huṃ phaṭ / bhūr bhuvassuvaromiti digbandhaḥ /

End

Fol. 75 (201)b, l.8. akārādi kṣakārāntaṃ japitvā asmāt bimbāt mama samastavidyāprītyarthaṃ mama jihvāgre ciran tiṣṭhatu / iti jihvāgre āvāhya ṛṣicchandena saha dhyānapūrvaṃ mūlamantraṃ japitvā pañcapūjāṃ kṛtvā trivyāpyāṃ mātṛkāṃ nyasitvā ṛṣicchandodevatā / iti sarasvatīpūjāsthāpanavidhis samāptaḥ / hariḥ om / śubhamastu / śrī gurubhyo namaḥ / śrī śivakāmyambāsameta śrī kailāsanātheśvarāya namaḥ /

238

Pūjā and Utsava

RE 12.623. PL.; 79 fols.; 400 × 34 mms.; 7-8 lines; Grantha and Tamil; very old, damaged and edges broken; origin: Tirunelveli. Two or three types of handwriting. Blank fol.: 62b

General contents

1. Fol. 1a-57b: Nityapūjāvidhi; 2. 76a-79b: Navasandhimālā.

Fol. 1^{A} contains fragments of brahmayajña mantra-s. Fol. 58a-63b have fragments of Kriyākramadyotikā – Dīkṣāvidhi, Vāstupūjā and Śauca. In fol. 64-65 there are verses on some ritual and nyāsa. Fol. 67 contains Sanskrit verses enlisting the mūlāgama-s. In fol. 68-70, there are lists of many articles such as clay, flower, etc. Fol. 71-76 contains fragments of mantra-s for dvārapūjā, etc.

238.1 NITYAPŪJĀVIDHI

This contains the procedure of daily worship in the temple, which is incomplete. Similar to 111.3.

Contents

1. Fol. 1a-9b: Nityānuṣṭhāna; 2. 9b-15b: Saurapūjā; 3. 16a-24b: Pañcaśuddhi; 4. 24b-25b: Pādyācamanārghya; 5. 26: Śaṅkhapūjā; 6. 27a-28a: Pañcagavyavidhi; 7. 28b-29b: Pañcāmṛta; 8. 29b-31a: Navakalaśasthāpana; 9. 31a-32a: Dvārapūjā; 10. 33a-34b: Abhiṣeka; 11. 35a-38a: Pīṭhapūjā; 12. 38b-46a: Aṣṭatriṃśatkalānyāsa, etc.; 13. 46b-48a: Pañcāvaraṇapūjā; 14. 48b-54b: Bali, etc.; 15. 55a-57b: Puṇyāhavācana.

Beginning

Fol. 1a, l.1. vande santata . . neśaṃ sāmbaṃ sālipratīśvaram / śāntaṃ prasannavadanaṃ candrārdhakṛtaśekharam / kāmikādyāgamoktena mārgeṇa . . cinādhunā / pūjānukramaṇī śambhossāmba(sya) kriyate sphuṭam / guruṃ gaṇapatiṃ skandaṃ sāmbañca parameśvaram / vande vāṇīṃ mahālakṣmīm iṣṭakāmyārthasiddhaye // tripādena trighaṭikārātryante tu dine dine / brāhme muhūrte yogātmā samutthāya samāhitaḥ /

End

Fol. 57a, l.3. kṣīraṃ sarpirmadhūdakaṃ pāvamānīsvastayanīḥ / sudughā hi ghṛtaścutaḥ ṛṣibhissaṃbhṛto rasaḥ brāhmaṇeṣvamṛtaṃ hi tam / yena devāḥ pavitreṇa ātmānaṃ punate sadā / tena sahasradhāreṇa pāvamānyaḥ punantu mām / prajāpatyaṃ pavitraṃ satodyāmagaṃ hiraṇmayaṃ tena brahmavido vayam / pūtaṃ brahma punīmahe / indrāssunīti saha mā punātu / soma svastyā varuṇas samīcyā yamo rājā pramṛṇābhiḥ punātu mā / jātavedā mū(mo)rjayantyā punātu // śāntiḥ śāntiḥ //

238.2 NAVASANDHIMĀLĀ

Same as n° **46.1**. It is incomplete.

Beginning

Fol. 76a, l.1. śrīmatvaktrāravindasṛtanigamamadhusyandasando(hā)nandāvidyudraṅgāya gaṅgāhimabisavilasatpakṣahāsa(hamsa ?)dhvajāya / bhāṣāyoṣitpriyāya praṇatatu śivaprīṇanāya praṇāmaṃ kurmaḥ karmaikadhāmne vayamakhilajagatkarmaṇe brahmaṇe te /

End

Fol. 79 (4)b, l.4. vaitānārpitaśuddhajuṣṭahaviṣojātaissurānanditaṃ tryarghyaṃ saptabhujāgrahetivilasatṣaṇṇetratejojjvalam / dedeśotsavayāgahomahaviṣānandadvijaiḥ pūjitātryaṃghrassaptabhujadviśiṣṭavilasaccatvāriśṛṅgānvitaḥ / pārśve śobhitadharmapatniyugaḷo vanyādicāṣṭārvatīḥ devānāṃ pitṛṇāṃ hutārpitakaraṃ śoṇābhameṣasthitasthitvāntotsavasevanārthamadhunā kṣipraṃ sa

239

Paddhati-s of Sulocana and Īśānaśivaguru

RE 12.624. PL.; 176 fols.; 405-418 × 30-38 mms.; 7-8 lines; Grantha; old; some leaves damaged. Many leaves missing; two different handwritings; origin: Tirunelveli.

Sulocanapaddhati seems to be a rare text not noticed in any other manuscript-catalogues.

Contents

1. Fol. 1a-30b: Sulocanapaddhati; 2. 31a-156b: Īśānaśivagurudevapaddhati.

Fol. 157 and 158 contain some scribbling of navāvaraṇārcana, etc.

239.1 SULOCANAPADDHATI

This text contains the procedure for consecration (pratiṣṭhā) of the main deity at the temple in Tirunelveli. Further, this paddhati is mainly concerned with that particular temple. It basically follows the Kāmikāgama. At some places it follows Kāraṇa, Svāyambhuva, etc. The text as we have only starts from the 43rd fol. and hence no beginning is available. The text starts with the last portion of the Pañcagavyavidhi. Many leaves in the middle of the text are lost. Saptaśuddhi, Vāstubali, Piśācabali, Rākṣoghnahoma are some of the topics dealt with in the text.

Missing fols.: 1-42, 54, 56-60, 69-96, 98-172, 177-216, 218-240, 242-244 and 246-254.

Beginning

Fol. 1 (43)a, l.1. sthaṃ brahmagāyatryā vāmadevena dvau uttare ninīya kṛṣṇavarṇāyāḥ gomayenodakaṃ vastraśodhakaṃ catuḥprasthaṃ gandhadvāreti mantreṇa sadyena ca śivagāyatrīmantreṇa devasya tveti ca kuśodakaṃ prasthaṃ evaṃ saṃpādya madhye sadāśivāya namaḥ / pūrve īśvarāya namaḥ / dakṣiṇe rudrāya namaḥ / uttare viṣṇave namaḥ / paścime brahmaṇe namaḥ / agnikoṇe gandhatailaṃ prasthaṃ ṛgvedāya namaḥ prasthaṃ piṣṭacūrṇañca nairṛte āmalakam tripādaṃ yajurvedāya namaḥ vāyau rajanīcūrṇaṃ prasthārdhaṃ sāmavedāya namaḥ / ityabhyarcya

End

Fol. 30 (256)a, l.9. kumbhābhiṣekānantaradinam ārabhya catuścatvāriṃśaddinaparyantam anudinaṃ mahārudrābhiṣekanavakapañcagavyapañcāmṛtapuṇyāhavācanaśāntihomasthitikramaṣaḍadhvārcanāpūrvakapūjāpurassaraṃ pāyasānnapañcānnamahāhavirviśiṣṭasahasranāmārcanasahitam anudinabrāhmaṇabhojanapurassaraṃ śrīveṇuvaneśvaraprasādasiddhyarthaṃ tripakṣayajanaṃ kariṣye iti saṅkalpya nityapūjāprakāreṇa saurādicaṇḍaparyantam anudinam evam eva tripakṣārcanā vidheyā iti kāmikāgamoktatripakṣayajanavidhiḥ / tataḥmaṇḍalāntapañcacatvāriṃśatdine saurādicaṇḍaparyantaṃ parivārasahitamūlaliṅgaviśiṣṭa utsavamūrtīnāṃ mahāsnapanapūrvakam utsavaṃ kārayet / iti kāmikāgamoktāṣṭabandhanavidhivākyānuguṇagaṇapatipūjāprabhṛtimaṇḍalamahotsavaparyantaṃ pañcadaśādhikaśatakriyārūpāṣṭabandhanamuktāphalasulocanapaddhatis saṃpūrṇam(ā) / śrīkāntimatīsametaśrīmūlaliṅgasahitasaparivāraśrīveṇuvaneśvarārpaṇam astu / śubhamastu / śrīkāntimatīviśiṣṭaveṇuvaneśvaro vijayate / ajñānatimirāndhasya jñānāñjanaśalākayā / cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ / śrīkāntimatīsametaveṇuvaneśvaro rakṣatu / sarvamaṅgalamāṅgalye śive sarvārthasādhike / śaraṇye tryambake devi nārāyaṇi namo'stu te / śrīkarakṛtamaparādhaṃ kṣantum arhanti santaḥ / hariḥ om / śubhamastu //

239.2 ĪŚĀNAŚIVAGURUDEVAPADDHATI

This text contains some portion of the Kriyāpāda of the Īśānaśivagurudevapaddhati. It is a well-known digest on the rituals – both domestic and temple, mantra-s, yantra-s and other related matters. It is composed by Īśānaśivagurudeva (before 1000 A.D.). This work has been published in TSS n° 77 in four volumes.

In the present text under notice many folios are lost. The text we have begins from the middle of 32nd paṭala of the Kriyāpāda and ends with the beginning portion of the 53rd paṭala.

Missing fols.: 1-219, 226-231, 234-238, 252, 292, 296, 325, 333, 334, 339-350, 360-362, 367-375. Each among nos. 282 to 291 is borne by two fols.

Beginning

Fol. 31 (220)a, l.1. vyāsatribhāganiyyūhaṃ vṛttasphuṭitakarmavat / pañjarākhyaṃ smṛtañcātha svatulaśikharāśrakaṃ / śliṣṭanīvrāṅgakarṇañca kapotādyaṅgasaṃyutam / niyyūhapañjarantvekalambanāsikam ucyate / saṃśliṣṭanīvrakarṇāṅghrikṛtanāgadalādapi / niyyūhasahitaṃ yuktaṃ sarvāṅgaṃ lambanāsikam / siṃhaśrotraśikhāyuktam etadeva tu

pādavat / nīvrasaṃśritakarṇāṃśaṃ siṃhaśrotrābhidhānakam /

Colophons

1. Fol. 74 (273)a, l.2.: iti śrīmadīśānaśivagurudevapaddhatau siddhāntasāre kriyāpāde pīṭhavidhilakṣaṇapaṭala ekonacatvāriṃśaḥ //
2. Fol. 117 (308)a, l.4.: iti śrīmadīśānaśivagurudevapaddhatau siddhāntasāre kriyāpāde'dhivāsanapaṭalaṣ ṣaṭcatvāriṃśat //

End

Fol. 156 (376)b, l.4. abhayaṃ śaktiśūlaṃ . . . n kuliśāñcāṅkuśaṃ karaiḥ / dakṣiṇe dhanurayaṃstadvat kaṭisparśivarapradam / daṇḍañca tomaraṃ cāpaṃ ghaṇṭāṃ pāśañca vāmataḥ // adho hastāt prabhṛtyū(rdh)vaṃ syāddvādaśabhujo vibhuḥ / abhayaṃ paṅkajaṃ śaktidakṣiṇe varatomare / gu . . .

240

ĀGAMAPRĀYAŚCITTA

RE 12.625. PL.; 143 fols.; 370 × 30 mms.; 7-8 lines; Grantha; very old and many leaves damaged and moth-eaten; origin: Tirunelveli.

This text contains many expiation-ceremonies (prāyaścitta) connected with temple rituals. Various lapses that occur during the daily rituals and special festivals are mentioned and the expiation-ceremonies for them are detailed. Various Āgama-s such as Kāmika, Kāraṇa, Suprabheda, Aṃśumat, Svāyambhuva, Bhīmasaṃhitā are quoted for support. The text is incomplete. The fly-leaves 1-5 contain many lists of prāyaścitta-s.

Beginning

Fol. 1a, margin: brāhme muhūrte utthāpanam lopādiprāyaścitta snānādisandhyāvandanādibhasmanyāsasakalīkaraṇam prāyaścittam saṃgṛhyam

Fol. 1a, l.1. aṃśumān: prāyaścittavidhiṃ vakṣye śrūyatāṃ ravisattama / (prāyo vinā) śa ityuktaścittaṃ sandhānamucyate / vināśasya tu sandhānaṃ prāyaścitta . . . / brāhme muhūrtamārabhya kṣetrapālārcanāntakam / kriyāṇa . . . caiva vyatyāse viparītake / vismṛte dravyahīne ca prāyaścittam . . . . / vairiñce tu muhūrte tu ācāryotthāpananna cet / tasya cāyurbha . . . . . sāvitrīntu śataṃ japet / mūlamantraṃ śataṃ japtvā taddoṣaśamanaṃ bhavet //

End

Fol. 143b, l.7. kāmike: rāṣṭrakṣobhādicorādyaiḥ parasparavirodhataḥ / berādibādhāśaṅkāyāṃ guhāyāṃ vā jalo . . . . . vā ra kṣayettatra kriyāmenāṃ samācaret / saṃpūjya beraṃ gandhādyaistadagre sthaṇḍile tu . . .

241

PRATYAṄGIRĀSŪKTA, PŪJĀ, etc.

RE 12.626. PL.; 33 fols.; 120 × 36 mms.; 10-11 lines; Grantha; old and damaged; many leaves are lost; more than two types of handwriting; origin:
Blank folio: 32b
Missing fols.: 4-6, 8, 10, 9-16, 19-20, 23, 33, 38-41; 5 (numbers in the margin)

General contents

1. Fol. 1a-5a: Pratyaṅgirāmantra; 2. 6a-13b: Pratyaṅgirāṛgbhāṣya; 3. 14a-20b: Pratyaṅgirāyantra-s; 4. 28a-30b: Pratyaṅgirāpūjā.

Fol. 5b contains some fragments from among the Pratyaṅgirāmantra-s. In fols. 21 and 22, some portions of Pratyaṅgirāmālāmantra, etc., are written. Fols. 23, 24 and 25 have fragments of Pratyaṅgirāmantra and stotra. Again fols. 26 and 27 contain fragments of Praytaṅgirāmantra. Fol. 31 has some parts of Ṛgvedīyadevīsūkta and fol. 32a contains the Hariharaputramantra and a brief note on the yantra thereof. Fol. 33 has some anukramaṇikā (list of contents).

241.1 PRATYAṄGIRĀMANTRA

Same as n° **62.6**

This contains additional mantra-s in the end. Though according to Prapañcasārasārasaṅgraha, Part II (TSMS, n° 98), the Pratyaṅgirāmantra-s are divided into nine varga-s, it is written in the text under notice as daśamavarga on fol. 4(7)a. Fols. 4-6 are lost.

Beginning

Fol. 1a, l.1. yāṃ kalpayanti no rayaḥ krūrāṃ kṛtyāṃ vadhūmiva / tāṃ brahmaṇāpanirṇudmaḥ pratyaḥ kartāramṛcchatu // 1 // śīrṣaṇvatīṃ karṇavatīṃ viṣurūpāṃ bhayaṅkarīm / yaḥ prāhiṇodihādya tvāṃ vitantvaṃ yojayāsibhih // 2 //

End

Fol. 5 (8)a, l.5. nodanme dārugrahe śayānandhiyā śayitaṃ puruṣannijahraḥ / kumbhīpākannarakaṃ vīrabandhāhatānvenaṃ puruṣādhamasya // 4 // varṣantu te vibhāvarī divo abhrasya vidyutaḥ / rohantu sarvabījānyava brahmadviṣo jahi // 5 // śubhamastu //

241.2 PRATYAṄGIRĀṚGBHĀṢYA

Similar to n° **80**. Beginning and end portions are lost. The name of the commentator is not known. Some folios are lost.

Beginning

Fol. 6 (31)a, l.1. yo naḥ kṛtye raṇastho vā kaścidvānno'bhihiṃsati / tasya tvandroriveddhognih tatra mṛcchasva helit // asyārthaḥ: yo naḥ kṛtye'raṇistho vā he kṛtye yastavotpādayitā saṅgrāmakāra yatrakutrasthito vā kaścidanyaḥ no'smān sarvadābhihiṃsati manasā vācā karmaṇā hinasti tasya tvandrorive cchrā(?)gniḥ tasmāt dveṣṭuḥ puruṣasya devi tvandroriveddho'gniḥ

End

Fol. 13b, 1.6. yathā bhaktipūrvāsinaṃ tathaive ṣvākrā . . . (?) nnaraḥ / tathā tvayāyujā vayaṃ tasya nikṛdmastha jārigamam / asyārthaḥ: yathā bhaktipūrvāsinaṃ pūrvameva prāsasya bāṇa . . . .

241.3 PRATYAṄGIRĀYANTRA-S

This text contains the procedure for drawing the yantra-s of Pratyaṅgirā. Since some folios are lost there are no beginning and end portions. This text is different from GOML. D. 7932-34.

Beginning

Fol. 14 (2)a, 1.1. śatruvināśanam / 2 / yena diṣṭe bhavadasi / ataḥ paraṃ pravakṣyāmi tritīyaṃ yantrajālakam / vṛttadvayaṃ samālikhya tanmadhye'gnipuraṃ likhet / vṛttabāhye mahīsadamavilikhedyantravittamaḥ / bhūkoṇāntacatuṣkeṣu phaṭkāraṃ vilikhet budhaḥ //

End

Fol. 20 (12)b, 1.7. dakṣiṇe bāhumūle tu dhārayedrājavaśyakṛt / aṣṭottaraśatāvṛttyā sarvaśatrukṣayo bhavet / sarvalo . . . .

241.4 PRATYAṄGIRĀPŪJĀ

Similar to **62.4**

This contains some portions of the worship of Pratyaṅgirā. It is incomplete and breaks off at Pratyaṅgirāpīṭhapūjā. The beginning portion is lost.

Beginning

Fol. 28 (21)a, 1.1. ve prāṇādhipatyaye māhiṣīmaṅkarīsametāya ruruvāhanāya dhvajahastāya sāṃ gāya + devīpārṣade namaḥ / saṃ somāya nakṣatrādhipataye rohiṇībahulāsametāya śaśavāhanāya + devīpārṣade namaḥ //

End

Fol. 30 (24)b, 1.4. sumukhī durmukhī caiva siṃhavyāghramukhī tathā / śrīdurgā ceti samproktā śaktayo navapīṭhagāḥ / kṛtyāya namaḥ madanāya namaḥ śrīmatyai namaḥ bhūmyai namaḥ varadāya namaḥ iti yantre arcayet /

242

NITYAPŪJĀVIDHI

RE 12.628. PL.; 63 fols.; 335 × 35 mms.; 6-7 lines; Grantha; old and damaged; many leaves broken, good handwriting; origin: Tirunelveli.

This contains the procedure of daily worship conducted in the temple at Tirunelveli (see fol. 30a, l.3). It is similar to n° 238.1. The author says in the beginning that he is writing this following the Kāmika and other āgama-s. The work ends with Devībalikrama and seems to be incomplete. The name of the author is not known. A fly-leaf at the end contains a list of materials for gift.

Contents

1. Fol. 1a-8a: Nityānuṣṭhāna; 2. 8b-9b: Viśeṣatarpaṇa; 3. 9a-13a: Uṣaḥpūjā; 4. 13a-18b: Saurapūjā; 5. 18b-21a: Sakalīkaraṇa; 6. 21: Sāmānyārghya; 7. 21b-28a: Ātmaśuddhi; 8. 28: Sthānaśuddhi; 9. 29: Dravyaśuddhi, Mantraśuddhi; 10. 30a-31b: Pādya, Arghya, etc; 11. 31b-32a: Śaṅkhapūjā; 12. 32a-33b: Pañcagavyavidhi; 13. 34a-35a: Pañcāmṛtavidhi; 14. 35a-36b: Navakalaśasthāpana; 15. 37a-39a: Udakabhedasthāpana; 16. 39a-41a: Liṅgaśuddhi; 17. 41a-44a: Pīṭhapūjā; 18. 44a-45a: Mātṛkānyāsa; 19. 45a-52b: Aṣṭatriṃśatkalānyāsa; 20. 52b-54a: Āvaraṇārcana; 21. 54a-56a: Dhūpa, Dīpa and Naivedya; 22. 56a: Aṣṭapuṣpavidhi; 23. 56b-61b: Agnikārya, etc.; 24. 61b-62b: Stotra; 25. 63: Devībalikrama

Beginning

Fol. 1a, l.1. vande viśvādhikam / śubhamastu / vande santatadāneśaṃ sāmbaṃ śālipratīśvaram / śāntaṃ pra . . . kāmikādyāgamoktena mārgeṇa śucinādhunā / pūjānukramaṇiśśambhoḥ sā . . . . sāmbañca parameśvaram / vande vāṇīṃ mahālakṣmīm iṣṭakāmyārthasiddha . . . . tu dine dine / brāhme muhūrte yogātmā samutthāya samāhitaḥ / āca . . . ḷanaṃ kṛtvā / . .

End

Fol. 63b, l.1. aṇimā agnau / mahimā yāmye / garimā nirṛtau / laghimā paścime / . . . . īśe / prākāmyaṃ punaḥ nirṛtau / arundhatīm īśānye / amṛte . . . pīṭhāgre / astradevi pīṭhābhiṣekam / karṇ . . . yāṃ pūrve adhinī dakṣiṇe . . . . . uttare śānti īśāne divyarūpī madhye surabhiṇī /

243

RE 12.630. PL. 17 fols.; 320 × 35 mms.; 17 fols.; 5-6 lines; Grantha; very old and many leaves damaged and broken; more than two types of handwriting.
Blank fols.: 5b, 7b

General contents

1. Fol. 1a-3b: Navagrahadhyāna; 2. 4a-5a: Subrahmaṇyanyāsa (Kumāratantra); 3. 10a-15b: Śrīkaṇṭhanyāsa

Fol. 6 has fragments of some nyāsa; fol. 7a contains some verses enumerating the 32 devatā-s; fol. 8 and 9 have some verses and fragments of some nyāsa. Fol. 17 also contains some mantra-s for nyāsa.

243.1 NAVAGRAHADHYĀNA

This text contains in brief the dhyāna of the nine planets and their position around the sun. It also contains the Navagrahagāyatrī-s.

Beginning

Fol. 1a, l.1. madhye ādityam ādityaḥ: prāṅmukhaṃ raktaṃ dvibhujaṃ padmasaṃsthitam / abhayaṃ padmasahitaṃ dakṣahaste tadetare(?) . . . . samopetaṃ padmañca dadhānakam / raktāmbaraṃ raktamālyaraktagandhānulepanam / māṇikkābharaṇaṃ dhyāyet . . . . śvam rathavāhanam /

End

Fol. 3b, l.1. rāhuḥ: saiṃhikeyāya vidmahe dhūmravarṇāya dhīmahi / tanno rāhuḥ pracodayāt // ketuḥ: brahmaputrāya vidmahe citravarṇāya dhīmahi / tanno(aḥ) ketuḥ pracodayāt //

243.2 SUBRAHMAṆYANYĀSA

(Kumāratantra)

This text (fols. 4-5a) contains the Subrahmaṇyanyāsa and Skandāṣṭatriṃśatkalānyāsa which are parts of Skandamaṇṭapapūjā, a portion of Kumāratantra according to the colophon on fol. 5a.

Beginning

Fol. 4a, l.1. jayantāya namaḥ mūrdhni / agniśikhāya namaḥ lalāṭe / kṛttikāputrāya namaḥ dakṣiṇakarṇe . . . . putrāya namaḥ / vāmakarṇe bhūtapataye namaḥ dakṣiṇanetre /

End

Fol. 5a, l.4. vacatbhuvo varadāyai namaḥ vāmajaṅghāyām – skandaviśākhine tatkāmadāyai namaḥ dakṣiṇapāde – . . . . . smāt hariṇyai namaḥ vāmapāde – ṣaṇmukhaśyāmāyai namaḥ – vyāpakāñjaliḥ / iti śrīkumāratantre kauśikapraśne mahāsaṃhitāyāṃ skandasya maṇḍapapūjāpaṭalaḥ //

243.3 ŚRĪKAṆṬHANYĀSA

This text contains the Śrīkaṇṭhanyāsa complete. There are many differences between this text and n° 116.12. For particulars about Śrīkaṇṭhanyāsa. see notes on n° 116.12. Writing is on two columns.

Beginning

Fol. 10a, l.1. asyaśrīśrīkaṇṭhanyāsamahāmantrasya dakṣiṇāmūrti ṛṣiḥ gāyatryaḥ chandaḥ ardhanārīśvaro devatā oṃ aṃ sāṃ bījaṃ aṃ sīṃ śaktiḥ aṃ sūṃ kīlakam / mama bhogamokṣārthe jape viniyogaḥ / aṃ sāṃ aṅguṣṭhābhyāṃ namaḥ

End

Fol. 16a, (col. 2), l.3. ṣaṃ śvetarūpāya rakṣopahāriṇyai namaḥ majjāyā / saṃ mṛgave sahajāyai namaḥ retasi / haṃ kuḷīśāya lakṣmyai namaḥ hṛdi / kṣaṃ saṃvartakeśāya māyāyai namaḥ / vyāpakam / iti śrīkaṇṭhamātṛkānyāsaḥ //

244

RE 12.631. PL.; 12 fols.; 395 × 33 mms.; 6-7 lines; Grantha; very old and damaged; more than two types of hand-writing; origin: Tirunelveli.
Blank fol. 38.

Contents

1. Fol. 1a-3b: Śrīcakrapratiṣṭhā; 2. 4a-5b: Vaiśākhamāsapūjā

Fol. 6 contains some portions of Viṣṇupratiṣṭhāvidhi. Fol. 7 contains the nyāsa-s for Bālagopālamantra and Puruṣasūktamantra. Fol. 8a has some fragments of Prāṇapratiṣṭhā and 8b has some passages from the Agastyasaṃhitā of the Pāñcarātrāgama. In fols. 9 and 10 there are fragments of Viṣṇupūjā. Fol. 11 contains a few lines on the code of conduct of the Śaiva-ācārya and fol. 12 contains Śāstṛmantra and nyāsa, etc.

244.1 ŚRĪCAKRAPRATIṢṬHĀ

This text gives in brief the procedure for the installation of Śrīcakra. The work seems to be a part of another work, for, it starts with fol. 37. Fol. 38 is lost.

Beginning

Fol. 1 (37)a, rgamastraṃ sudarśanam / guṃ gurubhyo namaḥ / . . . . gaṇapataye namaḥ ālāra(dhāra)śaktyai namaḥ hrīṃ tu pa . . . . kaṃ kūrmāya namaḥ saṃ saumyāya namaḥ / bhaṃ bhadrāyai namaḥ /

End

Fol. 3 (40)b, l.2. pratidinaṃ trisandhyaṃ kramārcanañca kuryāditi pratiṣṭhite cakre nityārcanādi kuryāditi pratiṣṭhite cakre nityārcanādi kuryānmūlapratiṣṭhāyāmapyeṣa eva vidhiḥ jñeyaḥ / tatra sthirāyāṃ visarjanaṃ nāstīti viśeṣaḥ / śrīvidyāpuraścaryāvidhiḥ: ṣaṭtriṃśallakṣaṃ japet pañcāśallakṣaṃ vā dvādaśalakṣaṃ vā japet / trimadhurasiktairjapākusumairaruṇakaravīraiśca daśāṃśapuraścaraṃ nityaśo vaiśvadevānte trimadhurasiktairannaiḥ mantrānte pañcaprāṇāhutiṃ saṃyojya pañcāhutiṃ kuryāt //

244.2 VAIŚĀKHAMĀSAPŪJĀ

This text in two folios contains the beginning portion of the worship conducted in Vaiśākha month (May-June) at the Tirunelveli temple. The text breaks off at the Ācāryavaraṇa and hence incomplete.

Beginning

Fol. 4 (41)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye / atha vaiśākhamāsapūjāvidhirucyate / tadyathā: vaiśākhamāsapūjāpūrvadine yajamānaḥ snānādinityakarmapūjāntannirvartya mantrajñamācāryapuruṣamāhūya tasya upacāraissaṃpujya

End

Fol. 5b, l.3. ācāryavaraṇam / ācāryaḥ gandhapuṣpādinābhyarcya darbhānādāya asmin māsapūjākarmaṇi gaṇeśapūjādi sarvakarmasā(si)ddhyartham ācāryaṃ tvāṃ vṛṇīmahe //

245

ŚAIVĀGAMAPADDHATI

RE 12.633. PL.; 73 fols; 415 × 37 mms.; 6-8 lines; slightly injured; Grantha; old.

Among the contents, the Mahotsavavidhi is confined to dhvajadaṇḍa only, Saṅkocavidhi is based on Kāmika and is more elaborate than n° **48.1**. There are IFI. T. Mss. five in number: 47, 48, 289, 492 and 811. The topics treated in the text under notice are not treated in the T. Mss. except one or two in a different way.

Contents

1. Fol. 100a-110: Mahotsavavidhi; 2. 111-114: Maṇṭapapūjā; 3. 115a-158: Saṅkocavidhi; 4. 158-160: Yāgadhāmapraveśana; 5. 160-164: Agnikārya; 6. 164-172: Saṅkīrṇaviṣaya

Beginning

Fol. 100a, l.1. . . . . . śa vāstu pārśvarakṣo viṣṇurumāskando nibhṛt ukṣāstrapāśinaḥ / vāyurvīśaścaṇḍakālādevīvyomo . . . . raśyoktaryugmaṃ trīṇi tadvāradakṣiṇe agnikoṇe'tra cetghatantrīṇi dakṣiṇapūrvake ekakumbhaṃ samāve . . . . manairṛtyāntrīṇi kumbhantu dvayaṃ paścimadakṣiṇe / paścimottarabhāge tu nyaset kumbhacatuṣṭayam //

End

Fol. 172b, l.5. śubhatithau parameśvaraprītyartham asya devadevasya sadāśivasya jīrṇoddhārāṣṭabandhanaśivayāge āhavanīyāgnisāyahoma(ṃ) kariṣye / iti saṅkalpya apa upaspṛśya kuṇḍasya pañcasaṃskāraṃ kāryaṃ sadyena śodhanam / oṃ haṃ sadyojātāya namaḥ / oṃ hiṃ vyānena kṣālanam / oṃ hiṃ vāmadevāya rt(phaṭ) aghoreṇa śeṃ ṣaṇm / oṃ huṃ aghorāya namaḥ /

246

RE 12.635. PL.; 110 fols.; 174-189 × 33 mms.; 6-9 lines; Grantha, some of the leaves are old and slightly injured while some others are new; origin: Tirunelveli.
Missing fols.: 25, 43, 45.
Blank fols.: 7b, 37b, 46b, 67b, 79b, 81b, 89b, 104b.

General contents

1. Fol. 1a-7a: Bahirmātṛkā; 2. 8a-17b: Laghuśyāmalāmahāmantra and Pūjā; 3. 18a-37a: Nāmasārastava; 4. 38a-46a: Umāṣṭottaraśatanāmāvali; 5. 47a-64a: Mahātripurāsiddhānta; 6. 65: Śukaśyāmalāmahāmantra; 7. 68a-78a: Yāmalatantra; 8. 80a-81a: Mātaṅgīśvarīmahāmantra; 9. 82a-89a: Āsanādimantra-s; 10. 90a-104a: Laghuśyāmalāmahāmantra and Pūjā; 11. 105a-111b: Nāmasārastava

246.1 BAHIRMĀTṚKĀ

This contains the nyāsa on the parts of the body. This is similar to GOML. D. 6731.

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // apavitraḥ pavitro vā sarvasthāṅgato’pi va / . . . . sāmbamīśānaṃ sabāhyā . . . / iti japasthalaṃ prokṣya . . . ntaye bhūtā ye bhūtā bhuvi saṃsthi . . . . rtāraste gacchantu śivājñayā / ā . . . . dālikālokaparvatāt //

End

Fol. 7a, (col. 4), l.1. pādādiśirontam / ḷaṃ namaḥ / śira ādi pādāntaṃ kṣaṃ namaḥ / akārādikṣakārāntaṃ sarvāṅgavyāpakaṃ kuryāt / bahirmātṛkā samāptā /

246.2 LAGHUŚYĀMALĀMAHĀMANTRA PŪJĀ

This treats the Laghuśyāmalāmahāmantra and also the worship of this deity. This is similar to GOML. D. 7132 and Tanjore Library Supplement n° 286 for the mantra part.

Beginning

Fol. 8a, l.1. gurubhyo namaḥ / asya śrī laghuśyāmalāmahāmantrasya anaṅga ṛṣiḥ anuṣṭupchandaḥ laghuśyāmalā devatā / aiṃ bījam / svāhā śaktiḥ laghuśyāmalāprasādasiddhyarthe jape viniyogaḥ / oṃ aiṃ namaḥ / aṅguṣṭhābhyānnamaḥ / ucchiṣṭa tarjanībhyānnamaḥ / mātaṅgī anāmikābhyānnamaḥ/ cāṇḍālīmadhyamābhyānnamaḥ / sarvavaśaṅkarī kaniṣṭhikābhyānnamaḥ / svāhā karatalakarapṛṣṭhābhyānnamaḥ / evaṃ hṛdayādinyāsaḥ /

End

Fol. 17b, 1.2. dhūpādikaṃ dattvā / abhīṣṭavarade . . . . navamāvaraṇārcanam / evaṃ navāvaraṇapūjāṃ kṛtvā / catuṣṣaṣṭyupacārān kṛtvā sahasranāmatriśatī aṣṭottaraśatanāmabhiḥ sampūjayet /

246.3 NĀMASĀRASTAVA

This contains the Nāmasārastotra which is a stotra giving the names of Devī. Śiva is stated to have discoursed upon these to Viṣṇu. This differs slightly from GOML. D. 17906 and Tanjore 19998. This forms 14th chapter of the Saubhāgyalakṣmīmahātantra (see colophon fol. 37a).

Beginning

Fol. 18a, 1.1. śrīmadvaikuṇṭhanilayaṃ śrīpatiṃ siddhasevitam / sanakādimahāyogisevitāṅghrisaroruham / brahmādyairdevatābṛndaiḥ pūjitaṃ bhaktasevitam / nāradādisurarṣīṇāṃ stavākarṇanatatparam // trilokīrakṣaṇaparaṃ devadevaṃ parātparam // kadācit svapriyaṃ lakṣmī(r)nārāyaṇamapṛcchat / bhagavan sarvalokeśa bhaktapriya janārdana / kiñcidrahasyaṃ pṛcchāmi tanme kāruṇyato vada /

End

Fol. 37a, 1.3. brahmajñānamavāpnoti satyaṃ satyaṃ vadāmyaham / gopanīyaḥ prayatnena nāmasārastavaḥ priye // iti śrīmatsaubhāgyalakṣmīkalpe caturlakṣagranthavistare nāmasārastavo nāma daśamaḥ paṭalaḥ /

246.4 UMĀṢṬOTTARAŚATANĀMĀVALI

This text contains the 108 nāmāvalī-s of Umā, consort of Śiva. This agrees with GOML. D. 8858.

Beginning

Fol. 38a, 1.1. rajatācalaśṛṅgāgramadhyasthāyai namaḥ / himācalamahāvaṃśapāvanāyai namo namaḥ / śaṃkarārdhāṅgasaundaryaśarīrāyai namo namaḥ / lasanmaratakasvacchavigrahāyai namo namaḥ / mahātiśayasaundaryalāvaṇyāyai namo namaḥ / śaśāṅkaśekharaprāṇavallabhāyai namo namaḥ /

End

Fol. 46a, 1.3. nityayauvanamāṅgalyamaṇḍitāyai namo namaḥ / mahādevasamāyuktamahādevyai namo namaḥ / maheśāyuktanaṭanamaheśāyai namo namaḥ / mahātripurasundarīmahādevyai namo namaḥ / aṣṭottaraśataṃ saṃpūrṇam / hariḥ om / śrīgurubhyo namaḥ /

246.5 MAHĀTRIPURASIDDHĀNTA

This contains ch. 30 to 34 of the Mahātripurasiddhānta, a kalpa on the worship of deities of the Śākta group. Mātaṅgīkalpa and Śyāmalākalpa are subdivisions of this text. It is not clear whether this text is related to Tripurāsiddhānta GOML. D. 5655.

Contents

1. Fol. 47a-51b: Mātaṅgīmantroddhāra; 2. 51b-54a: Vaśyaprayoga; 3. 54a-56b: Mātaṅgividhāna; 4. 56b-60a: Ṣaṭkarmaprayogavidhi; 60a-63b: Lakṣmīyoga

Beginning

Fol. 47a, l.1. asya śrīrājamātaṅgīśvarīmahāmantrasya mataṅgarṣiḥ / bṛhatī chandaḥ / rājamātaṅgīśvarī devatā / aiṃ bījam / klīṃ śaktiḥ / sauḥ kīlakam / rājamātaṅgīśvarīprasādasiddhyarthe jape viniyogaḥ / aiṃ hrīṃ śrīṃ aiṃ klīṃ sauḥ oṃ namo bhagavati rājamātaṅgīśvarī aṅguṣṭhābhyānnamaḥ

Colophons

1. Fol. 51b: iti śrīmahātripurasiddhānte mātaṅgamantroddhāronāmatriṃśat paṭalaḥ; 2. 63b: iti mahātripurasiddhānte śyāmalāvidhāne lakṣmīyogo nāma catustriṃśatpaṭalaḥ

End

Fol. 64a, l.4. mātaṅgīṃ navayāvakārdracaraṇām udbhāsikṛṣṇāṃśukāṃ vīṇollāsikāṃ samunnatakucāṃ muktāpravālāvalīm / hṛdyāṅgīṃ ś(s)itaśaṅkhakuṇḍaladharāṃ biṃbādharāṃ susmitām / ākīrṇāḷaka(ā)meṇa(ā)mugdhanayana(ā)ṃ dhyāye śukaśyāmalām / māṇikyavīṇāmupalālayantīṃ madālasāṃ mañjulavāgvilāsāṃ māhendranīlotpalakomalāṅgīṃ mātaṅgakanyāṃ manasā smarāmi / śrīgurubhyo namaḥ / mātaṅgyai namaḥ /

246.6 ŚUKAŚYĀMALĀMAHĀMANTRA

This text contains the mantra addressed to Śukaśyāmalā indentified with Mātaṅgī. This is similar to GOML. D. 7399-7402.

Beginning

Fol. 65a, l.1. gurubhyo namaḥ / asya śrīśukaśyāmalāmahāmantrasya mataṅga ṛṣiḥ mahāvirāṭ chandaḥ / śrīśukaśyāmalā devatā / hrīṃ bījam / klīṃ śaktiḥ / aiṃ kīlakaṃ / śyāmalāprasādasiddhyarthe / gaḥ / hrāmityādi ṣaḍaṅganyāsaḥ / dhyānam / mātaṅgīṃ navayāvakārdracaraṇām udbhāsikṛṣṇāṃśukāṃ vīṇollāsikarāṃ samunnatakucāṃ muktapravālāvalīṃ / hṛdyāṅgīṃ ś(s)itaśaṅkhakuṇḍaladharāṃ bimbādharāṃ susmitāṃ ākīrṇālaka(ā) meṇa(ā)mugdhanayanāṃ dhyāye śukaśyāmalām //

End

Fol. 66b, l.6. śūlena śatasaṃkhyākaṃ mantritaṃ bhakṣayet budhaḥ / naśyanti tridinādeva prayogāśśalyajāstathā // hariḥ om / śrīgurubhyo namaḥ /

246.7 YĀMALATANTRA

This text belongs to the yāmala group of the Śākta cult. It contains ch. 34, 33 and 32 of this tantra. Directions are given to draw the yantra-s of certain deities. The colophon of ch. 32 mentions Devīrahasya as the source for the matter dealt with in it.

Contents

1. Fol. 68a-72b: Śukaśyāmalāmantroddhāraṇa; 2. fol. 73a-75a: Laghuśyāmāśukaśyāmāyantravidhāna; 3. 75b-78a: Rājaśyāmalāyantroddhāra

Beginning

Fol. 68a, l.1. ṣoḍaśārañceti ca śabdāt / ṣoḍaśadalādūrdhvaṃ vṛttādadhaḥ yathā śobhaṃ svastikapadmāṣṭikaṃ kāryam / bhūyugmañcaiva vaiśabdasvārasyāt bhūpuradvandvamadhye smārapañcabāṇākāraṃ lekhanīyamityarthaḥ / tataḥ yatravarṇe lekhanakramamāha bindau devīmiti / bindau madhyavṛtte devīm aiṃkāraṃ praṇavasahitamityarthaḥ /

Colophons

1. Fol. 72b: iti yāmalatantre śukaśyāmalāmantroddhārannāma catustriṃśatpaṭalaḥ / 2. 78a: iti yāmalatantre devīrahasye rājaśyāmalāyantroddhārannāma dvātriṃśatpaṭalaḥ //

End

Fol. 78a, l.1. mahāpātakādisarvapāpanivartakam / rājamātaṅgīmataṅgasyāpatyaṃ mātaṅgī / athavā / mataṅgaparvate jātā mātaṅgī rājñī ca sā mātaṅgī ca rājamātaṅgī tasyā yantraṃ cakramityarthaḥ / iti yāmalatantre devīrahasye rājaśyāmalāyantroddhārannāma dvātriṃśatpaṭalaḥ /

246.8 MĀTAṄGĪŚVARĪMAHĀMANTRA

Similar to n° **246.5**

Beginning

Fol. 80a, l.1. asya śrīmātaṅgīśvarīmahāmantrasya mataṅga ṛṣiḥ mahāvirāṭ chandaḥ / mātaṅgīśvarī devatā / aiṃ bījam iti guhye sauḥ śaktiriti pādayoḥ / klīṃ kīlakamiti nābhau / sarvābhīṣṭasiddhyarthe jape viniyogaḥ / aiṃ hrīṃ śrīṃ aiṃ klīṃ sauḥ onnamo bhagavatī

End

Fol. 81a, l.4. hrīṃ śrīṃ sarvarājavaśaṃkarī sarvastrīpuruṣavaśaṃkarī sarvaduṣṭamṛgavaśaṃkarī sarvasatvavaśaṃkarī sarvalokavaśaṃkarī sarvajanaṃ me vaśamānaya . . . haṃ sauḥ klīṃ aiṃ śrīṃ hrīṃ aiṃ iti mūlam //

246.9 ĀSANĀDIMANTRA-S

This text contains the following mantra-s: 1. Fol. 82-85a: Āsanamantra; 2. 85a-86a: Prāṇapratiṣṭhāmahāmantra; 3. 86a-89a: Mātṛkāsarasvatīmahāmantra.

Beginning

Fol. 82 (1)a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // apavitraḥ pavitro vā sarvāvasthāṃ gato'pi vā / yassmaret sāmbamīśānaṃ sa bahyābhyantaraśśuciḥ // iti japasthalaṃ prokṣya apasarpantu ye bhūtā ye bhūtā bhuvi saṃsthitāḥ / ye bhūta vighnakartāraste gacchantu śivājñayā // ābrahmalokādāśeṣādālokālokaparvatāt / ye vasanti dvijā devāstebhyo nityaṃ namo namaḥ / iti namaskṛtya āsanaṃ pratiṣṭhāpya /

End

Fol. 89 (8)a, (col. 2), l.8. pādādiśiro'ntaṃ ḷaṃ namaḥ / śira ādipādāntaṃ kṣaṃ namaḥ / akārādikṣakārāntaṃ sarvāṅgavyāpakaṃ kuryāt / bahirmātṛkā samāptā //

246.10 LAGHUŚYĀMALĀMAHĀMANTRA and PŪJĀ

Same as n° **246.2**

Beginning

Fol. 90 (1)a, l.1. gurubhyo namaḥ / asya śrīlaghuśyāmalāmahāmantrasya anaṅga ṛṣiḥ anuṣṭupchandaḥ laghuśyāmalā devatā / aiṃ bījam svāhā śaktiḥ

End

Fol. 104 (23)a, l.1. dhūpādikaṃ dattvā abhīṣṭavarade navamāvaraṇārcanam evaṃ navāvaraṇapūjāṃ kṛtvā catuṣṣaṣṭyupadv(c)ārān kṛtvā sahasranāmatriśatiaṣṭottaraśatanāmabhiḥ saṃpūjayet //

246.11 NĀMASĀRASTAVA

Same as n° **246.3**. Wanting in a few lines at the end.

Beginning

Fol. 105 (24)a, l.1. śrīmatvaikuṇṭhanilayaṃ śrīpatiṃ siddhasevitam / sanakādimahāyogisevitāṅghrisaroruham/ brahmādyairdevatābṛndaiḥ pūjitaṃ bhaktasevitam / nāradādisurarṣīṇāṃ stavākarṇanatatparam / trilokīrakṣaṇaparaṃ devadevaṃ parātparam / kadācit svapriyaṃ lakṣmīrnārāyaṇamapṛcchata /

End

Fol. 111 (30)b, l.7. pañcakoṇasthitā lakṣmīḥ purāṇī puravairiṇī / cakrasthitā cakrarūpā chatriṇī cakranāyikā /

247

MAṆḌAPAPŪJĀ

RE 12.637. PL.; 13 fols.; 214 × 26 mms.; 5-6 lines; old and damaged; moth-eaten; Grantha.

Similar to n° 7.2

Beginning

Fol. 1a. l.1. gaṇeśvaraṃ susampūjya saṃkalpañca yathāvidhi / puṇyāhaṃ vācayettatra śāstradṛṣṭena karmaṇā / puṇyāhaṃ pañcagavyaṃ tāmrapātre raktacandanapuṣpayutamarghyaṃ saṃsādya astreṇa samprokṣya astreṇa bhūmyantarikṣagatavighnānutsārya

End

Fol. 13b. l.1. . . . . . kumbhe mahāviṣṇave namaḥ / īśa . . . hāṃ brahmaṇe namaḥ / Fol. 13b. l.3. tataḥ pāśupatāstre vardhanīṃ gurumādāya tat kumbhe śiṣyeṇa . . . yitvā svayaṃ vardhanīṃ paścimanālotgatāṃ kumbhā . . . . gāminī avicchinnapayodhararnat . . . mūlamantre /

248

ŚAIVĀGAMAPADDHATI

RE 12.639. PL.; 86 fols.; 356 × 35 mms.; 5-8 lines; some leaves are very badly damaged; Grantha; old.
Missing fols.: 20 (127-146 nos. according to marginal writing).

This Ms. contains some chapters from the Kāraṇa and Kāmika Āgama-s, besides the treatment of certain topics which are manuals.

Contents

1. Fol. 116-123: Nityapūjā; 2. 124-152: Madhyāhnapūjā; 3. 153-156a: Pañcagavyavidhi; 4. 156a-160a: Āvaraṇapūjā; 5. 160b-161a: Kāraṇa – Śivārcana; 6. 161a-164b: Kāraṇa – Arcanāṅgavidhi; 7. 164b-165a: Kāraṇa – Sāyarakṣāvidhi; 8. 165a-166b: Kāraṇa – Upacāravidhi; 9. 166b-169b: Kāraṇa – Naivedyavidhi; 10. 170b-173a: Kāraṇa – Nityotsavavidhi; 11. 173a-178b: Aṣṭatriṃśatkalānyāsādi; 12. 178b-179b: Kāraṇa – Gauryarcana; 13. 180a-181b: Kāmika – Sakalārcanavidhi; 14. 181b-182a: Kāraṇa – Sakalārcana; 15. 182b-183a: Kāraṇa – Bhogāṅgavidhi; 16. 183b-184a: Kāraṇa – Nīrājanavidhi; 17. 184b-190a: Puṣpaphalādividhi (mixed up with Tamil words); 18. 190a-193b: Prāyaścittādi; 19. 193b-194a: Aṃśumadāgama – Bāṇaliṅgalakṣaṇa and Sthāpana; Āvaraṇapūjā and Devatānāma-s; 20. 194a-203a: 108 and 1008 Kalaśasnapana (mixed up with Tamil); 21. 203a-204b:

Beralakṣaṇa; 22. 205a-206a: Nyāsa; 23. 206a-208a: Grāmaśānti; 24. 208b-211a: Vāstuśānti; 25. 211a-222b: Saṅkīrṇaviṣaya

The Āgama chapters treated here do not have full agreement with the corresponding portions in the Kāraṇa and Kāmika Āgama-s.

Beginning

Fol. 116a, l.1. . . . . . vāmena hūyate / aghoreṇa caruṃ hutvā stviṣṭamantreṇa mantrataḥ / ayādibhyā . . na . . . net kramāt / pūrṇāhutiñca śirasā kumbhamadhye tu mūrtipān / paratantre(aṃ) prakurvīta kārayet / viśeṣa . . . dvāra . . . tataḥ kṛtvā liṅgaśuddhiṃ samācaret / aṣṭakumbhān samuddhṛtya paricāraśiropari / prāsāde tu pradakṣiṇy . . . mabhiṣekantu kārayet /

End

Fol. 222b, l.6. īśa tat . . . sora vāma sadyena pañcavat / hotāraṃ pañcavaktreṣu bṛ . . . . pañcavaktreṣu kuṇḍeṣu . . . . pañcavaktreṣu sarveṣāṃ pañcadevātma . . . . magnikā . . . . . . dikṣu sadyādi puruṣāntakaṃ juhuyāt /

249

HĀLĀSYAMĀHĀTMYA

RE 12.644. PL.; 129 fols.; 420 × 40 mms.; 12-13 lines; Grantha; very old but well preserved; some places moth-eaten; good handwriting; scribe: Sundaresa (see fol. 129b, l.10); origin: Tirunelveli.

Same as n° **56**. Whereas n° **56** has seventy-one chapters, the text under notice has seventy-three chapters. It is almost complete.

Beginning

Fol. 1a, l.1. śrīgurubhyo namaḥ / kāruṇyamadaniṣyandaṃ kaivalyamadacāriṇam / kālāmbudaśyāmalāṅgaṃ kalabhānanamāśraye / aiśvaraṃ paramaṃ tattvamādimadhyāntavarjitam / ādhāraṃ sarvabhūtānāmanādhāramavikriyam / anantānandabodhāmbunidhimadbhutavikramam / ambikāpatimīśānam aniśaṃ praṇamāmyaham //

End

Fol. 129b, l.10. svayaṃ likhitvā māhātmyaṃ sundareśasva . . . . taḥ / vācakaṃ samyagāhūya gandhādyaiḥ paripūjya ca / sundareśadhiyā dadyāt bhuktimuktiprasiddhaye / aśaktastu bhūtindattvā lekhayitvā ca lekhakaiḥ / dadyāt sadakṣiṇaṃ martyo bhoga . . . . kṣaikasādhanam / putramitrakalatrādisaṃyuktassaparicchadaḥ / iha bhuktvā mahābhogānante kaivalyameṣyati /

250

NAKREŚVARASTOTRA

RE 12.662. PL.; 7 fols.; 235 × 33 mms.; 10-11 lines; Grantha; old and well preserved; good hand-writing; origin: Tirunelveli. This is a rare work and it is noticed in NCC. Missing folio: 3

This stotra in praise of Śiva at the temple on the hill called Parvatamalai (near Tiruvannamalai, North Arcot Dt.) is a rare work. That temple is a very ancient one and it has been sung in the Sangam Tamil Literature, viz. Pattuppāṭṭu. On fol. 1b there is mention of one Appayyādhvarin. It is not known whether he is the author of this stotra. Totally there are 105 verses. Some three verses which seem to be in praise of Naṭarāja are added at the end.

Beginning

Fol. 1a. 1.1. kundendudhavalākāraṃ sundarāsyamumāpatim / candralekhāvataṃsaṃ tvāṃ vande sarvārthasiddhaye // prācīnadeśikaguruṃ paripūrṇamicchājñānakriyānijaśaktiyutaṃ prasannam / tvānnaumi tena sakalāvikasūktī mūlasekāt phalanti tarugulmalatopaśākhāḥ / 1 / ko'haṃ mahādevamahaccaritrapraśaṃsane vākpativāgagamye / kṣamasva bhaktyā pralapāmi pūrvaṃ vyādhāparādhena bhavān tutoṣa // 2 // yaticchandovṛttadhvanirasapadālaṅkṛtiyutastutīruktvābhūvan pracurakavayaḥ prāptakuśalāḥ / sukhecchāmātrāt tvāmahamapi śivaṃ staumi sakalo bubhukṣā nirvṛttya ina nijasadṛśaṃ karma kurute // 3 // gadyam // jayati khalu bṛndārakalokamandirādhārastambhāyitakundamandāramākandatindukacandanabandhūkasindhūrasahakārakesaranimbajambūkadambanikurumbaśikharakorakasvaravihāriśukaśārikākekīkalakaṇṭhagalanirgalatkalālāpaiḥ santatasaṃbhramatbambharajhaṅkārāḍambaraśrutibhissamadasāmajendrabṛṃhitopabṛṃhitamaddalairmaṇḍalitacalitakīcakanicayasamudgīyamānaveṇunādaiḥ anavaratotpatannipatattāṇḍavanaṭanārabhaṭībhissamadhigatatauryatrikamaṅgalaḥ devarāja iva rambhāpsarobhūṣitaḥ kakudmāniva śaṅkarādhiṣṭhitapṛṣṭhaḥ śrīrāmacandradurgāśāstṛvāsudevamahādevādhyāsitaśṛṅgapañcakaśśivasārūpyamuktimabhinayanniva svavikramanyakkṛtatrivikramātikramo nakro nāma mahān girīndraḥ //

End

Fol. 8a. 1.10. namo bhūmivāyvagnivāyyam(?)barendugrahādiśahotṛsvarūpāya tubhyam / samastāmarastomahetoḥ purastānmamaiśa nakrādhipāttānukampaḥ // 105 //

251

RE 12.682. PL.; 28 fols.; 255 × 32 mms.; 5-6 lines; Grantha; old and well-preserved; good handwriting. The reverse of this leaf has the writing 1915 caitra which corresponds to 13 April 1915, being the date of this ms. origin: Tirunelveli.

Contents

1. Fol. 1a-26b: Śāstṛsahasranāmāvali; 2. 27a-28b: Śāstraṣṭottaraśatanāmastotra

251.1 ŚĀSTṚSAHASRANĀMĀVALI

This contains the 1008 names of Śāstā. This is same as Hariharaputrasahasranāmāvali (Pub. Lifco, 1978, Śāstrasañjīvinī Press, Madras, 1933 Grantha). Writing is on 3 columns.

Beginning

Fol. 1a, (col. 1), l.1. oṃ śivaputrāya namaḥ / mahātejase namaḥ / śivakāryadhurandharāya namaḥ / śivaprabhāya namaḥ / śivajñānine namaḥ / śaivadharmasurakṣitāya namaḥ / śaṅkhadhāriṇe namaḥ / surādhyakṣāya namaḥ / candramauline namaḥ / surottamāya namaḥ /

End

Fol. 26a, (col. 3), l.2. mahāsuravadhonmattāya namaḥ / svāstrapraṭyastravarṣakāya namaḥ / nagadhṛtakarāmbujāya namaḥ / namassvāhāvaṣaṭśrauṣaṭphallavapratipādakāya namaḥ / śrīhariharaputrāya namaḥ / hariḥ om / sahasranāmāvalissamāptā / mēl aṣṭottaraśataślokārambaḥ //

251.2 ŚĀSTRAṢṬOTTARAŚATANĀMASTOTRA

This contains the 108 names of Śāstā in śloka form. This is different from n°s. 5.5, 172.23, etc., and it is also different from the one printed in Hariharaputrasahasranāmāvali (Pub. Lifco, 1978). Printed in the Śāstrasañjīvinī Press, Madras, 1933, Grantha under the title Mahāśāsturaṣṭottaraśatanāmastotra.

Beginning

Fol. 27a, l.1. oṃ mahāśāstā viśvaśāstā lokaśāstre namo namaḥ / dharmaśāstā vedaśāstā kālaśāstā gajādhipaḥ // 1 // gajārūḍho gaṇādhyakṣo vyāghrārūḍho mahādyutiḥ / goptā gīrvāṇasaṃsevyo gadaṭaṅko gaṇāgraṇīḥ // 2 //

End

Fol. 28b, l.1. dhūrjaṭirvīranilayo vīro vīrendravanditaḥ / viśvarūpo vṛṣapatirvividhārthaphalapradaḥ // dīrghanāso mahābāhuḥ caturbāhurjaṭādharaḥ / sanakādimuniśreṣṭhastutyo hariharātmajaḥ // ityaṣṭottaraśataṃ saṃpūrṇam // karakṛtamaparādhaṃ kṣantumarhanti santaḥ // śrīhariharaputrāya namaḥ //

252

SKANDAPURĀṆA

RE 12.692. PL.: 221 fols.: 258 × 46 mms.; injured and damaged; Grantha; origin: Tirunelveli.

Missing fols. according to marginal noting:
a – Hālāsyamāhātmya 1, 2, 16, 31, 71, 100
b – Brahmottarakhanda 2-5, 22-24, 26, 30. Two fols. bear the same n° 39.

Contents

1. Fol. 1-149: Skandapurāṇa (Upapurāṇa); 2. 150-221: Brahmottarakhaṇḍa

Fols. 211-221 are much damaged and contain some portions of the Skandapurāṇa and miscellaneous matter.

252.1

SKANDAPURĀṆA

(Upapurāṇa)

Hālāsyamāhātmya

Same as n° 56.

This begins with śloka 62b in ch. I and ends with 80 in ch. 70 (according to the printed edn. Śāstrasañjīvinī Press, Madras, Grantha, 1910). ch. 3, 8, 24, 29, 30, 38, 39, 49, 52, 53 and 54 are available only partially.

Beginning

Fol. 1 (3)a, l.1. . . indamapi vakṣyāmi purāṇaṃ śrutisārajam / ṣaḍvidhaṃ saṃhitābhedaiḥ pañcāśatkhaṇḍamaṇḍitam / ādyā sanatkumāroktā dvitīyā sūtasaṃhitā / tṛtīyā śāṅkarī proktā cuturthā(ī) vaiṣṇavī tathā / saṃhitā pañcamī brāhmī ṣaṣṭhī sā saurasaṃhitā /

Colophons

1. Fol. 5(3)b: iti skānde mahāpurāṇe agastyasaṃhitāyāṃ hālāsyamāhātmyapraśnavidhirnāma prathamo'dhyāyaḥ / 2. 147a: iti skānde mahāpurāṇe agastyasaṃhitāyāṃ hālāsyamāhātmye nagnaśūlārohaṇannāma ekonasaptatitamo'dhyāyaḥ

End

Fol. 149 (158)b, l.11. asti cedvada veśyā tvaṃ sākṣiṇastatra kāṃścana / evamuktā sapatnyā sā guruṇā mukhyā kanīyasī / mandamandañca tāmaha /

252.2

SKANDAPURĀṆA

Brahmottarakhaṇḍa.

This text has no agreement with the printed edn. (Telugu), Madras, 1910.

Beginning

1. Fol. 150 (6)a, l.1. māśritāḥ varuṇassarītānnātho gaṅgādisaritāṃ gaṇaiḥ / āsevante mahādeva paścimadvāri nityaśaḥ // kathā vāyuḥ kuberaśca deveśī bhadrakarṇikā / mātṛbhiścaṇḍikādyāpi uttaradvāri saṃsthitāḥ //

Colophons

1. Fol. 151 (7)a: iti śrībrahmottarakhaṇḍe caturdaśīmahimānuvarṇanannāma caturviṃśo'dhyāyaḥ / 2. 210b: iti śrī brahmottarakhaṇḍe pradoṣamahimānuvarṇanannāma ekonatriṃśo'dhyāyaḥ /

End

Fol. 210b, l.14. somavāsare viśeṣeṇa pradoṣādiguṇairyute / . . . . valet / vi . . . kurdharassomavāre śivārcanam / na teṣāṃ vidyate kiñcidihāmutra ca durlabham / upoṣitaśśucirbhūtvā /

253

ŚIVASAHASRANĀMĀVALI

RE 12.699. PL.; 16 fols.; 272 × 26 mms.; 7-8 lines; slightly injured; Grantha; old; written on 4 to 6 columns; origin: Tirunelveli.

Same as n° 5.8

Beginning

Fol. 1a, (col. 1), l.1. oṃ bhavāya namaḥ / śarvāya namaḥ / harāya namaḥ / rudrāya namaḥ / puṣkalāya namaḥ / balāya namaḥ / agragaṇyāya namaḥ / sadācārāya namaḥ / sarvāya namaḥ / śambhave namaḥ / maheśvarāya namaḥ /

End

Fol. 16a, (col. 5), l.1. taraṇaye namaḥ / dhanyāya namaḥ / siddhidāya namaḥ / siddhasādhanāya namaḥ / vipratāya namaḥ / vyāptaśucaye namaḥ / āśritavatsalāya namaḥ / rasāya namaḥ / rasajñāya namaḥ / sarvatattvāvalambāya namaḥ / śrīsāmbaparabrahmaṇe namaḥ / hariḥ om / śubham astu / śrīkāntimatī sahāyam /

254

Śākta Texts

RE 15.385. PL.; 168 fols.; 218-286 × 42-35 mms.; 8-11 lines; fols. 146-168 seem to be older in age; Grantha; some leaves are slightly damaged; origin: Tirunelvely. Missing fols.: 34-39, 145b, 166b & 168b. Two fols. have the same n° 65.

General contents

1. Fol. 1-77b: Śivapūjāpaddhati; 2. 78a-145a: Pīṭhikā; 3. 146-161: Kaulādarśa; 4. 162-166: Gurupāramparya; 5. 167-168: Bālāpañjara.

254.1

PĀŚUPATAKARMANIŚIPŪJĀPADDHATI

by Pañcākṣaraśivācārya

This text deals with matters that relate to the worship of Śiva at night. This is written by Pañcākṣaraśivācārya.

Contents

1. Fol. 1a-5b: Rahasyāmnāya – Pādasūtra; 2. 6a-16a: Āhnika; 3. 16: Prāṇapratiṣṭhā; 4. 17-19: Antarmātṛkānyāsa; 5. 20-77b: Śivapūjā

Beginning

Fol. 1a. l.1. sarvāgamamatān samālokya pañcākṣarasudeśikaḥ / karoti karuṇārayuya(rayayu)taḥ // śivabhaktānudāsānāmapi dāsakaḥ / paṭhitān pātu parameśvaraḥ / yasmin sṛṣṭisthitadhvaṃsapidhānānugrahātmakaḥ / kṛtyaṃ pañcavidhaṃ śaśvat bhāsate tannumaśśivam // uṣasyutthāya brahma sadhāyya bhaktitaḥ / ajapākramaṃ nyastvā prātaśśirasi sa . . . . . kyabje dvinetraṃ dvibhujaṃ guruṃ / varābhayayutaṃ śāntassmarettannāmapūrvakam // namaste nātha bhagavan śivāya gururūpiṇe / vidyāvatārasaṃsiddhyai svīkṛtānekavigraha //

End

Fol. 77b. l.4. sarvairāvaraṇai(s)sākaṃ śiva svahṛdayaṃ mama / śrīsundaryambāsametaśrīsomasundareśvarānujñāprakāreṇa pañcākṣarasivācāryaviracite pāśupataka(r)man(ṇ)i śivapūjām( )paddhatiṃ paripūryate // śubhamastu / śrīgurubhyo namaḥ / śrīsundareśvaracit(d)ānandagurubhyo namaḥ / melamaṭammuddayya pattar suhastalikhitam //

254.2

PĪṬHIKĀ

This contains Pādasūtra (see n° 90.16, Saubhāgyahṛdayastotra and other kindered topics).

Contents

1. Fol. 78a-96a: Cakranāyikāpūjākrama; 2. 96: Pañcasārārpaṇavidhi; 3. 97a-109b: Kalānyāsādi; 4. 109b-142a: Pūjāvidhi; 5. 142a-145a: Saubhāgyahṛdayastotra.

Beginning

Fol. 78a, l.1. śrīnāthādigurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavaṃ siddhaughavaṭukatrayaṃ padayugaṃ mūrtikramaṃ śāmbhavaṃ vīrādviṣaṭcatuṣṣaṣṭinavakaṃ vīrāvalīpañcakaṃ śrīmanmālinīmantrarājasahitaṃ vande gurormaṇḍalam /

End

Fol. 145a, l.7. saubhāgyahṛdayaṃ guhyaṃ śivānandena yoginām . . . . mārādhanapurtyarthaṃ smṛtaṃ sakalakāmadam / iti viracitametat traivīraṃ stotraṃ(sa)māptam / prakaṭita paramāptaṃ yoga(i)varyopa(di)ṣṭam / sakaladuritarogadhvaṃsanānyakāryam / pra . . . . tiyajanavidhānaṃ sevyatāṃ bhaktiyuktaiḥ / iti puṣpāñjalindadyāt / śrīgurubhyo namaḥ /

254.3 KAULĀDARŚA

This deals with the duties of one following the Kaulamārga of the Śākta-s and was written by Viśvānandanātha. .

Beginning

Fol. 146 (1)a, l.1. natvāgrimapādukāñca pitarau vāṇīñca vighneśvaram / śrīkāmeśamataḥ parāñca tripurāndevīṃ śukaśyāmalām // vakṣye kaḷikadhūrtaḍāmbhikaśaṭhādīnāṃ kulajñānināmācārasya ca lakṣaṇāni vilasatsatkaulikānāṃ kramāt // 1 // kaulāgamamantrārthān saṃgṛhya śrīkaulārṇavārthāṃśca kaulādarśaṃ kurute visvānando hitāya kaulavidām / tatra kuladhūrtādīnāṃ lakṣaṇāni / dravyaṃ madhulolupairgurumukhādaprāptamantrāgamairvidyāpustakamantracauryaniratаiḥ krodhābhimānānvitaiḥ / vipraiḥ kauḷikaveṣadhāribhiraho pūrṇābhiṣiktā vayaṃ brahmajñā iti tāpasā iti khalaiścitraṃ jagadvañcitam /

End

Fol. 161 (16)b, l.2. śrīṃadviśvānandanāthapraṇītaṃ kauḷācārāśeṣadharmaprakāśaṃ kauḷādarśaṃ kauḷatattvārthasāraṃ kauḷācāryāssamyagālokayantu // iti śrīviṃcā(śvā)nandanāthaviracitaṃ kauḷādarśatantraṃ sampūrṇam / śrīmahārājñyai namaḥ /

254.4 GURUPĀRAMPARYA

This text speaks of the greatness of the Guruparamparā according to the Śākta-s.

Beginning

Fol. 162 (17)a, l.1. saubhāgyaratnākararītyā āhnikagranthe vakṣyamāṇaprakāreṇa asmatgurupāramparyakrameṇa vacme (vacmi) / śrīgurubhyo namaḥ / prārambhe bharaṇībhaṅge yanmadasyandidvindavaḥ / kāraṇāni prapañcasya taṃ vande vāraṇānanam // gurudhyānam / yasya randhrasthaśvetasahasradaḷakamalakarṇikāyāṃ siṃhāsane samupaviṣṭaṃ vāmāṅkagatayā devyā raktavarṇayā raktavastrābharaṇabhūṣitayā vāmakaratalalīlākamalayā dakṣiṇabhujenāliṅgitaṃ śvetavastrānulepanaṃ muktādāmavibhūṣaṇam / candrakāntanibhaṃ triṇetraṃ jñānamudrāpustakavaradābhayakaram / śāntaṃ suprasannaṃ śrīśivarūpiṇam //

End

Fol. 166 (25)a, l.1. dyān mūrdhānaṃ yasya viprā vadanti khaṃ vai nābhiṃ candrasūryau ca netre dik śrotraṃ yasya pādau kṣitiñca dhyātavyavasau sarvabhūtāntarātmā // iti dhyātvā / haṃsamantraṃ pañcaviṃśativāraṃ japitvā/ śrīgurupādukāvidyayā śrīguruṃ praṇamet / 1213 va. āvaṇi 20 d. tirunelvēlimaṭattil yiruntu eḻutiṉatu matamuttayya pattaṟ suhastalikhitam / śrīgurubhyo namaḥ /

254.5 BĀLĀPAÑJARA

This has the same beginning as n° **44.4** which is named as Bālādidhyāna, & n° **30.3** called Devīstava.

Beginning

Fol. 167 (22)a, l.1. asya śrīaghoratāṇḍaveśvaramahāmālāmantrasya sadāśiva ṛṣiḥ amṛta āṃ īm ānandavallī amṛtakaratala ādi śaktiḥ varāyī māyī māyā svarūpi sphaṭikamaṇimayī mā mataṅgī ṣaḍaṅgī jñānī . . . . .

End

Fol. 168 (23)a, l.4. aiṃ bālātripuradevyai ca vidmahe klīṃ pārśvabhavyai ca dhīmahi sau tannaḥ pracodayāt / śrīgurubhyo namaḥ / devīsakāyam

255

RE 15.386. PL.; 160 fols.; 273 × 32 mms.; 5-6 lines; Grantha & Tamil; old and well-preserved; scribe: Subrahmaṇyaguru (see fol. 133a); date: 1076 varu. (kollam ?) mithuna mā., 27the day; origin: Tirunelveli
Blank folio: 133b.

General contents

1. Fol. 1a-46b: Viśeṣadīkṣāvidhi; 2. 47a-133a: Nirvāṇadīkṣāvidhi; 3. 134a-142a: Ācāryābhiṣekavidhi; 4. 143a-149b: Śivaliṅgapratiṣṭhāvidhi; 5. 153a-158b: Antyeṣṭividhi

Fol. 142b has some verses on the no. of kumbha-s, etc., for various deities; fol. 150a-151a contains the Vyomavyāpi mantra; 151b, fragments of Ratnanyāsa & 152, fragments of some nyāsa. Fol. 159 contains fragments of āśīrvāda & fol. 160a has some verses on the measurements of idols, etc.

255.1 VIŚEṢADĪKṢĀVIDHI

This contains Viśeṣadīkṣāvidhi. It is mixed with Tamil explanations. It may be based on the Kriyākramadyotikā.

Beginning

Fol. 1a, l.1. nirpucrāya(niṣprapañcāya ?)ni(?)saguṇāya cidātmane satyānandadharmasvarūpāya brahmaṇe gurumūrtaye śrīgurudakṣiṇāmūrtaye namaḥ / śāstraṅkaḷilē collappaṭṭa sadguṇaṅkaḷaiyuṭaiya ācāryaṉāṉavar guṇādhi(ka)ṉāyirukkiṟa śiṣyaṉaippeṟṟu yogyamāṉa muhūrtattilē darbhamālaicāmaratoraṇam koṭikaḷ meṟaṭṭimutalāṉavaikaḷiṉālum vāḻai kamukuṉālum alaṅkicatam(?) paṇṇappaṭṭa maṇḍapattai alaṅkarittu nittimāyum naimittyamāyumāka irukkiṟa . . . ṇṭusandhikaḷaiyum paṇṇi bhojanam paṇṇāmal parīkṣaipaṇṇi śodhittu śuddhamāyirukkiṟa bhūmiyilē indraṉukkum akkiṉikkum naṭuvē nityapūjai pōlē kumbhattilē śivasūryaṉai pūjittu

End

Fol. 46b, 1.3. caṇḍeśvarārthamāka ardhacandrākāramāṉa maṇḍalattilē nityapūjai pōlē pūjittu udyāpaṉam paṇṇuvāṉ arghyapātrasthamāṉa mantraṅkaḷai eḻuppittaṉṉuṭaiya hṛdayattilē yojittukkoḷvāṉ / viśeṣadīkṣai samāptaḥ //

255.2 NIRVĀṆADĪKṢĀVIDHI

Though the colophon states that Nirvāṇadīkṣā is from Aghoraśivācārya's Kriyākramadyotikā, the text under notice can at the most be based on Kriyākramadyotikā. It also has Tamil explanations.

Beginning

Fol. 47a, 1.1. samayaviśeṣasaṃskāraṅkaḷilē saṃskāram paṇṇi oru saṃvatsaraṃ ceṉṟa piṟaku śiṣyaṉuṭaiya malaparipākattaiyum śaktinipātattaiyumaṟintu pakkuvamāṉa śiṣyaṉukku guruvāṉavar nirvāṇa va(?) nirvāṇasaṃskārattaippaṇṇuvāṉ / muṉpupōlē dvāradvāreśvarapūjai bhūtaśuddhi antaryāgam arghyatrayasthāpanam kumbhapūjai maṇḍapapūjai kuṇḍasaṃskāram mutalāka agniyiṉuṭaiya nāmakaraṇāntamāṉa saṃskāraṅkaḷ agnisthaṉāṉa śivaṉuṭaiya pūjai tarpaṇaṃ dīpanaṃ sthālīpākaviśeṣasaṃskāram aḷavākappaṇṇi prāyaścittahomam paṇṇi

End

Fol. 132b, 1.2. dīkṣākramo'yaṃ gurubhiryathoktaṃ śrībhojadevendraśivādibhiśca / mantrakriyābhāvavibhodhahetostathā mayā likhitassubodhaḥ / khyāto yaḥ parameśvaramahānāmnā mahīmaṇḍale kāṇādādisamastaśāstranipuṇo vedeṣu pāraṅgatena nyāyārthaikavivikhyadśśivamatavyākhyāgragaṇyassudhīścakre'ghoraśivākhyadeśikavaro nirvāṇadīkṣāvidhim / śrīmadaghoraśivācāryaviracitāyāṃ kriyākramadyotikāyāṃ nirvāṇadīkṣāvidhiḥ / gurubhyo namaḥ / śubhamastu / vallidevanāyakīsametasubrahmaṇyasvāmi sahāyam / 1076 varu. pilava varu mithunamāsaṃ saptaviṃśatidine (10 July 1900) dīkṣāpaddhati likhimeva(?) samāptaḥ / subrahmaṇyagurulikhitam //

255.3 ĀCĀRYĀBHIṢEKAVIDHI

This contains in brief the procedure for consecrating one to become an ācārya (spiritual preceptor). In the end, it is written "Thus ends the ācāryābhiṣeka in Kriyākramadyotikā". It may be said that this is a Tamil translation of Kriyākramadyotikā (Vide:– Kriyākramadyotika, pp. 488-500, SIAA edn.).

Beginning

Fol. 134a, 1.1. tripadārthāṃ catuṣpādāṃ bhuktimuktiphalodayām / saṃhitāṃ yo vijānāti

śiṣyo'sau sekamarhati // eṉṟu tripadārthattaiyum nālupadattaiyum uṭaittāṉa oru āgamattai ādyantamōtal orulakṣam grantham ōtutal patiṉāyiram granthamōtutal ceytu śāstraprakāramāṉa lakṣaṇattaiyum sabījadīkṣaiyaiyum śrutiśīlaguṇa ācāram ivaṟṟaiyumuṭaiya śiṣyaṉukku abhiṣekam paṇṇuvāṉ / atu paṇṇumpaṭi

End

Fol. 142a, l.1. abhiṣekam paṇṇappaṭṭirukkiṟa śiṣyaṉ nāṟpattañcunāḷ jitendriyaṉāy mūṉṟu kālamum snānam paṇṇi homaśeṣam bhujittu kaṭṭil mutalāṉa ivaṟṟilē nidraipaṇṇāmal nāḷtōṟum mūlamantiram āyiram uruvum pattiloṉṟu brahmāṅgakaḷai japittu agniyilum pattiloṉṟu homam paṇṇuvāṉ / intaviratattiṉuṭaiya ārambhattilum avasānattilum mūṉṟu pañcagavyaprāśanam paṇṇi viśeṣapūjai paṇṇuvāṉ kriyākramadyotiyil abhiṣekavidhissamāptaḥ // gurubhyo namaḥ //

255.4 ŚIVALIṄGAPRATIṢṬHĀVIDHI

This deals briefly with the procedure for the consecration of the Śivaliṅga and it also contains Tamil explanations. The paddhati on which it is based is not known.

Beginning

Fol. 143a, l.1. śaktiśca vyāpinī caiva samanāconmaja(nā ?)yathā samanāntaṃ pāśajālam unmanyetaiḥ paraḥ śivaḥ / vāgīśvarañca raktāvan(?)triṇetrañca caturbhujam / abhayavarado bhedo pāśaśūladharānvitam // śivaliṅgapratiṣṭhaikku yogamāna muhūrtattilē ācāryaṉ nityanaimittiyaṅkaḷai paṇṇi vitippaṭi alaṅkarikkappaṭṭa maṇḍapattilē vighneśvarapūjā puṇyāham aṅkuram vāstupūjai balihomaparyagnikaraṇaṅkaḷaippaṇṇi piṉpu bāṇaliṅgam raktaliṅgam sphaṭikaliṅgam berar pratiṣṭhai ivaikaḷai aṭavile

End

Fol. 149b, l.3. yāvat candraśca sūryaśca tāvat tiṣṭhati medinī / tāvadatra maheśāna liṅge'smin sannadhi(?) bhava eṉṟu vijñāpittu śivamanonmaniyai mṛtyuñjayattiṉālē prāyaścittahomam paṇṇi piṉ śiṣyaṉukku dīkṣai paṇṇi śiṣyaṉaikkoṇṭu aṣṭapuṣpam śātippittu eḻuntaruḷappaṇṇivittu āśīrvādampaṇṇi gurupūjai maheśvarapūjai paṇṇi gurudekṣiṇai koṭuppāṉ / śivaliṅgapratiṣṭhai muttum / śivamastu //

255.5 ANTYEṢṬIVIDHI

This text briefly deals with the funeral rites. As in the previous texts, this also gets Tamil explanations. It is incomplete. In the margin of fol. 153a it is wrongly written as "Sūrṇotsava antiṣṭividhi".

Beginning

Fol. 153 (1)a, l.1. ācāryan sādhakan putran samaikṣati śarīram oḻintāl avarkaḷ niṉṟa caritaikkuttakkatu antiṣṭi collappaṭṭatu sādhivikkavaleavarkaḷ ivarkaḷil ācāryan eṉpatu dīkṣaikkuṟai muṭittu abhiṣekam paṇṇappaṭṭavarkaḷ sādhakareṉpatu vaśīkaraṇastambha-

namohanauccāṭana ākarṣaṇa vidveṣaṇa ivaiyāṟum sādhittu piṟaraiyum sādhikkavallavarkaḷ

End

Fol. 158 (6)b, l.2. iraṇṭumuḻa akalamum nālumuḻaniḻamum(ḷamum) ēḻuviralāḻamumāna citāsthānattai dano(?) ttaramākalu(?) antamaṇkoṇṭu īcāṉakoṇattilē orumuḻam pōṭṭu vardhanikku orumuḻanīḻam āṟu aṅkula uyaram vētikaiyum kaṟpittu avai ellām gomayattāl śuddhipaṇṇavu

256

SAKALĀGAMASĀRASAṄGRAHA

RE 15.387. PL.; 122 fols.; 250 × 35 mms.; 10-11 lines; Grantha; old and well-preserved; some folios damaged at the edges; scribe: Sundareśvaran (see fol. 99a); origin: Tirunelveli. There are two fols. having the same n° 89.

This contains the Sakalāgamasaṅgraha. It is similar to n° 73.1. The text is incomplete and abruptly ends with Antyeṣṭimahimā. Some of the important āgama texts quoted are: Kāraṇa, Kāmika, Raurava, Kiraṇa, Vātula and digests like Somaśambhupaddhati, Jñānaratnāvalī, etc.

Beginning

Fol. 1a, l.1. vāgīśādyāssumanasassarvārthānāmupakrame yannatvā kṛtakṛtyāssyustannamāmi gajānanam / namaśśivāya śaktyai ca bindave śāśvatāya ca / gurave gaṇeśāya kārttikeyāya dhīmate // somaśambhau: purassuptvā samutthāya prātassañcintya śaṅkaram / yathoddiṣṭaṃ kriyākāṇḍaṃ sarvaṃ pratyahamācaret // athātassaṃpravakṣyāmi śaucācamanalakṣaṇam / sādhakānāṃ hitārthāya caturāśramadharmiṇām //

Colophons

1. Fol. 92a: iti sakalāgamasārasaṅgrahe pūjāvidhissamāptaḥ // 2. 99a: iti sakalāgamasārasaṅgrahe bhojanavidhissamāptaḥ //

End

Fol. 121b, l.8. mṛtātmānaṃ samuddiśya kuryādanyaśivādhvaram / ityantyeṣṭividhiproktā gatāso(r)jjīvataśśubhaḥ / evañca keṣucit proktāmāgameṣu taducyate / dīkṣitastūttare kāle proktācāravilopataḥ / snānalopāt kriyālopāt bhasmadhāraṇaluptayaḥ / trividhāgāmipāpāśca guruvākyādilaṅghanāt /

257

RITUALS

RE 15.388. PL.; 86 fols.; 285 × 30 mms.; 6-7 lines; Grantha; old and some leaves damaged; origin: Tirunelveli.
Blank folio: 74b.

Fly-leaf 1^a, contains the verse "śuklāmbaradharam..." Fol. 74a contains the verse enlisting the 28 mūlāgama-s.

Contents

1. Fol. 1a-73b: Nityapūjā (Sakalāgamasaṅgraha); 2. 75a-81b: Puṇyāhavācanavidhi; 3. 82a-86b: Pañcagavyavidhi

257.1

NITYAPŪJĀ
(Sakalāgamasaṅgraha)

This contains the procedure of daily worship conducted in the temple. It begins with the getting up of the priest from bed at dawn and abruptly ends in the middle of Kṣetrapālapūjā. It differs from n° 117.1. Kāmika and other āgama-s are quoted for support.

Beginning

Fol. 1a, l.1. tripādena trighaṭirātriyānte(?) tu dine dine brāhme muhūrte utthāya sa muhūrtaṃ samāhitaḥ ācāryaḥ uṣaḥkāle utthāya pādaprakṣālanaṃ kṛtvā punaḥ śayanasthale uttarābhimukhamupaviśya bhasma dhṛtvā sahasradalakamalakarṇikāmadhye śrīguruṃ dhyātvā dakṣiṇāmūrtirūpaṃ vicintya

End

Fol. 73b, l.3. pāyasamāṣāpūpapānīyatāmbūlāni oṃ kṣetrapāla(lāya) svāhā iti nivedya nīrājanaṃ vidhāya tanmūle yathāśakti japitvā japaphalaṃ samarpya (na)maskṛtvā(tya) kṣetrapāleśakṣetra

257.2

PUṆYĀHAVĀCANAVIDHI

The Puṇyāhavācana dealt with here is part of morning worship done in the temple. The āgama on which it is based is not known. The beginning portion is similar to n°s. 178.10; 91.24 & 91.51.

Beginning

Fol. 75 (92)a, l.1. śuklāmbaradharaṃ viṣṇum / puṇyāhavidhikramaṃ vakṣye śṛṇuṣveva(?) umāpatim / pukāraṃ pāpanāśaṃ syāt ṇyakāraṃ dehaśuddhidam / hakāraṃ sthānaśuddhiṃ syāt puṇyāhantu vidhīyate // uttamaṃ droṇaśālyantu madhyamantu tadardhakam / adhamam āḍhakaṃ caiva trividhaṃ parikalpayet / śivataṇḍulamevoktaṃ madhyamantu tadardhakam / dviprasthaṃ kanyasaṁ proktaṃ taṇḍulantu vidhīyate //

End

Fol. 81 (98)a, l.6. somasvatyā varuṇas samīcyā yamo rājā pramṛṇābhi(ḥ) punātu māṃ jātavedāḥ morjayantyā punātu / tacchaṃ yo rāvṛṇīmahe gātuṃ yajñāya gātuṃ yajñapataye daivīḥ svastirastu naḥ svastirmānuṣebhyaḥ ūrdhvaṃ jigātu bheṣajam śanno astu dvipade cañcatuṣpade oṃ śāntiḥ śāntiḥ śāntiḥ / ātmānaṃ pūjāsthānaṃ pūjopakaraṇadravyam astramantreṇa saṃprokṣya hariḥ om //

257.3 PAÑCAGAVYAVIDHI

This is similar to n° **48.14**.
Sūkṣma & Niśśvāsāgama are quoted.

Beginning

Fol. 82 (24)a, l.1. pañcagavyavidhiṃ vakṣye / pakāraṃ pāpanāśaṃ syāccakāraṃ putravardhanam / gakāraṃ mokṣasiddhyarthaṃ vyakāraṃ vyādhināśanam / sarvasiddhyarthamevoktaṃ pañcagavyaṃ vidhīyate / payodadhighṛtañcaiva gomūtraṃ gomayantathā / triprasthaṃ kṣīramityuktaṃ dviprasthaṃ dadhi ucyate / ājyaprasthena kartavyaṃ ṣaṭprasthaṃ gojalaṃ bhavet / gomayantu catuḥprastham uttamantu praśasyate //

End

Fol. 86 (29)a, l.6. piṣṭādicūrṇairabhiṣicya pañcagavyābhiṣekaṃ kṛtvā pañcaśāntiṃ japet / gomayaṃ kṛṣṇavarṇānāṃ gomūtraṃ nīlameva ca / kapilena ghṛtaṃ proktaṃ śuklaṃ vai dadhyucyate / raktavarṇapayaśćaiva iti saṅgrāhya buddhimān / abhāve sarvavarṇānāṃ kapilaikā praśasyate / śrīgurubhyo namaḥ //

258

Cidambarapūjā

RE 15.390. PL.; 68 fols.; 165 × 30 – 210 × 40 mms.; 6-8 lines; Grantha & Tamil; old & well-preserved; more than two types of handwriting; origin: Tirunelveli.

Contents

1. Fol. 1a-43b: Cidambarapūjāvidhāna; 2. 45b-48b: Ṣaṭkarmapaṭala (Candrajñānāgama); 3. 50a-62b: Cidambaravidyā

Fol. 44a-45a contain some yantra like diagrams and the Pañcākṣaramantra written in different ways; in the margin of fol. 44a, it is written "sadyojātam" & "sṛṣṭicakram". In fol. 49 there are some verses stating about cakra-s. Fol. 63-64 contain some miscellaneous writings in Tamil, fol. 65 fragments of Hālāsyamāhātmya; fol. 66 fragments of Tamil writings, fol. 67, fragments of Hālāsyamāhātmya & fol. 68 contains some writings about various immoral acts.

258.1

CIDAMBARAPŪJĀVIDHĀNA

(Pañcākṣararahasyatantra)

Same as n° **83.1**.

It contains chaps. IV, V & some portions of VI. The beginning portion of chapter IV is lost. Folios 1-3, 5, 8, 9, 15, 17, 18, 22, 34, 37, 40-41, 49-51 & 59 are missing.

Beginning

Fol. 1a, l.1. jatu / śeṣaṣoḍaśakoṣṭheṣu likhet hariharā(a)mam(n)um / vibhajya pādayugmantadekamekasthamālikhet / āptakoṣṭhasthahrīṅkāraṃ pārśvayorhaṃsahaṃsayuk / cakrasya madhyame koṣṭhe'nvadhasthā(?) praṅgulantyajet / tadūrdhvaṃ bhūtabimbāni caturaṅgulamānataḥ /

End

Fol. 43 (61)b, l.1. svacchapaṅkajamadhyasthāṃ svecchayādhṛtavigrahāṃ triṇetrābjāṃ caturhastāṃ madhye sūkṣmāṃ stanonnatām / nitambataṭavistīrṇāṃ śyāmāṃ nīlālakāvṛtām / hārakeyūraraśanāṃ nūpurādyaiśca śo

258.2

ṢAṬKARMAPAṬALA

(Candrajñānāgama)

This contains the Pañcākṣaramantra written in various orders on a yantra like diagram by meditating and worshipping which one can get the power to do the six types of acts (Vaśya, Māraṇa, etc). Though it is written in the colophon as Candrajñānāgama, this text is not found in the IFI. T. 185 & in the printed book (Pub. Srikasinatha Granthamala, 40, Mysore, 1955).

Beginning

Fol. 45 (38)b, l.1. cidambaraprāsādamantrasya viśvādhika ṛṣiḥ / caturvedaśchandaḥ / sadāśivo devatā / oṃ bījam / veda(ś)śaktiḥ / sarvakāmyārthe kīlakam / cidambareśvaraprītyarthe jape viniyogaḥ / hrāmiti nyāsaḥ /

End

Fol. 48 (41)b, l.1. daśasahasrakaṃ laśunasarṣapaṃ hiṅgumarīciñca pāśāhnatam(?) mrūtārasraha paramaṣprasvā(?) tālapatrapulepayet(?) sādhyānamānvitam / patraḥ śmaśāne nikhanettataḥ / iti candrajñāne kriyāpāde ṣaṭkarmapaṭalaḥ // śrīsundareśvaracidānandagurubhyo namaḥ //

258.3

CIDAMBARAVIDYĀ

This text in Tamil contains the procedure for drawing Sadyojāta, Aghora and other yantra-s and using them for achieving various desires. The letters in the Pañcākṣaramantra are arranged in different orders and written in the specified places. The text is incomplete.

Beginning

Fol. 50 (43)a, l.3. vaśyacakram / vāśimana / namaśivāya / yanavāśima / mavāyanaśi / oṃ hrīṃ haṃsa śiyanamavā / sarvarājan mana(u)mum mukhamum sarvalokam envaśamāka sarvastrīpuruṣāḷa(i) envaśamāka vā vā tiruvambalamuṭaiyār tiruvāṇaiyē vā vā indaprikāram vilvappalakaiyilē eḷu(ḻu)ti kuṅkumam pūśi kiḷakkē mukamākayirundu

End

Fol. 62 (56)b, l.9. hrīṃ hrīṃ śivāya hrīṃ hrīṃ ākarṣaṇapañcākṣaram japikka / oruvaṉ uṭaiyavuṭampil pāpapuṇyam kāṇalām // 11 // raṃ laṃ ḷaṃ haṃ śivāya oṃ kaṃ nādapañcā

259

NITYAPŪJĀVIDHI

RE 15.391. PL.; 193 fols.; 200 × 33 mms.; 6 lines; Grantha & Tamil; very old and many leaves broken at the edges; origin: Tirunelveli.
Missing folio: 1

This contains the daily worship done to the god & goddess at Tirunelveli temple. The text starts with the getting up of the priest from bed and details the procedure of worship. The peculiarity of this text is that it does not follow any āgama text but the Śrīvidyākrama. There is also Śrīcakrapūjā. Everywhere the God is invoked as "Śrīkāntimatyānandasundaryambāsameta sūryaśrīśālivāṭīśānandasomasundareśvara". Nine guru-s (preceptors) – Sadāśivācārya, Anantaśivācārya, Śrīkaṇṭhaśivācārya, Ambikāśivācārya, Guhaśivācārya, Viṣṇuśivācārya, Brahmaśivācārya, Aghoraśivācārya and Pañcākṣaraśivācārya are mentioned in fol. 49b-50a. Further many Vedic mantra-s are used in the text. The text is incomplete as the beginning portion and end portion are lost.

Beginning

Fol. 1 (2)a, l.1. śivātmane paratantrāya bhaktānāṃ bhavyānāṃ bhavyarūpeṇa(piṇe ?) / vivekināṃ vivekāya vimarśāya vimarśinām / prakāśināṃ prakāśāya jñāninā़ṃ jñānarūpiṇe // 4 // purastāt pārśvayoḥ pṛṣṭhanamaskuryā . . . paryayaḥ / sadā matcittarūpeṇa nidhehi . . . dau sanam // 5 // śrīnāthādigurave namaḥ // . . . sthānādiṣvapi kṣepamātraṃ rakṣādismaran harannā . . . yaṇañcaiva bahirbhūmiṃ gatastataḥ / divyantarikṣabhūmisthā . . . tavetālaniśācarāḥ / ḍākinyādyāśca gacchantu bahi . . . nuṃ karomyaham /

End

Fol. 193b, l.1. śivasvātmānandaśrīumāsunda . . . . . . meta ātmānandaśrīsomasundareśvaraśśiva(s)sohaṃ namassvāhā / 3 / maṇipūre so'ham śivasvātmānandaśrīumāsundaryambāsameta ātmānandaśrīsomasundareśvaraśśivasso'haṃ namassvāhā / anāhate so'haṃ śivasvātmānandaśrīumāsundaryambāsameta ātmānandaśrīsomasundareśvaraśśiva(s)so

260

Śaiva Texts (Sanskrit & Tamil)

RE 15.392. PL.; 68 fols.; 360 × 34 – 340 × 28 – 255 × 35 mms.; 5-8 lines; old and damaged; Grantha & Tamil; many leaves broken; more than two types of handwriting; origin: Tirunelveli.

Blank folios: 35b, 39b, 40b, 41a, 48b, 50b, 53b, 61b, 66b.

General contents

1. Fol. 1a-3b: Trailokyamohanakavaca; 2. 3b-5a: Cintāmaṇikavaca; 3. 5b-7a: Tripurasundarīstavarāja; 4. 7a-12b: Devīmālāmantra (Devīkhaḍgamālā); 5. 13a-27b: Nyāsavidhi; 6. 28a-30a: Dīkṣāvidhi; 7. 31a-35a: Āhnikavidhi; 8. 36a-39a: Pratikriyāśūlinīmantra; 9. 54a-55b: Ācāryataṉiyaṉ; 10. 56a-61a: Āḻvārpācura-s; 11. 62a-65b: Garuḍopaniṣat; 12. 67a-68b: Garuḍamahāmantra.

Fol. 1^{A}b contains some mantra; fol. 1^{B} contains the nyāsa for Vaṭukabhairavamantra; fol. 40a contains the nyāsa for Kaumārīmantra; fol. 42a-46b, some notes on the preparation of specific medicines; fol. 47 fragments of Devīpūjā; fol. 48a has Gāyatrīnyāsa; fol. 49 contains nyāsa, etc., for Svayaṃvarapārvatīmantra; fol. 50a, some Śāktamantra; fol. 51a has description about Trailokyasaṃmohanavaśyayantra & fol. 51b, nyāsa for Saṃhāratāṇḍavacidambareśvaramantra; fol. 52 & 53 notes on some medicines; fol. 66a contains the Vedamantra beginning with "bhadraṃ karṇebhiḥ".

260.1 TRAILOKYAMOHANAKAVACA
(Rudrayāmala)

This is the same as n° **84.3**. Before the beginning of the text there is another kavaca called Akṣarakavaca. In the colophon it is written as forming part of Rudrayāmala.

Beginning

Fol. 1a, l.1. asya śrīrājarājeśvarītrailokyamohanakavacastotramahāmantrasya ānandabhairava ṛṣiḥ / anuṣṭup chandaḥ / śrīrājarājeśvarī devatā / aiṃ bījaṃ klīṃ śaktiḥ sauḥ kīlakam / rājarājeśvarīprasādasiddhyarthe jape viniyogaḥ / bālayā karaṣaḍaṅganyāsaḥ / bandheṣu maṇḍalanavīnacaturdaśārapadme sthitāṃ bhagavatīṃ ghanasāravarṇām / kanyāmayīṃ karadhṛtāgamabodhamudrāmādyākalāṃ namata candrakalāvataṃsām / oṃ rudrāṇī pūrvataḥ pātu vaiṣṇavī pātu dakṣiṇe /

End

Fol. 3b, l.3. navalakṣaṃ japtvāpi tasya vidyāṃ na siddhyati / śastraghātamavāpnoti so jarāmṛtyumāpnuyāt / satyaṃ satyaṃ punassatyaṃ satyameva vadāmyaham / na prakāśyaṃ na prakāśyaṃ na prakāśyaṃ kadācana / iti śrīrudrayāmale umāmaheśvarasaṃvāde rājarājeśvarītrailokyamohanakavacaṃ saṃpūrṇam //

260.2

CINTĀMAṆIKAVACA

(Rudrayāmala)

This is a kavaca (armour) and serves as a protection. Here the Śrīvidyāmantra is invoked and prayed to protect various limbs of the person who chants it. The text seems to be rare. Though it is stated in the colophon that it forms part of Rudrayāmala, it is not found in the printed text. In the margin of fol. 3b, it is written as Jagaccintāmaṇikavaca.

Beginning

Fol. 3b, l.5. śrībhairava uvāca: śṛṇu tripurasundaryāḥ rahasyaṃ kavacāvaham / jagaccintāmaṇirnāma kavacaṃ mantravigraham // yaddhṛtvā bhagavān viṣṇurjito dānavān muhuḥ / taponirūpitān virājan saṃharatyacyuto'vyayaḥ / sṛṣṭiṃ karoti bhagavān brahmā yasya prabhāvataḥ / śarvo yasya prasādena hyavadhīt tripuraṃ purā / vṛtraṃ yena jaghānendro gupto'vyāhatavikramaḥ //

End

Fol. 5a, l.7. sarvasvaṃ me rahasyaṃ māṃ kalau cintāmaṇiḥ param / idaṃ cintāmaṇirnāma kavacaṃ bhuvi durlabham / aprakāśyamadātavyaṃ na saktavyaṃ (tyaktavyaṃ ?) varānane / gopyaṃ guhyaṃ sadā gopyāmityātmā parameśvari / iti śrīrudrayāmale tantre jagatcintāmaṇirnāma navamaḥ paṭalaḥ / śubhamastu / gurubhyo namaḥ //

260.3

TRIPURASUNDARĪSTAVARĀJA

This is a brief stotra in praise of Goddess Tripurasundarī. Its source is not known. GOML. D. 10751-56 are different from the text under notice.

Beginning

Fol. 5b, l.1. siṃhāsane maheśañca arcayet paradevatām / ratnadīpaṃ tataḥ paścāt nānāvṛkṣamahāvanam / dvīpanāthaṃ samabhyarcya sudhāmbhodhimanantaram / kāmakalpakavāṭīñca mandārataruvāṭikām / haricandanavāṭīñca santānataruvāṭikām / pārijātasuvāṭīñca kadambataruvāṭikām / puṣparāgamayaṃ sālaṃ prākāraṃ padmarāgajam /

End

Fol. 7a, l.5. sarvamantramayīndevīṃ sarvasaubhāgyasundarīm / sarvalakṣmīmayīnnityāṃ paramānandananditām / jagadāhlādanakarīṃ jagadrañjanakāriṇīm / bhūyo bhūyo namo devi namastripurasundari //

260.4

DEVĪMĀLĀMANTRA

(Devīkhaḍgamālā)

This is similar to n° 47.16. Further, it contains the order in which each mantra should be pronounced and contains the nyāsa, etc., for 15 types of this same mantra like namo'nta, etc. For full details about the types of this mantra, see Śrīvidyākhaḍgamālā, Pub. Balamanorama Press, Madras, 1954.

Beginning

Fol. 7a, l.6. hariḥ om // mālāmantraṃ pravakṣyāmi mahārājñīmahodayam / yasya smaraṇamātreṇa pūjāsiddhiḥ prajāyate / trivāraṃ praṇavaṃ procya namaḥ tripurasundari / hṛdayānte devīsabdā śirodevīti kīrtayet / śikhādevīpadaṃ procya kavacaṃ devīśabdataḥ //

End

Fol. 12b, l.9. paṭhitvā hastasparśādvā nātra kāryā vicāraṇā / saptāṣṭasaṅkhyāmālābhimantrayitvā ghaṭodayam / saptāhaṃ sevanaṃ kuryāt vandhyā putravatī bhavet // iti pariśiṣṭoktaprameyavyavasthāyāṃ pañcadaśamālāmantrāṇāṃ sādhāraṇyena svadehodbhūtābhirityayameva dhyānaślokaḥ /

260.5 NYĀSAVIDHI

This contains Śrīcakranyāsa, Kāmakalānyāsa, Ṣoḍhānyāsa. There are many variations between the text and the printed one in the Nityotsava, Pub. Gaekwad Oriental series, 23, 1948. In the end, the phalaśruti (the result that accrues to one who performs the said nyāsa) is added which, as stated in the text, is from the Rudrayāmala. Th author salutes his preceptors Kāśīviśveśvarānanda, Śāśvatānanda, Śivānanda, Śrībālakṛṣṇendrāvadhūtadattātreya.

Beginning

Fol. 13a, l.4. asmākamuktamantrasya brahma ṛṣiḥ / gāyatrīchandase namaḥ / savitā devatāyai sarvamantraśāpamocane viniyogaḥ / asmākamamuttamaṃ tvayi śravo deveṣu sūrya vaṣ(?) ṣaṣṭha dyāmivopari te janāso amṛtantu bhajante / sarvamantraśāpāt vimuktā bhava / hariḥ om / aiṃ hrīṃ śrīṃ iti sarvatra saṃyojya / laṃ indrāya namaḥ dakṣapādāṅguṣṭhe / raṃ agnaye namaḥ dakṣajānuni /

End

Fol. 27b, l.4. tṛtīyā ca tathā proktā devī tripurasundarī caturthī ca mahādevī devī tripuravāsinī pañcamī tripurāśrī syāt ṣaṣṭhī tripuramālinī saptamī tripurāsiddhā cāṣṭamī tripurāmbikā navamī tu maheśānī mahātripurasundarī nanveṣā vidyā navacakreśvaryapādāgrādiṣu kulādiṣu ca svasvasthāneṣu kriyārūpeṇa bhāvanārūpeṇa ca krameṇa nyastavyāḥ / śrīgurubhyo namaḥ //

260.6 DĪKṢĀVIDHI

This briefly deals with the procedure of giving dīkṣā (initiation) according to śākta tradition. The source of this text is not known.

Beginning

Fol. 28a, l.1. śrīsadāśiva uvāca: atha dīkṣāṃ pravakṣyāmi devi saṅkṣepataḥ śṛṇu / vedābhyāsaikaniratam devībhaktisamanvitam / evaṃ prakāraṃ taṃ śiṣyaṃ pragṛhya gurupuṅgavaḥ / kauladīkṣāṃ gurussamyak catustambhavirājite / maṇḍape vedikāmadhye bhūpuradvayaveṣṭite / upakramyaṃ tataḥ kuryāt vedikāyāṃ trirekhayā /

End

Fol. 30a, l.4. pūjayet kulayogīśo miśrāmbāmantramuccaret / gurutrayāṇāṃ mantrañca pūjayet gurupuṅgavaḥ / viśuddhimaṇḍape pūrvaṃ caturāmnāyamāntrikaiḥ / caturaḥ kalaśān devīṃ prajapecca pṛthak pṛthak / saubhāgyavallarīproktaṃ pūjayeccakranāyike / hariḥ om / śubhamastu / gurubhyo namaḥ //

260.7 ĀHNIKAVIDHI

by Vidyānandanātha

This contains the daily routine and rituals of the Śākta-s. The name of the author is Śrīvidyānandanātha and that of his guru is Saccidānandanātha (see fol. 31a, l.3.). The author further states that he was requested by many at Prayag to compose this work (fol. 31a, l.4.). The work abruptly ends and hence is incomplete.

Beginning

Fol. 31a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam / prasannavadanaṃ dhyāyet sarvavighnopaśāntaye / prārambhe bharaṇe bhaṅge yanmadasyandibindavaḥ / kāraṇāni prapañcasya taṃ vande vāraṇānanam / saccidānandāṅghrisaroruhayugaṃ bhaje / yatkaṭākṣakṣaṇokṣepāt śivayogaṃ pañcakṛtyavat / prakāśarūpā prathame prayāṇe'mṛtarūpiṇi / pratiprayāṇo tāmantaḥ padaṃ vyāñcitkalāṃ(?) bhaje / ālokya sarvaśāstrāṇi yāmalādīnyaśeṣataḥ / jñātvā gurumukhātteṣāṃ rahasyārthañca tattvataḥ / saccidānandanāthāṅghrisarojadvayaṣaṭpadaḥ / śrīvidyānandanātho'haṃ vītarāgo viviktadhīḥ / vicaranmedinīmetāṃ vidvadbhirvimalātmabhiḥ / prayāge prārthitaḥ prītyai teṣāṃ lokahitāya ca /

End

Fol. 35a, l.6. tejorūpāṃ tajjalamiḍayākṛṣya taddehāntassthitaṃ sakalakaluṣaṃ prakṣālya tajjalaṃ kṛṣṇavarṇaṃ piṅgalayā bahirnirgataṃ smṛtvā punaḥ dakṣiṇahaste kṛtvā svavāmabhāge jvaladvajraśilāyāṃ dhyātvā oṃ aiṃ hrīṃ śrīṃ oṃ paśvi paśvū huṃ phaṭ iti pāśupatāstramantreṇa tasyāṃ śilāmavasthāyā

260.8 PRATIKRIYĀŚŪLINĪMANTRA

Same as n° **64**

Beginning

Fol. 36a, l.1. oṃ asya śrīpratikriyāstotramahāmantrasya dīrghatama ṛṣiḥ kakup chandaḥ śrīpratikriyā devatā / huṃ bījam / svāhā śaktiḥ / duṃ kīlakam / pratikriyāsiddhyarthe jape viniyogaḥ /

End

Fol. 39a, l.4. itīdaṃ paramaṃ stotraṃ mantraṃ yaḥ prajapeddinam / tasya mṛtyubhayaṃ nāsti nānopādhibhayantathā / 36 / devikam . . . . . tikañcaiva mānuṣatrividhaṃ bhayaṃ

260.9 ĀCĀRYATAṈIYAṈ

This contains verses in praise of some Vaiṣṇava preceptors like Varavaramuni.

Beginning

Fol. 54a, l.1. śrīśaileśadayāpātraṃ dhībhaktyādiguṇārṇavam / yatīndrapravaṇaṃ vande ramyajāmātaraṃ munim /

End

Fol. 55b, l.6. gurumukhamanadhītya prāha vedānaśeṣān narapatiparikḷptaṃ śulkamādātukāmaḥ / śvaśura . . . . . vandyaṃ raṅganāthasya sākṣāddvijakulatilakaṃ taṃ viṣṇucittannamāmi // 18 //

260.10 ĀḺVĀRPĀCURA-S

This contains the Tamil verses called Tiruppallāṇṭu composed by Periyāḻvār.

Beginning

Fol. 56a, l.1. miṉṉār taṭamatilcūḻvillipputtūreṉṟorukāl coṉṉār kaḻalkamalañcūṭiṉōm muṉṉāḷ kiḻiyaṟuttāṉeṉṟuraittōṅkīḻmaiyiṉiṟ cerum vaḻiyaṟuttom neñcamē vantu /

End

Fol. 61a, l.2. āti kūṟutumaṉantāṅkūṟumiṉ . . . . . . ṉamiṉ entaipāṭutum tīyuṭutteṉṉāḷ kūṟu . . . . . m neyyuṅkūṟuvaṉe – āḻvārtiruvaṭikaḷ . . . .

260.11 GARUḌOPANIṢAT

This contains Garuḍopaniṣat which is one among the 108 Upaniṣat-s. There are many variations between the text under notice and the printed edition (Pub. Vaiṣṇava Upaniṣads, The Adyar Library, 1953).

Beginning

Fol. 62a, l.1. asya śrībrahmagāruḍopaniṣadaḥ kāśyapabrahma ṛṣiḥ / anuṣṭupādi nānā chandāṃsi / śrīmahāviṣṇugaruḍo devatā / oṃ bījam / svāhā śaktiḥ / mama garuḍaprasādasiddhyarthe mantroktasarvaviṣanāśanārthe jape viniyogaḥ / garuḍāya aṅguṣṭhābhyāṃ namaḥ /

End

Fol. 65b, l.2. yā yiṣavo yātudhānānāṃ ye vā vanaspatiṃranu ye vā vaṭeṣu śerate tebhyassarpebhyo namaḥ / tatpuruṣāya vidmahe suvarṇapakṣāya dhīmahi / tanno garuḍaḥ pracodayāt / bhadraṃ karṇebhiśśṛṇuyāma devāḥ + dadhātu / hariḥ om //

260.12 GARUḌAMAHĀMANTRA

Same to n° 260.11

Beginning

Fol. 67a, l.1. asya śrībrahmagaruḍamahāmantrasya kāśyapabrahma ṛṣiḥ / anuṣṭup chandāṃsi / mahāviṣṇu gi(?) garuḍo devatā / oṃ bījam / svāhā śaktiḥ /

End

Fol. 68b, l.1. mahāgaruḍa duṣṭarākṣasān bhindhi bhindhi āveśayāveśaya ehyehi mahāgaruḍabandho huṃ phaṭ svāhā / śubhamastu / gurubhyo namaḥ //

261

Śaiva Texts

RE 15.393. PL.; 173 fols.; 276 × 30 mms.; 4-10 lines; fair condition; Grantha and Tamil; origin: Tirunelveli.

Missing fols.: 36-41 (marginal writing); ñ, ṭ (marginal writing); ñ to pa (marginal writing).

Blank fols.: 62b, 153b, 169b, 172b.

General contents

1. Fol. 1-62a: Pāśupatakarmaniśipūjāpaddhati; 2. 63a-110b: Pīṭhikā; 3. 112-119: Sanandacarita; 4. 120: Cidambaranaṭeśapañcākṣaramahāmantra; 5. 120b: Cidambaracakraprāṇapratiṣṭhai; 6. 120b-121a: Dhvanimantra; 7. 121: Vīrabhadramantra-s; 8. 122a: Sudarśanaṣaḍakṣarīmantra; 9. 122a: Vīrabhadramālāmantra; 10. 122a-b: Sudarśanamantra; 11. 123a-128b: Cidambararahasya – Cidambaramahācakraprastārakrama; 12. 128b-130a: Puṇḍarīkapurāṇa – Arcanācakra; 13. 130a-133b: Mantracakra; 14. 133^a-134a: Indrākṣīstotra; 15. 134a-135a: Cidambarāṣṭaka; 16. 135b-138a: Śaktipūjāvidhi; 17. 138a-141a: Aśvārūḍhākrama; 18. 141a-143b: Mantra-s; 19. 143b-146b: Pañcākṣaramantra-s; 20. 147a-149b: Lalitāsahasranāmapīṭhikā; 21. 151a-169a: Vaittiyavicaya.

Fol. 111a & 150 contain notes on astrological matters; 170^ & 170 have brief notes on Nyāsa and Pīṭha and Maṇṭapa; 171a has the namaskāra to deities; 171b mentions about measurements in brief; 172a namaskāra for a deity.

261.1 PĀŚUPATAKARMANIŚIPŪJĀPADDHATI

by Pañcākṣaraśivācārya

Same as n° 254.1

Beginning

Fol. 1a, l.1. sarvāgamān samālokya pañcākṣarasudeśikaḥ / karoti karuṇāsāra . . . yutam // śivatattvānudāsānāṃ dāsānāmapi dāsakaḥ / paṭhitān pātu . ndareśvaraḥ / yasmin sṛṣṭisthitatvaṃ sapidhānānugrahātmakam // kṛtyaṃ pañcaviṃśaścat bhāsate tannumaśśivam /

End

Fol. 62 (69)a, l.4. devadeva mahādeva śiva vārikaruṇānidhe / pāhi māṃ praṇataṃ svāmin pūjā(ṃ) sa(ṃ)gṛhya matkṛtaṃ sarvairāvaraṇaissākaṃ śiva svahṛdayaṃ mama / śrīsundaryambāsametaśrīsomasundareśvarānujñāprakāreṇa pañcākṣaraśivācāryaviracite pāśupatakar-maniśipūjāpaddhatiḥ paripūryate / śubhamastu / śrīgurubhyo namaḥ /

261.2

PĪṬHIKĀ

Same as n° 254.2

Beginning

Fol. 63 (70)a, l.1. śrīnāthādigurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bairvaṃ siddhaughaṃ vaṭukatrayaṃ padayugaṃ dūtīkramaṃ śāmbhavaṃ (vīrādyaṣṭa) vīrodviṣaṭ catuṣkaṣaṣṭhinavakaṃ vīrāvalīpañcakaṃ śrīmanma(ā)linīmantrarājasahitaṃ vande gurormaṇḍalam //

End

Fol. 110 (119)b, l.1. devīstotraṃ paṭhedyastu śrīkaraṃ sarvavaśyakam / ityādināthānandakalpe mahātripurasundarīdhyānādikathanannāma aṣṭamapaṭalaḥ / iti mahātripurasundaryai namaḥ / śrīmatpañcākṣaraśivācāryāruṭaiya putran rāmāpaṭṭar eṭu kannitturaippa ntāṭintātiya vātavā kannitturaippatintuṅkaruttilā kannitturaippatintātuṇkaruttuṇṭorapinnaippiravippiritilaittāne cattiyai veṇṭiccakamaiyattukkaḷḷunapacāttiyaḻintatu tammai parattalāl catticivañānatennirṟalippaṭṭu cattiyañānavānantatatiracarātalai / śrīmatpañcākṣaraśivācārya gurubhyo namaḥ / śrīsundariyambāsameta śrīsomasundareśvarāya namaḥ / śrīkāntimatyambāsametaśrīśālivāṭīśvarāya namaḥ /

261.3

SĀNANDACARITA

(Skāndapurāṇa)

This contains the narration of Sānanda who was a devout worshipper of Śiva. According to the colophon, this forms part of the Skāndapurāṇa, but this could not be traced to the printed edn. of the Skāndapurāṇa (Veṅkateswara Steam press, Bombay).

Beginning

Fol. 112a, l.1. sanatkumāraḥ bhagavannandikeśāna śivadharmaparāyaṇa pañcākṣarasya māhātmyaṃ vada śaivaparāyaṇa // nandikeśvara uvāca / pañcākṣarasamo mantro nāsti nāsti mahāmune / mahādevasamo nāsti yathā devo jagattraye // umāsamā yathā nārī yathā gaṅgāsamā nadī yathā merusamo bhūbhṛt sāgareṇa samaṃ saraḥ //

End

Fol. 119 (111)a, l.1. taṃ pūjayenmahātmānaṃ bhuktimuktipravartakam / sukeśasya samāna(ś)syāt sāndo'yaṃ gaṇeśvara // upamanyussamāno'sya nānyaḥ kaścana vidyate / upamanyussukeśaśca sānandaśca mahāśuciḥ // śivabhaktāstrayastulyāssatyameva na saṃśayaḥ / iti skānde purāṇe sānandacarito nāma navatitamo'dhyāyaḥ // śrīgurubhyo namaḥ /

261.4 CIDAMBARANAṬEŚAPAÑCĀKṢARAMAHĀMANTRA

Similar to n° **30.2**

Beginning

Fol. 120 (si)a, l.1. asya śrīcidambaranaṭeśākhya anugrahapañcākṣaramahāmantrasya sadāśivaparabrahma ṛṣiḥ mahāvirāṭ chandaḥ sadāśivo devatā / haṃ bījaṃ saḥ śaktiḥ so'haṃ kīlakam / mama dharmārthakāmamokṣacaturvidhapuruṣārthasiddhyarthe viniyogaḥ / oṃ hrīṃ śrīṃ hṛdayāya namaḥ / śivāya namaḥ / śirase svāhā / maśivāya namaḥ / śikhāya vaṣaṭ / namaśśivāya kavacāya huṃ / yanamaśivā / netratrayāya vauṣaṭ / vāyanamaśi / astrāya phaṭ /

End

Fol. 120 (si)b, l.3. sāyāhnattile mūlamantram koṇḍu jalattai gokṣīramāka dhyānittu svahastattai hemapātramāka bhāvittu devanai abhiṣekañceytirattāka dhyānittu tarpikka / 28 /

261.5 CIDAMBARACAKRAPRĀṆAPRATIṢṬHAI

This deals with the Prāṇapratiṣṭhā for Cidambaracakra.

Fol. 120 (si)b, l.4. śrī cidambaracakrattukku prāṇapratiṣṭhai – klāṃ klīṃ klūṃ ehi ehi jagaccakraṃ sarvāstraṃ sarvaśobhitam / sarvaiśvaryam jagadādhāram / asmin cakre prāṇapratiṣṭhāṃ kuru kuru svāhā /

261.6 DHVANIMANTRA

Similar to n° **174.1**. Cf. Prapañcasārasārasaṅgraha II (TSMS) – p. 697.

Beginning

Fol. 120 (si)b, l.7. dhvanimantram / śrīṃ śiva śiva saraṇaṃ śivānant(d)aṃ śiva śiva śivāya śivāya namaḥ / aṣṭakarmāṇi yathākramamantrāṇyāha / oṃ aiṃ hrīṃ śrīṃ aiṃ, klīṃ sauḥ / ṭhaṃ śaṃ sarvalokajanaṃ mama vaśamānaya svāhā /

End

Fol. 121 (dham)a, l.5. eṃ khaṃ yaṃ caṃ chaṃ ñaṃ ṭaṃ ṇaṃ taṃ naṃ maṃ ṭhara ṭhaṃ 4 230 3 hrīṃ śīghraṃ māraya bhadrakāli ghadde ghadde tāḍana tāḍana mṛta svāhā /

vaśyamohanavidveṣoccāṭanākarṣaṇe'pi ca / stambhane bhedane caiva jānīyā māraṇe'pi ca /

261.7 VĪRABHADRAMANTRA-S

This contains the mālāmantra, yantra and mūlamantra of Vīrabhadra.

Beginning

Fol. 121 (dham)a, l.7 oṃ namo bhagavate rudrāya mahākālarudrāya triśūlamālādharāya ḍamaruka abhayavaradahastāya ruṇḍamālādharāya vāsukīkarṇābharaṇāya

End

Fol. 121 (dham)b, l.10. pañcamantadhvajākāraṃ ṣaṣṭhamoṅkāramucyate / ekamūlañcatuśśṛṅgaṃ ṣaṭpatraṇ(ṃ) bahuśākhāḥ / aṣṭāviṃśati puṣpāṇi triphala praṇavantathā //

261.8 SUDARŚANAṢAḌAKṢARĪMANTRA

Similar to n° 51.3

Fol. 122 (a)a, l.1. asya śrī sudarśanaṣaḍakṣarīmantrasya ahirbudhnya ṛṣiḥ devī gāyatrī chandaḥ sudarśanaṣaḍakṣarī devatā / saṃ bījaṃ / oṃ sahasrāre huṃ /

261.9 VĪRABHADRAMĀLĀMANTRA

This treats the Mālāmantra of Vīrabhadra.

Beginning

Fol. 122 (a)a, l.2. śrī mahāgaṇapataye namaḥ / asya śrī vīrabhadra mahāmantrasya rudran ṛṣi(ḥ) virāṭ cchandaḥ śrīvīrabhadro mahādevo devatā / kaṃ bījam / raṃ śaktiḥ / sa kīlakam sarvajvarabhūtaviṣasaṃharaṇārthe viniyogaḥ /

End

Fol. 122 (a)a, l.7. oṃ vīrasvarūparūpāya vighnadakṣaśiraḥkṛntane jaya jaya vīrabhadra vaṃ yaṃ raṃ klīṃ bhrāṃ sarvajvara daha sarvabhūta viṣauccāṭanāya sarvalokavaśīkara namo namaḥ /

261.10 SUDARŚANAMANTRA

Similar to n° 51.3

Beginning

Fol. 122 (a)a, l.9. asya śrī sudarśanaṣaḍakṣarīmantrasya ahirbudhnya ṛṣiḥ devī gāyatrī chandaḥ sudarśanaṣaḍakṣarī devatā / saṃ bījam phaṭ śaktiḥ raṃ kīlakam / mama samasta apamṛtyuparihārārthe viniyogaḥ /

End

Fol. 122 (a)b, l.8. uccāṭanakaro deśe madhyameardhasiddhidam / sudarśananārasiṃhadhvanimantraṃ sahasrārajvālavartine kṣrauṃ hana hana huṃ phaṭ svāhā /

261.11

CIDAMBARARAHASYA

Cidambaramahācakraprastārakrama

This lays down the procedure for Cidambaramahācakra and applying it for other cakra-s. The source is Cidambararahasya, but Candrakumāravākya mentioned on fol. 128b, l.6. is not clear.

Beginning

Fol. 123 (a)a, l.1. śrī nandikeśvara uvāca / śrī cidambaramahācakraprastārakramamucyate / rahasyāṇ(n)āṃ hi rahasyantat sarvacakrottamottamam / samastadevasaṃsevyandarśanāt bhuktimuktidam / ekānte gomaye lipte svagṛhe paṭasaṃvṛte / vijane ramyasadane yamāsīnamudaṅmukhaḥ // guruṃ smṛtvātha matimān śrapayet sthānamuttamam / pañcāśadaṅgulākāraścaturaśrantallakṣaṇaṃ kurute tathā //

End

Fol. 128 (r)b, l.3. kumbhamadhye likhenmantraṃ saṃhāroccāṭameva ca / nārīnarasya snānañca sarvadoṣaṃ vinaśyati / snānānte vajradehāyāṃ sarvakāmaphalapradaḥ / iti cidambararahasyannāma vyāghrapatañjalimuniruvāca iti cidambararahasyannāma vyāghrapatañjalimuniruvāca / śrī candrakumāravākye prathamo'dhyāyaḥ /

261.12

PUṆḌARĪKAPURĀṆA

Arcanācakra

Same as n° 52.6

Beginning

Fol. 128 (ṛ)b, l.6. śrīrāma / śrīdevyuvāca / deva deva mahādeva sarvajña karuṇānidhe / śrotumicchāmi cakrasya cidambareśvaramuttamam // īśvara uvāca / śṛṇu deva paraṃ guhyaṃ cidambarasya mahātmanaḥ / nāmnā pañcākṣaraṃ puṇyaṃ pavitraṃ pāpanāśanam // catuṣṣaṣṭikalā vidyāt vrataṃ mokṣapradaṃ śubham /

End

Fol. 130 (ḷ)a, l.2. dvārapūjāntataḥ paścāt cakraprāṇapratiṣṭhitaḥ / āvāhanādyupacārāṇi namaskārañca yathāvidhiḥ / cidambareśvaramabhyarcya śivakāmeśvarī saha / abhīṣṭaṃ labhate devī bhuktimuktiñca vindati / iti puṇḍarīkapurāṇe arcanācakrannāma ṣoḍaśo'dhyāyaḥ /

261.13

MANTRACAKRA

This gives the Śiva mantra and the method of preparing the cakra.

Beginning

Fol. 130 (l)a, l.4. śrīrāmacandra uvāca ākarṣaṇādi mantras(s)yāt śivāya nama ucyate / namaśśivāyamantra(s)syāt vāyā uccāṭane dviṣām // saṃhāramāraṇañcaiva vāyanama śivāgnimaṇḍale / maśivayanamantraṃ syāt mohanaṃ vārimaṇḍale /

End

Fol. 133 (ai)b, l.3. naṃ laṃ śiva śivā / maṃ vaṃ śiva śivā / śiṃ raṃ śiva śivā / vaṃ yaṃ śiva śivā / yaṃ aṃ śiva śivā / śiva śiva śiva śiva śiva vā vā vā vā / samastattukkuṃ vaśyam ākarṣaṇam / oṃ proṃ indrīṃ ṭhaṃ nīlakaṇṭhāya namaḥ /

261.14 INDRĀKṢĪSTOTRA

Same as n° 37.3

Beginning

Fol. 133^{A} (o)a, l.1. indrākṣīstotramantrasya purandara ṛṣiḥ / anuṣṭup cchandaḥ / indrākṣī devatā / lakṣmī bījam / bhuvaneśvarī śaktiḥ / māheśvarī kīlakam / indrākṣīprasādaprasannapratyakṣasiddhyarthe jape viniyogaḥ / indrākṣī aṅguṣṭhābhyānnamaḥ /

End

Fol. 134 (au)a, l.6. coravyāghrabhayasthāne manasātmani cintayet / saṃvatsaramupāsita sarvakāmārthasiddhaye // hariḥ oṃ śubhamastu avighnamastu /

261.15 CIDAMBARĀṢṬAKA

This contains, in eight śloka-s, the description of Naṭarāja's dance. This agrees with GOMS. Stotrārṇava 34 which is called Cidambaranaṭanam in 11 śloka-s. This text has seven śloka-s from this printed text and another śloka beginning with the words varaṃ kṣiti. not found in the printed text.

Beginning

Fol. 134 (au)a, l.8. *sañcitamudañcitanikuñcitapatañjalajhalajhalitamañjukaṭakaṃ patañjalidṛgañjanamanañjanamacañcalapadañjananabhañjanakaram / kadambarucimambaravasaṃ paramambudha(da)kadambakaviḍambakagalañcidambudhimaṇiṃ budhahṛdambujaraviṃ varacidambaranaṭam bhuvi bhaja // 1 //*

End

Fol. 135 (am)a, l.8. *haraṃ puraharaṃ suravaraṃ paśupatiñjanitadantimukhaṣaṇmukhasutaṃ kanakapiṅgalajaṭaṃ śamitasaṃyamirujaṃ bhṛśaṃ kara(la)bhacarmavasanaṃ jaladhijanmagaralaṃ kabalayantamamalandhṛḍhaṃ praṇavakandamabhayaṃ karapadaṃ varacidambaranaṭaṃ bhuvi bhaja // 8 // cidambarāṣṭakaṃ samāptam / īśvarāya namaḥ /*

261.16 ŚAKTIPŪJĀVIDHI

This text offers the procedure for worshipping śakti, though the title is Pūjāvidhi according to the colophon on fol. 138a. This seems to be a manual.

Beginning

Fol. 135 (aṃ)b, l.3. vāgarthāviva sampṛktau vāgarthapratipattaye / jagataḥ pitarau vande pārvatīparameśvarau // ajñānatimirāndhasya jñānāñjanaśalākayā / cakṣurunmīlitaṃ yena tasmai śrī gurave namaḥ // iti oṃ aiṃ gurubhyo namaḥ / klīṃ paṃ paramagurubhyo namaḥ / sauḥ paṃ parameṣṭhīgurubhyo namaḥ / iti namaskṛtya mūlamantreṇa triḥ prokṣya trirācamya trirarghyandattvā dvārasya vāmadakṣiṇayoḥ / gaṃ gaṇapataye namaḥ / vaṃ vaṭukabhairavāya namaḥ / iti dvāraṃ saṃpūjya /

End

Fol. 138 (kha)a, 1. nirvāṇanirvikalpaṃ nirupādhivacanaṃ nirvikāraṃ kṣakāraṃ huṃkāraṃ vajradaṃṣṭraṃ hutavahanayanaṃ raudra unmattabhāvaṃ phaṭkāraṃ vajranāgaṃ bhru(ma)kuṭitaṭamukhaṃ bhairavaṃ śūlapāṇikhaṭvāṅgaṃ vyomanīlaṃ ḍamarukasahitaṃ ksetrapālaṃ namāmi / mantram / oṃ hrīṃ śrīṃ klīṃ vaṃ vaṃ vaṭukāya vaṭukāya āpaduddhāraṇāya kuru kuru vaṭukāya svāhā / ityārabhya nārācamudrayā balindattvā / pūjāvidhissamāptaḥ / gurubhyo namaḥ / śrīgaṇapataye namaḥ /

261.17 AŚVĀRŪḌHĀKRAMA

This deals with the installation and worship of Āśvārūḍhā, a manifestation of Śakti. The deity is depicted as riding on a horse. The treatment includes Lavaṇahomavidhi & Ākarṣaṇamantra.

Beginning

Fol. 138 (kha)a, l.4. aśvārūḍhākramaṃ vakṣye / śaktipīṭhe aśvārūḍhāmāvāhya hrāmītyādiṣaḍaṅgaṃ kṛtvā aja ṛṣiḥ / virāṭcchandaḥ aśvārūḍhā devatā / pādyādi dattvā mūlena jalādi saṃpūjya / jalāṅga(ṃ) pujayet / punarmūlena jalādibhissaṃpūjya bhogāṅgānarcayet / tadyathā oṃ hrīṃ hrāṃ hṛllekhāyai namaḥ / oṃ hrīṃ gaṃ gaṇāyai namaḥ / oṃ hrīṃ hrūṃ raktāyai namaḥ / oṃ hrīṃ hraiṃ karāḷakāyai namaḥ / oṃ hrīṃ hrāṃ mahochsūṣṭāyai namaḥ /

End

Fol. 141 (na)a, l.1. cāmuṇḍe bhagavati pāśāṅkuśadhanurbāṇaśūlakapālahaste sarvaprāṇasaṃhārakāriṇi devī sarvajanasya prāṇāpānavyānodānasamānān manobuddhyaṃkāracintāni sarvendriyāṇi asmin dravye upasaṃhā(a)ra svāhā kroṃ hrīṃ krūṃ evam aśvārūḍhāyuktakāḷiprāṇapratiṣṭhāvidhiḥ / idamākarṣaṇasya kecit / cidambareśvarāya namaḥ / hariḥ om /

261.18 MANTRA-S

This text contains the mantra-s of Kumāra, Svarṇākarṣaṇabhairava, Dhāraṇāsarasvatī, & Vārāhī and treatment about Pañcagavyaghṛta, and Jalalepana. The procedure is written in Tamil in certain treatments.

Beginning

Fol. 141 (n)a, l.4. oṃ śrīṃ hrīṃ śrīṃ klīṃ śaravaṇa bhava namo kumārāya subrahmaṇyāya vada vāgvādinī kuru kuru śīghra vaśyaṃ kuru kuru svāhā / dhattata(?) / oṃ hrīṃ śrīṃ klīṃ kṣmyrūṃ sauṃ svarṇākarṣaṇabhairavāya mama dāridryamocanāya dhanadhānyasaṃpūrṇasiddhipradāya āpaduddhāraṇāya kṣmyrūṃ klīṃ śrīṃ hrīṃ nama(s) svāhā / svarṇākarṣaṇam /

End

Fol. 143 (ch)b, l.1. veṇṇaiyil maruccu cimiḻe vaittu tanakku veṇṭinanom uḷḷaṅkāliḷ cetta taṭavikkoḷḷavum /

261.19 PAÑCĀKṢARAMANTRA-S

This contains the Pañcākṣaramantra-s of Aghora, Saumya (Pañcākṣara), Indra, Puruṣavyastha(?) pañcākṣara, Ātman, Jñāna, Māyā, Siddhi, Amṛta, Gaja, Bhramara, Saṃgrāma, Viśva, Varuṇa, Samudraśoṣaṇa, Gaja, Siddha, Candra, Yati, Sarasvatī, Skanda, Mahāvidyā, Kailāsa, Jaya, Lakṣmī. Anaṅga, Dhāmabhava, Sarvasiddhi, Vidveṣaṇa, Saiddhya, Sadya, Brahmā, Viśva, Varuṇa, Samudraśoṣaṇa, Gaja, Gaja, Bhramara, Saṃgrāma, Yoginī, Gaṇapati, Īśana, Vidyā, Bandha, & Ṣaṣṭi.

Beginning

Fol. 143 (cha)b, l.2. yanavaśi ma / itu aghorapañcākṣaram / uccāṭanam / aṃ śivāya nama / itu saumyapañcākṣaram / itu japikka putraruṇṭām / aṃ hrīṃ śivāya namaḥ / itu indrapañcākṣaram /

End

Fol. 146 (dha)b, l.9. īśāya pitre svadhā / sadāśivāya pitāmahāya svāhā / śāntāya prapitāma . .

261.20 LALITĀSAHASRANĀMAPĪṬHIKĀ

This contains the introductory portion of the Lalitāsahasranāma.

Beginning

Fol. 147 (pha)a, l.1. gaṇḍasthalapravigaḷanmadavāridhārāgaṇḍabhramatbhramaravibhramalolakarṇaṃ gandharvasiddhasurakinnaragīyamānaṃ gaṅgādharasya tanayaṃ śaraṇaṃ prapadye // agastya uvāca / aśvānana mahābuddhe sarvaśāstraviśārada / kathitaṃ laḷitādevyāścaritamadbhutam // 1 // pūrvaṃ prādurbhavo mātustataḥ paṭṭābhiṣecanam / bhaṇḍāsuravadhaścaiva vistareṇa tvayoditam // 2 //

End

Fol. 149 (bha)b, l.2. śaktayo mantriṇīmukhyā idannāmasahasrakam / paṭhanti bhaktyā satataṃ lalitāparituṣṭaye // tasmādavaśyaṃ bhaktena kīrtanīyam idaṃ mune / āvaśyake tu hetuste mayā prokto munīśvara // idānīnnāmasahasraṃ vakṣyāmi śraddhayā śṛṇu // pīṭhikā samāptā / śubhamastu /

261.21 VAITTIYAVICAYA

This contains in Tamil the procedure for the preparation of many medicines.

Beginning

Fol. 151a, l.1. urukkutoṭṭi poṭipoṭiyāka tariccu śiktā āti viraikāya pōṭṭu māvāka tiriccu atu tilatailaṃ viṭṭu araiccu appaḷamāhataṭṭi ati naṭū naṭuve toṭṭu putaiccu me . . . appaḷam koṇṭu . . .

End

Fol. 169a, l.4. vāḷāta puruṣanuṭu coca paṇiyār toṭē kuṭukkavu valatukātināl pacuvin pāl kuṭukkavu kailavacam

262

Śaiva Rituals

RE 15.394. PL.; 123 fols.; 182 × 36 mms.; 9-11 lines; good condition; Grantha and Tamil; old; origin: Tirunelveli.

General contents

1. Fol. 1a-4a: Guruparamparā; 2. 5a-10b: Mantragrahaṇaniyama-s; 3. 12a-39b: Nityakarma; 4. 40a-118b: Pūjāpaddhati; 5. 120b-121b: Navacakreśvaradhyāna

Fol. 11 contains in Tamil a brief account of the evils of life. Fol. 122 contains a brief treatment of Nityapūjāvidhi.

262.1 GURUPARAMPARĀ

This text contains the praise of the line of teachers beginning with Paramaśivānandanātha and ending with Maheśvara. This appears to be for the followers of the Śākta cult.

Beginning

Fol. 1a, l.1. oṃ aiṃ hrīṃ śrīṃ paramaśivānandanātha śrī / oṃ nuṃ īśvaraśivānandanātha śrī / oṃ nu rudraśivānandanātha śrī / oṃ nu viṣṇudevānanda śrī / oṃ nu brahmānandanātha śrī / oṃ nu sanakānandanāthaśrī / oṃ nu sanandānandanātha śrī / oṃ nu sanātanānanda śrī /

End

Fol. 4a, l.8. idantāpātrasambhūtā mahāhanta parāmṛtā / mahāhantā mahadvahne juhomi śivarūpiṇīm // devanāthagurusvāmin deśika svātmanāyaka / trāhi trāhi sadā śambho pātraṃ pūrṇataraṃ kuru / śubhamastu / śrī sundareśvaracidānandagurubhyo namaḥ /

262.2 MANTRAGRAHAṆANIYAMA-S

This details the proper time and observances for receiving the mantra from the preceptor.

Beginning

Fol. 5 (a)a, l.1. mantragrahaṇe māsādiniyama ucyate / asiddhibhūmisampattirmaraṇaṃ bandhunāśanam // āyurvṛddhiḥ prajānāśaṃ sampattī ratnasampadaḥ / jñānaprāpti(r)-jñānanāśo hyamohārtho vaśīkṛtiḥ // evañcaitrādimāsānāṃ phalānyāhurmanīṣiṇaḥ //

End

Fol. 10 (u)b, l.3. tanmadhye caturaśre paścimadvāraṃ vicintya tatpārśvayoḥ kulavaṭukanāthāya tadvallabhāṃ cā śrī / kulagaṇapatināthatadvallabhāmbaraśrīm / iti dakṣavāmayoḥ / yam / pūjya tadantaḥ pārśvāt ṣaḍāsanāni saṃpūjya tanmadhye trikoṇasthabindumadhye kāma kalāyām /

262.3 NITYAKARMA

This gives the way of life one shall practise everyday. After offering his prayer to Śiva, he shall meditate upon Śakti. Ajapā is to be practised then and its offerings are to be made to the deities like Gaṇapati. Snāna and japa are to be undertaken according to the Tantric rules. Obeisance is to be paid to the Guruparamparā. The pādukā-s of Guru-s are to be worshipped. There are stotra-s in praise of Devī, Īśvara and others. The treatment is more of the Śākta kind.

Beginning

Fol. 12 (1)a, l.1. śrī gurubhyo namaḥ / tatra śrīmān sādhako rajanīturyayāme vibudhyāvaśyakaṃ kṛtvā hastau pādau ca prakṣālya dhautavāsasī paridhāyācamya / svāsane samupaviśya pūjāmūrte nirmālyamākarṣe pūrvadinapūjāvaśiṣṭapuṣpādīnāvakṣyamāṇasamastaprakaṭetyādisamaṣṭividyayā trirabhyarcya brahmarandhrasthaśvetasahasradalakamalakarṇikāyāṃ siṃhāsane samupaviṣṭam /

End

Fol. 39 (30)b, l.4. atha uttaranyāsaḥ / aṅguṣṭhayoḥ oṃ kheṃ khāṃ khaṃ phaṭ / tarj / prāṇagrahāsi prāṇagrahāsi huṃ phaṭ / madhya / sarvaśatrusaṃhāraṇāya / anā / śarabhasāluvāya / kani / pakṣirājāya / karatala / huṃ phaṭ svāhā / evaṃ hṛdayādinyāsapūrvakaṃ digvimokaḥ / japaṃ samarpya / śrīgurave namaḥ //

262.4 PŪJĀPADDHATI

This contains the procedure for doing daily worship according to the Śākta principles.

Contents

1. Fol. 40a-45a: Maṇṭapapūjā; 2. 45a-46b: Āsanapūjā; 3. 47: Balimaṇḍala; 4. 48a-49a: Dhyāna of Śarabha, Sudarśana, Aghora; 5. 50a-51a: Karaśuddhi, Bhūtaśuddhi; 6. 51b-52a: Pāpapuruṣa; 7. 52b-55a: Prāṇapratiṣṭhā; 8. 55b-56a: Mātṛkā-s; 9. 56b-60b: Antarmātṛkānyāsa and other nyāsa-s; 10. 61a-64b: Yogasāradhyāna, Ṣaḍāsana, & Vahnikalā; 11. 65a-72^a: Arghya; 12. 72^b-75a: Kalā-s; 13. 75b-80b: Pātra-s, Havana; 14. 81a-88b: Pīṭhāsana, Prāṇapratiṣṭhā & Upacāra-s; 15. 89a-93a: Naivedya; 16. 93b-95a: Oghatraya & Ṣaḍaṅgayuvati; 17. 95a-119a: Pādukāpūjā.

Beginning

Fol. 40 (31)a, l.1. atha dvārapūjā / tatra svarṇaprākārasya pūrvadvāreṇāntaḥ praviśya / prādakṣiṇyena maṇimaṇṭapasthapaścimadvāraṃ gatvā / tadārabhya maṇimaṇṭapaṃ pradakṣiṇīkṛtya paścimadvāreṇa maṇimaṇṭapāntaḥ praviśya sādhakaḥ pūjayeddevīmiti kramastenaiva krameṇa dvārapūjanamiti pūjayet /

End

Fol. 118 (116)b, l.9. yathā mūlena śuddhiṃ prokṣyāvaktaśca āpyāyatāṃ gacchatam / ityantaṃ japitvā śrivotkradi(?)midaṃ murabharavadhāre / khelati ātittaṉaveḷḷiyarunkaṭikai ayāyācātikkuntinkal̲ caniyeṭṭucetikkuñcevvāymālapaṉṉīraṇṭupoṉṉirupattiraṇṭavavācatral attiyalpu

262.5 NAVACAKREŚVARADHYĀNA

This shows how meditation is to be undertaken on the lord of navacakra.

Beginning

Fol. 120 (118)a, l.1. uttaradvāre pūrvavat abhyukṣya / tasyordhvaṃ śākhā . . . dakṣiṇavāmapārśvayoḥ /

End

Fol. 121 (119)b, l.1. pūjyatithinityā + sampūjya mat + ātra etāvat / 9 / abhimantraṇā pūjanāyanānyatamaṃ kuryāt /

263

Śaiva Rituals (Sanskrit & Tamil)

RE 15.395. PL.; 58 fols.; 448 × 37 mms.; (288 × 26 mms. fol. 39); 2-8 lines; some leaves are new and are in different hand writings; Grantha and Tamil; good condition.

Blank fols.: 3b, 5b, 8b, 27b, 28b, 29b, 30b, 35b, 43a, 47b, 49b, 53b, 56b, 57b, 58b.

General contents

1. Fol. 1: Ātmārthāṣṭabandhanavidhi; 2. 2a-3a: Samādhividhi; 3. 4a-5a: Vātulatantra – Ṣaṣṭipūrti; 4. 6a-7b: Kētārapūcai aṭṭavaṇai; 5. 8a: Cantānaviparam; 6. 9: Vāsanārcana; 7. 9b-10b: Saṅkīrṇaviṣaya; 8. 11: Dhaniṣṭhādipañcaṛkṣaśānti; 9. 12a-13a: Vāmanapurāṇa – Dhaniṣṭhādiśānti; 10. 14a-17b: Śaivaśrāddhavidhi; 11. 18: Somavāravrata (Tamil); 12. 19a-21b: Vedāntakappal (Tamil); 13. 33a-34a: Āvāhanamantrādi; 14. 36a-37a: Aupāsana; 15. 40a-42b: Taittirīyasaṃhitā; 16. 45a-46b: Śrāddhavidhi of Āpastamba; 17. 50: Latitātriśatīnāmāvali; 18. 52a-53a: Gopikāgīta; 19. 55a-57a: Cōtiṭaviṣaya

Fol. 22 contains treatment on domestic affairs; 23 certain observations on dining; 24 religious practices; 25 Verses in praise of Viṣṇu; 27: mantra-s; 28: mantra-s; 29: Letters & Śakti; 30: Pradoṣa; 31: Verses in praise of God; 32: brief account of the Rāmāyaṇa story; 35: Didactic verse; 37b: items of samidādhāna; 38: Samidādhāna; 39: Gāyatrīsaṅkalpa (Upākarma); 43b: Means of destroying the sins; 44a: Mantra-s for benediction; 44b: Horoscope of one Ayyāsāmi; 47a: Domestic rituals; 48a-49a: Verses in praise of Śiva; 51: Japa with the dates when it was undertaken; 54: on Śivapūjā; 58a: Tamil verses in praise of Śiva.

263.1 ĀTMĀRTHĀṢṬABANDHANAVIDHI

Same as n° **178.14**

Beginning

Fol. 1a, l.1. ātmārthaliṅgasyāṣṭabandhanavidhirucyate / aṣṭabandhanajīrṇe sati svasyānekadoṣāvaha(s)syāt / ata eva purātanabandhanam ityāgamabalena bāṇādau svarṇena rajatena tribandhena vā tithivāranakṣatrādikaṃ varjya nirvartyaṃ madhyavedikāyāṃ madhye kumbhamuttare vardhanīṃ parito'ṣṭavidyeśvarakumbhān sakūrcān sapidhānakān aṣṭadroṇaśālitadardhataṇḍulatadardhatilayuktān darbhāstaraṇasahitān saṃsthāpya

End

Fol. 1b, l.5. kāraṇe – brāhmaṇān bhojayeddhīmān maheśvarān pūjayet / evaṃ yattu vidhānena sarvaśāntikaraṃ śubham // śrīkaraṃ vijayaṃ puṇyamārogyavardhanam / āyuḥ kīrtiñca vijayaṃ putrapautravivardhanam / ityātmārthāṣṭabandhanavidhissamāptaḥ /

263.2 SAMĀDHIVIDHI

This text, which is in Tamil mixed up with Sanskrit deals with the final rites to be performed for one who dies in the state of samādhi.

Beginning

Fol. 2 (1)a, l.1. samayaviśeṣanirvāṇātisarasacāttaiyuṭaiya tavaśi vittuṭan vittuvāṉeṉkiracaṉṉiyācikkumitarācciramattuḷḷañāṉikkaḷukkuñcarīramāṉamāṉālaccamātikriyaiceyyumpaṭi avaruṭaiya śīṣarāvatu putrarāvatu anyaśivabhaktarāvatu snānañceytu

End

Fol. 3 (2)a, l.2. civaliṅkaṃ sthāpikka yokkiyamiruntālattāpikkalām ivarukkuppiṇṭam cirāttamaṅkuṭṭapentanu ācūcamutalānatellāñceyyakkaṭavanalla camātikriyai muṟṟum – avighnamastu /

263.3 ṢAṢṬIPŪRTI

(Vātulatantra)

Similar to n° **91.25**

Beginning

Fol. 4 (3)a, l.1. bho bho romaśa sarvajña sarvaśāstrārthakovida / sarvotpātaharaṃ śrīdaṃ sarvāriṣṭanivāraṇam // tasmāttaścetrā(śro)tumicchāmi rahasyaṃ paramaṃ padam / romaśaḥ: sarvāriṣṭavināśāya śāntiṃ vakṣyāmi nārada / ṣaṣṭirvarṣe samutpanne bhīmarathyādivarṣake / bhūtapretapiśācādīpīḍane śatrubandhane / evamādinimitteṣu mahāśāntiṃ samācaret /

End

Fol. 5 (4)a, l.3. tattatpratimāñca dadyāt / evaṃ yaḥ kurute martyaḥ dīrghamāyuśca vindati / tasya mṛtyubhayannāsti satyaṃ satyaṃ vadāmyaham / evaṃ yaḥ kurute śāntiṃ sukhī bhavati nārada / iti vātuḷākhyatantre uttarakhaṇḍe pañcadaśasaṃhite(tāyāṃ) ṣaṣṭipūrtiśāntirvidhīyate / ṣaṣṭipūrtiśāntividhissamāptaḥ /

263.4 KĒTĀRAPŪCAI AṬṬAVAṆAI

This gives an index of the items of rituals intended to be included in the performance of Kētārapūcai. This is written in Sankrit with Tamil expressions.

Beginning

Fol. 6 (5)a, l.1. praṇavattinālerellarici aṭiparappi atiṉ mēlē padmaṃ nīcittutterpai parappi atiṉ mēlē kumpattai vaituttirumañcanaṃ purittukkumparattinammāṅkuḷai teṅkāy kūrccaṃ vaittuviśeṣārghyaṃ sthāpittu arghyattāle kumpattaiyuntiraviyaṅkaḷaiyuñcutticeytu cattiyādi cattiyāntamaracittukumpattilakketāranātācaṉāya namaḥ /

End

Fol. 7 (6)b, l.5. piṉpu tēvanukku aṣṭapuṣpaśāntipañcamukhamudraikoṭuttuveṇṭu koṇṭu digbandhanaṃ avakuṇṭhanaṃ dhenumudraiyuṅkoṭuttu udyāpanaṃ paṇṇikkoḷḷairum / pattiravakai marutu 1 mācippaccai 2 piruṅkāracam 3 viḷā 4 vilvam 5 pātiri cami 6 vanni 7 arukkam 8 nandiyāvattam 9 tumpai 10 mallikai 11 acaku 12 mā 13 viṉaikkānti 14 aḷari 15 mataḷai 16 nelli 17 cāti 18 pāricatam 19 nāyuruvi 20 navavala 21m – ketārapūcai muṟṟum //

263.5 CANTĀṈAVIPARAM

This text contains a very brief reference to the schools of Śaivism.

Beginning

Fol. 8 (2)a, (col. 1), l.1. īśānādibrahmamayyai namaḥ / īśitvādyaṣṭasiddhidāyai namaḥ / meykaṇṭacantā namaḥ / koḷakiricantā namaḥ / puṣpakiricantā namaḥ / vaḷḷacantā namaḥ

End

Fol. 8 (2)a, (col. 4), l.1. bhavasya devasya patnyai namaḥ / śarvasya devasya patnyai namaḥ / īśānasya devasya patnyai namaḥ / paśupate(r) devasya patnyai namaḥ / rudrasya devasya patnyai namaḥ / ugrasya devasya patnyai namaḥ / bhīmasya devasya patnyai namaḥ / mahato devasya patnyai namaḥ /

263.6 VĀSANĀRCANA

This contains the enumeration of scented flowers for worship and the details regarding the mode of worship.

Beginning

Fol. 9a, l.1. svayambhuliṅgantu vicchinne pūjāyāñca viśeṣataḥ / ācāryaṃ patnihīnaṃ syāt sarvakarma samācaret // 1 // kuśahīnantu yat snānaṃ tilahīnantu tarpaṇaṃ śrāddhe dakṣiṇahīne tu trīṇi karmāṇi niṣphalam // 2 //

End

Fol. 9b, l.1. śikhāpuṇḍrañca sūtrañca samayācārameva ca / pūrvairācaritaṃ kuryāt anyathā patito bhavet // 2 // vuḍūḷanena (?)śakta(ś)cet tripuṇḍraṃ sarvasandhiṣu dvātriṃśa ka(ca)sandhideśeṣu athavā ṣoḍaśeṣvapi / aṣṭasandhiṣu vā mantrī tripuṇḍraṃ vidhinā budhaḥ // 3 //

263.7 SAṄKĪRṆAVIṢAYA

This contains treatment of many topics which are unrelated to each other. Dīpāvalī, didactic verses, Prāṇāyāmalakṣaṇa and others are the topics dealt with here.

Beginning

Fol. 9b, l.3. kulādarśā kūṭāyā pūrvā dīpāvaliriti smṛtā / snānamabhyajya kartavyaṃ narairnarakabhīrubhiḥ // kṛṣṇe cāśvayuje māsi narakākhyā caturdaśī / uṣo viddhā praśastā syādabhyaṅgasnānakarmaṇi //

End

Fol. 10 (2)b, l.7. agninaṣṭe svadhānaṣṭe adūpe(?) romadarśane taddinañcopavāsañca paredyu(ḥ) śrāddhamācaret / mātṛśrāddhe tu samprāpte pitṛśrāddhaṃ bhavedyadi pṛthak pāko na kartavyaṃ tena pākena dakṣiṇāt / mātṛśrāddhe tu samprāpte pitṛśrāddhaṃ bhavedyadi kuryādagre'pi śrāddham /

263.8 DHANIṢṬHĀDIPAÑCARKṢAŚĀNTI

(Bodhāyana)

This prescribes the method of avoiding evils consequent upon the death of a person in the constellations Dhaniṣṭhā and four others. This is according to Bodhāyana.

Beginning

Fol. 11 (7)a, l.1. dhaniṣṭhādimaraṇaprāyaścittam / atha dhaniṣṭhādimaraṇaprāyaścittadānavidhiṃ vyākhyāsyāmaḥ / gārgyaḥ / dhaniṣṭhādipañcarkṣe ca maraṇaṃ yānti ye nṛṇām / yat gṛhe maraṇaṃ yāti tat gṛhe sarvanāśanam / mātāpitro(r) mṛtaścaiva punarmṛtyurbhaviṣyati /

End

Fol. 11 (7)b, l.6. japadakṣiṇānirīkṣaṇājyadānaṃ tiladāṇaṃ tailadānaṃ ayaḥpiṇḍadānaṃ kārpāsapañcakaṃ daśadānāni phaladānaṃ tāmbūladānaṃ tatbhasmanā gṛhaṃ lepayet / tato yajamānaḥ prajāvān paśumān puṣṭimān vindata iti brāhmaṇān bhojayet iti bodhāyanaḥ / hariḥ oṃ / dhaniṣṭhādipañcarkṣaśāntiḥ samāptā /

263.9 DHANIṢṬHĀDIŚĀNTI

(Vāmanapurāṇa)

Similar to **263.8**
According to the colophon, this text forms part of the Vāmanapurāṇa.

Beginning

Fol. 12 (8)a, l.1. athāto dhaniṣṭhāpañcaśāntiṃ vyākhyāsyāmaḥ / dhaniṣṭhādipañcake gaṇḍānte vā yasmin gṛhe śāvādhipateḥ / kiṅkara āgacchet / draktu (dṛṣṭa)mantarā tat gṛhādhipatiṃ lokāntaraṃ nayati / athavā tatgṛhaśriyamapi prajāṃ pāśūn vā jahyāt /

End

Fol. 13 (9)a, l.8. evañcaiva prakāreṇa śāntiṃ kuryāt vicakṣaṇaḥ / ima(ā)ṃ śāntiṃ prakūrvīta / kṛtakṛtyastadā bhavet / iti vāmanapurāṇe brahmoktavidhānena dhaniṣṭhādiśāntiḥ pañcarkṣaśāntiḥ samāptā / śubhamastu /

263.10 ŚAIVAŚRĀDDHAVIDHI

This text deals with the way of performing the annual ceremomy for the departed soul according to the Śaiva principles.

Beginning

Fol. 14 (10)a, sāmānyārghyaṃ sādhayitvā / astreṇa samprokṣya sthalaśuddhiṃ kṛtvā asmin kūrce oṃ vighneśvarāsanāya namaḥ / āsanaṃ samarpayāmi / oṃ vighneśvaramūrtaye namaḥ / oṃ vighneśvarāya namaḥ / oṃ vighneśvaram āvāhayāmi / lambodaraṃ śyāmanibhaṃ gaṇeśam / kuṭhāramakṣasrakmūrdhvakābhyāṃ salaḍḍukadantamadhaḥ / karābhyā(ṃ) vāmetarābhyāñca dadhānamīḍe //

End

Fol. 17 (13)b, l.4. oṃ śāntāya prapitāmahīṃ nama(s)svadhāṃ tarpayāmi / oṃ īṃ śa sadāśivaśāntarūpasya vāṃśakāruṇyapitṛ nama(s)svadhāṃ tarpayāmi / iti tri(ḥ) tarpya / viparītaṃ traplā(?) ācamya punaḥ / snātvā śrāddhavidhiḥ samāptaḥ / aghoraśivācāryaviracitāyāṃ bodhāya namaḥ / śūtraṃ śaivaśrāddhavidhiḥ / śrīkāntimatīsahāyam /

263.11 SOMAVĀRAVRATA (Tamil)

This deals in Tamil with the way of observing Somavāravrata.

Beginning

Fol. 18 (14)a, l.1. kārtikai mārkaḻi malamantamallātamātaṅkaḷile pūcavapakṣattātittavārattilappakalorupoḻutūṇṭu rāttiriri bhujiyāmal strīsayanaṃ paṇṇāmal utaiyattile

End

Fol. 18 (14)b, l.4. inta virataṃ piramāviṣṇuteyaventiran sakala tevarkaḷ manitarkaḷ ellārumanuṭṭittu ppokam vīṭṭaiyaṭaintārkaḷ – śivamayam

263.12 VEDĀNTAKAPPAL (Tamil)

This treats Vedānta as a ship which, when occupied, would help them to cross the evils of mundane world. This is incomplete.

Beginning

Fol. 19 (1)a, l.1. ātiguruśāntalakṣmī akobalare gurucaraṇaṃ tāyāṉa sarasvatikkuṃ śāmaḷaikkuñ sāmbhavikkuṃ sarvābhīṣṭaṅgaḷ taruñcāntalakṣmīsagurukkuṃ bālāmbikai tamakkumimika maṉoṉmaṇiyāḷa palaṟtamakkuntogrāmal pūcai ceyven

End

Fol. 21 (3)b, l.6. rācentiṟaṉpentamiṉṉuñe eṭṭiyavaṉ poya paṇ iñcāṉ racaentiṟayeṭuttavarumuṟavāṭiyekacimmācanamiruntāḻ vastu ratnam matipārakkavaṟattakāḷai

263.13 ĀVĀHANAMANTRĀDI

This gives the mantra and procedure for invoking the presence of the deity in the idol.

Beginning

Fol. 33 (2)a, l.1. ātvā vahantu harayassacetasaśśvetairaśvaissaha ketumadbhiḥ / vātājitairbalavatbhirmanoharairāyāhi śīghraṃ mama havyāya śarvom /

End

Fol. 34 (2)a, l.3. svāmin yathāvat pūjāvasānaṃ tāvat tvaṃ prītibhāvena asmin bimbe asyāṃ pratimāyāṃ sānnidhyaṃ kuru kuru / umāmaheśvarasya āsanaṃ samarpayāmi / pādayoḥ pādyaṃ samarpayāmi / ityādi naivedyāntaṃ kuryāt /

263.14

AUPĀSANA

This lays down the procedure for performing the daily rite of Aupāsana.

Beginning

Fol. 36a, l.1. pādaprakṣālanam / ācamanam / prāṇāyāmam / saṅkalpam / mama upāttasamastaduritakṣayadvārā śrīparameśvaraprītyarthaṃ prātaraupāsanaṃ hoṣyāmi /

End

Fol. 37a, l.3. agne naya supathā rāye asmān viśvāni deva vayunāni vidvān yuyodhyasmat juhurāṇameno bhūyiṣṭhānte nama uktiṃ vidhema / agnaye namaḥ / mantrahīnaṃ + śivānusmaraṇaṃ param / abhivādaye / ācamanaṃ / rakṣai /

263.15

TAITTIRĪYASAṂHITĀ

This text contains the Taittirīyasaṃhitā from 4.6-9-3 to 4.7-12-1.

Beginning

Fol. 40 (45)a, l.1. dhitissamēti / acchidrā gātrā vayunā kṛṇota paruṣparuranughuṣyā vi śasta / ekastvaṣṭuraśvasyā viśasta dvā yantārā bhavatastathartuḥ / yā te gātrāṇāmṛtuthā kṛṇomi tātā piṇḍānāṃ pra juhomyagnau

End

Fol. 42 (47)b, l.7. vajo no viśvairdevairdhanasātāvihāvatu / viśve adya maruto viśva ūtī viśve bhavantvagnayassamiddhāḥ / viśve no devā avasāgamantu viśvamastu draviṇaṃ vājo asme / vājasya prasavandevā rathairyātā hiraṇyayaiḥ / agnirindro bṛhaspatirmarutassomapīta /

263.16

ŚRĀDDHAVIDHI

by Āpastamba

This text contains a brief treatment of the procedure for performing Saṃkalpaśrāddha according to Āpastamba.

Beginning

Fol. 45 (1)a, l.1. ṛddhyāsama havyai + rām / devatābhyaḥ pitṛbhyaśca + namaḥ viśvebhyo devebhyo namaḥ pitṛpitāmahaprapitāmahebhyo namaḥ + devatābhyaḥ pitṛbhyaśca + namaḥ svāminaḥ asmin divase pitaramuddiśya ahaṃ pratyābdikaśrāddhaṃ kartumutsahe deśakālapātrādayaḥ mayā sampāditāḥ padārthāḥ pakvāḥ pacyamānāḥ sarve śrāddhārhā bhūyāsuriti bhavanto'nugṛhṇantu /

End

Fol. 46 (2)b, l.3. vāje vāje vata vāji + naiḥ patraśākā + di + rhathā pituḥ pratyābdikaśrāddhaṃ / tat brahmārpaṇamastu / ācamya saṅkalpaśrāddhaṃ sampūrṇaṃ / oṃ āpastambasaṅkalpaśrāddhaṃ – śrāddhaṃ sampūrṇaṃ om /

263.17 LALITĀTŔIŚATĪNĀMĀVALI

Same as n° 27.2. This text contains 40 names only.

Beginning

Fol. 50a, (col. 1), l.1. kakārarūpāyai namaḥ / kalyāṇyai namaḥ / kalyāṇaguṇaśālinyai namaḥ / kalyāṇaśailanilayāyai namaḥ / kamanīyāyai namaḥ / kalāvatyai namaḥ / kamalākṣyai namaḥ /

End

Fol. 50b, (col. 3), l.1. ekānekajagadīśvaryai namaḥ / ekavīrādisaṃsevyāyai namaḥ / ekaprabhāvaśālinyai namaḥ / ị̄kārarūpāyai namaḥ / īśitryai namaḥ / īpsitārthapradāyinyai namaḥ / īdṛgityavinirdeśyāyai namaḥ / īśvaratvavidhāyinyai namaḥ /

263.18 GOPIKĀGĪTA

This contains only 19 śloka-s from the Gopikāgīta which forms part of the Bhāgavata X. ch. 31.

Beginning

Fol. 52 (1)a, l.1. jayati te'dhikañjanmanā vrajaḥ śrayata indirā śaśvadatra hi / dayita dṛśyatāndikṣu tāvakāstvayi dhṛtāsavastvāṃ vicinvate //

End

Fol. 53 (2)a, l.4. tāsāmāvirabhūcchauri(s)smayamānamukhāmbujaḥ / pītāmbaradharaḥ sragvī sākṣānmanmathamanmathaḥ //

263.19 CŌTIṬAVIṢAYA

This contains a brief account of astrological matters in Tamil verses. Written in 3 columns.

Beginning

Fol. 55 (1)a, (col. 1), l.1. lakkinattil viruṭcakattit cani yirunta palan – kali kāri utaiyaṅkaiyakālil kaṭuppukkavaṭaṃ

End

Fol. 57 (2)a, (col. 2), l.2. vaṉturaikkumalāka kūntal tuṭaiyitaippeṉ kucamapaimulai maṭa nallāḷe yamuṟ

264

Śaiva Manual

RE 15.396. PL.; 131 fols.; 338 × 39 mms.; 5-8 lines; fols. 1-8 are damaged and their central portions alone are available. In most of the fols., the left edges are lost; Grantha; old; Date: fol. 23a Sādhāraṇa arpiśi 21; origin: Chidambaram.
Blank fols.: 100b, 110b, 127b, 131b.

General contents

1. Fol. 9a-23a: Kāraṇādilakṣaṇa; 2. 23b-31a: Pañcagavya; 3. 31b-32b: Aṣṭadikpāladhyāna; 4. 33a-34b: Aṣṭadikpāladhyāna; 5. 35a-52b: Saṅkīrṇaviṣaya; 6. 53a-55a: Pañcagavya; 7. 55a: Pañcāmṛta; 8. 59b-62a: Śivamūrti-s; 9. 62b-68a: Saṅkīrṇaviṣaya; 10. 68b-69b: Āgamaśabdavicāra; 11. 69b-70a: Māsapūjā; 12. 70b-85b: Liṅgamūrtibheda; 13. 88b-90a: Saptajihvā; 14. 90b-91a: Nālikeralakṣaṇa; 15. 91b-93a: Dhvajadaṇḍa; 16. 97a-100a: Devatānirmāṇa; 17. 102a-109b: Nyāsa-s; 18. 111: Śaktipañcākṣaramahāmantra; 19. 112: Bālāparameśvarīmahāmantra; 20. 113: Mahāgaṇapatimahāmantra; 21. 114a-118b: Śivakavacastotrarudramahāmantra; 22. 119a-123a: Bhuvananyāsa; 23. 123b-125a: Aṣṭatriṃśatkalānyāsa; 24. 125: Antarmātṛkānyāsa; 25. 126a: Aṣṭatriṃśatkalānyāsa; 26. 128a-129b: Subrahmaṇyāṣṭottaraśatanāmāvali; 27. 129b-131a: Rāmāṣṭottaraśatanāmāvali; 28. 131a: Sūryanārāyaṇāṣṭottaranāmāvali.

Fol. 55b deals with Śivapradakṣiṇa; 56: Nālikeralakṣaṇa; 57: Pañcabilva and Pañcaviṣṇu; 57b-59a: Pavitraṃ; 59b: Amantrakārcana; 86a: Ācāryalakṣaṇa; 86b: Liṅgapuṣpa; 87a: Pañcāmṛta; 87b: Pañcakṛtya; 88a: Maṇḍapa; 93b: Māsanakṣatra; 94: Dīkṣā; 95: Śivarātri; 96: Vikiradravya; 101: Rudrākṣavidhi; 110a: Subhāṣitaśloka-s

264.1 KARAṆĀDILAKṢAṆA

This text contains the lakṣaṇa of the materials and instruments which are needed in the performance of the rituals. Some of the materials are kuśa, triśūla, cakra, kalaśa, kumbha, tantu, sūtra, darbhamālā, paridhi and others.

Beginning

Fol. 9a, l.1. tārañca rasaṅgula . . . . . ṭṭañca bandhakārañca vistāraṃ . . . ityevaṃ daṇḍarūpañca khaḍgarūpantatocyate / aṣṭā . . . . dīrghavistāraṃ caturaṅgulaṃ manvāṃśaṃ . . khaḍgarūpañca cenāṃ . . . bhayet / hastaṃ dhṛkālamūrdhve ca mukuḷākṛti sarvaśam / yuktipūrva . . . . tvā yathā vāhena śo(?) ralaścet . . . vilakṣaṇa . . . syāt /

End

Fol. 23a, l.2. tṛtīyastu mahāśaivo sa śaivo vipra ucyate / hariḥ om / śubhamastu / viraiyāccilai śrīvāñcakaraiśvara puttiran cidambaraṃ svahastalikhitam / śivakāmisahāyam / sādhāraṇa va arppici m. 20 d. eḻuti mutin + du muttum / prasannanāyakī sahāyam /

264.2 PAÑCAGAVYA

Similar to n° 53.5

This text gives the procedure for preparing the Pañcagavya. This is based on the Dharmaśāstra-s and also on the principles of Śaiva Āgama.

Beginning

Fol. 23b, l.1. atha vakṣye viśeṣeṇa pañcagavyavidhikramam pakāraṃ pāpanāśāya ñakāraṃ putravardhanam // gakāraṃ mokṣasiddhyarthaṃ vyakāraṃ vyādhināśanam / sarvasiddhyarthamevoktaṃ pañcagavyakramam // navapadaṃ ghṛtamadhye dugdhamaindradadhi syāt /

End

Fol. 31a, l.3. arghyaṃ śirasi vinyasyāt dhūpadīpasamaśritam pūjāghasyuṣitaṃ sarvaṃ caṇḍeśānniveśayet / śuddhābhiṣekaḥ kartavyam(ḥ) preṇaiva tu madaṅgayat / śubhamastu / śrīvāñcakaraiśvaraputran cidambaragurudeśikan sva(ha)stalikhitaḥ śivakāmisahāyam / kanakasabhāpatidāsan vīraiyyāccilai ulagapuṭankīśvarasannidhānadeśikan śivaṭi prasannanāyagi tuṇai uyyavantaviragu

264.3 AṢṬADIKPĀLADHYĀNA

This contains the Dhyāna śloka-s on the eight guardian deities. This is incomplete.

Beginning

Fol. 31b, l.1. dvibhujañca dvinetrañca śyāmavarṇasamanvitam / hasteṣu tadvajraṃ vāmahaste tathaiva ca / raktāmbarasamāyuktaṃ sarvābharaṇabhūṣitaṃ hastivāhanamevoktaṃ indrākṣatani(mi)hocyate //

End

Fol. 32b, l.1. dvibhujañca dvinetrañca dvipādañca samāyutam / kṛṣṇavarṇasamāyuktaṃ daṃṣṭrālavadanānvitam / daṇḍādhañca pādañca mahiṣasyāttu vāhanam / yamasyākṛtirākhyātiṃ bhīmarūpaṃ prajāpate // 3 //

264.4 AṢṬADIKPĀLADHYĀNA

Same as n° **264.3** (complete).

Beginning

Fol. 33a, l.1. dvibhujañca dvinetrañca śyāmavarṇasamanvitam / tadvahasteṣu tadvajñaṃ vāmahaste tathaiva ca // raktāmbarasamāyuktaṃ sarvābharaṇabhūṣitaṃ / hastivāhanamevoktam indrākṣtani(mi) hocyate // 1 //

End

Fol. 34b, l.4. śuddhayajñopavītañca mṛgaṭaṅkaṃ tathaiva ca / dakṣiṇe dakṣiṇañcaiva vyāghracarmāmbarāvṛtam / īśānaṃ kṛttirākhyātaṃ brahmarūpantataśśṛṇu // śubhamastu / brahmā caturmukhaṃ pītaṃ caturbhujasamanvitam / durdordaṇḍakaraṃ caiva karamaṇḍalyākṣate kare / dhṛkdaṇḍākṣakuśairyuktaṃ kirīṭiṃ haṃsavāhanam / brahmarūpamiti khyātaṃ viṣṇurūpaṃ tataś(ś)ṛṇu // 9 //

264.5 SAṄKĪRṆAVIṢAYA

This contains treatment of miscellaneous topics.

Contents

1. Fol. 35a: Pañcaviṃśativigraha; 2. 35b-36a: Pavitralakṣaṇa, Aṣṭamaṅgala; 3. 36a: Kalaśasthāpana; 4. 37a: Dīpa; 5. 37b: Gaṇapatyaṅganyāsa, Subrahmaṇyanyāsa; 6. 38a-43b: Bhogaśakti, Śivaśakti; 7. 44a-53a: Astradevatā, Balipīṭhaśakti, Hastalakṣaṇa, Dhūpalakṣaṇa, Devīliṅga, Toraṇa

Beginning

Fol. 35a, l.1. prathamaṃ somadhāri ca dvitīyamumayā saha / tṛtīyaṃ vṛṣabhārūḍhaṃ caturthaṃ nṛttarūpakam // vaivāhyaṃ pañcamaṃ vidyāt / ṣaṣṭhamañca bhikṣāṭanaṃ tathā //

End

Fol. 52b, l.6. calpacitrapriyañcātra syā(t)priyamīśvaraṃ param / priyasānnidhyāt phalamākṣikaṃ vaktrā catuṣṭākramikoṭarāhudūstanusādāsvayavastu sādāsvayavasturūkṣavajrādibhagnā pravitāratasya prakṣastu sarve pariparivarjaniyat /

264.6 PAÑCAGAVYA

Similar to n° **264.2**

Beginning

Fol. 53a, l.4. kapilāyāntu gomūtraṃ raktāyāṃ gomayaṃ bhavet / kṛṣṇāyāṃ ksīramityuktaṃ sitāyāṃ dadhiru(yu)cyate // dhūmrāyāntu ghṛtaṃ grāhyaṃ pañcagavyopavādine / sarvaṃ vā kapilāyāntu nānāvarṇā yathā bhavet //

End

Fol. 55a, l.3. gomūtraṃ paścime caiva gomayaṃ dakṣiṇe nyaset / viparīto na kartavyaṃ śatru(nāśo) na saṃśayaḥ / grāme satyanāśañca gamanaṃ sthānanāśayaḥ /

264.7 PAÑCĀMṚTA

Similar to n° **92.4**

Fol. 55a, l.5. koṣṭhānāṃ navako yo dadhighṛtakṣaudrekṣusāraṃ kramāt / somavāruṇādiśādhīśādikoneṣpa(?) ya(?) gandhodaphalasārakañca kadalīnimbāmbusārairantamatailañcāpyatha / nālikerasalilaṃ pañcāmṛtaṃ sthāpayet /

264.8 ŚIVAMŪRTI-S

This describes the Liṅgodbhava and Dakṣiṇāmūrti forms of Śiva.

Beginning

Fol. 59b, l.6. liṅgamadhye mahādevaṃ jyotirānandamavyayam / eṇamṛgīparaśuhastañca abhayavaradānvitam // triṇetrañcāruvadanaṃ candrarekhāvataṃsakam / haribrahmaṇā mṛgañca ūrdhva(ṃ) yasya yasya krameṇa tu /

End

Fol. 62a, l.2. vyāḷavyākhyānamudrāṃ hutavahakalikāṃ pustakaṃ hastapadme nityaṃ me māñcaturbhis sphuratu mama puro dakṣiṇāmūrtirīśaḥ /

264.9 SAṄKĪRṆAVIṢAYA

This text deals with miscellaneous topics. The topics dealt with here are Ācāryalakṣaṇa, Dīpadaṇḍalakṣaṇa, Puṣpavidhi, Abhiṣekamantra, Arcana, Śaṅkhaphala & Dīpādhidevatā.

Beginning

Fol. 62b, l.1. deśikaṃ śaktirūpantu deśikātmaśivasya tu / śivaśaktisvarūpantu śivaśaktiñca pūjayet /

End

Fol. 68a, l.5. dantinānāsvarūpam ha(ā)mravarṇaṃ vidhīyate / mudaṃ karoti vedānāṃ drāvayatyantasurān samam // modānidrāvīṇāñcaiva mudre samaṃ prakīrtitāḥ /

264.10 ĀGAMAŚABDAVICĀRA

The name 'Āgama' is analysed and studied here.

Beginning

Fol. 68b, l.1. akāraṃ paśumityāhuḥ gakāraṃ garbhatidhruvam / makāraṃ mānase sthitvā āgamantu vidhīyeta //

End

Fol. 69b, l.4. vṛṣe sukhaṃ gadyabhamardhanāśaṃkarī śubhaṃ payasaniṣphalāni / tastatkaroti bhuktisphithanyoraravati kṣipaḥ / nibhutinayanaproktam sānakhisāni vidu(r)budhāḥ //

264.11 MĀSAPŪJĀ

Similar to n° 22
This mentions the offerings to be made in the worship of each month.

Beginning

Fol. 69b, l.6. candanādiṣu gandheṣu puṣyamāsaṃ pūjayet / kaṃ baṃ iṃ māghamāsasyātphālgunyārapuṣpapūjayet //

End

Fol. 70a, l.4. śrāvaṇe tila pūjayet bhādramāseṣu lajāyāṃ aśvamāse ghṛtānivai kṛttikādīpamāse tu mārgaśīrṣa kuṃkumaṃ puṣyamāsādi sarvāṇi pūjayettu vicakṣaṇaḥ /

264.12 LIṄGAMŪRTIBHEDA

This text gives the marks of liṅga and mūrti-s of Śiva, Durgā, Caṇḍī, Jyeṣṭhādevī, Nṛttamūrti, Bhikṣāṭanamūrti, Saptamātaraḥ, Vīrabhadra, Tripurāntaka, Kumārī, Indrāṇī, Saptaliṅga.

Beginning

Fol. 70b, l.1. caturviṃśaduśaṃkṛtaliṅgantu gem ath(dh)o brahmabhāgaṃ bhave dhātu iṃ śaṃ punarmadhyame viṣṇubhāgaṃ paśuśca navabhāgaṃ śivāṃśaṃ bhaje vartamānam /

End

Fol. 85a, l.3. kārpāsabījaṃ sitasarṣapuṣpaṃ dūrvākṣatairalavasunimbapatraṃ piṣṭendu dīpā nava pañca sūtrāṇi bhāgeti tribhyāmyaśivamūrtipadau divā vihnāruṇat gaṇikākāreṣṭi śaṅkhañca ghoṣairdinadoṣahīnam //

264.13 SAPTAJIHVĀ

Similar to n° 91.44

Beginning

Fol. 88b, l.3. hiraṇyā kanakā raktā kṛṣṇā caiva tu suprabhā / atiraktā bahurūpā saptajihvāḥ prakīrtitāḥ // hiraṇyā vāruṇe hvā (?) kanakā madhye smṛtā / raktā caivottarā jihvā kṛṣṇā yāmye diśi tathā //

End

Fol. 90a, l.5. hayāśca pañcahotā ca mahāvyāhṛtayastathā / anantaramanābhūtātmaṃ tathā tatra prayojayet //

264.14 NĀLIKERALAKṢAṆA

This deals with the features of the cocoanut used in worship.

Beginning

Fol. 90b, l.1. sarveṣāṃ karmaṇāṃ pūrve vighneśaṃ samyagarcayet / ācārye vāmabhāge tu agre vā gomayā li(bhe)(ṁpaye)t / madhye kūrcantu saṃsthāpya tanmadhye gaṇanāyakam / gaṇānāñcetimantreṇa gaṇeśaṃ kūrcamadhye āvāhya

End

Fol. 91a, l.4. pradhānacakṣurekhyāyāṃ deśikaṃ nāśayet budhaḥ / uttare cakṣurekhāyāṃ rājyanāśanameva ca // haste tu ganyatālañca garbhaputraṃ vinaśyati / bahucchedanamevoktaṃ dhānyanāśaṃ dhanakṣayam / jalahīne varṣahīnaṃ vā jvarāmāripradīpanyatat // jalasudurgandhamaturgandhamanāḷikerakam / taddoṣaśamanārthāya mūlamantraṃ śataṃ japet / yauvanaṃ nāḷikerañca punardṛśya niveśayet /

264.15 DHVAJADAṆḌA

Similar to n° **92.31**

Beginning

Fol. 92a, l.2. dhvajasya mūlavṛṣabhaṃ śivākhyaṃ khaṇḍānalaṃ viṣṇumayañca daṇḍaṃ mūlā jaṃ jaṃ vedi caturānanasyāt / tāsvasvamantre dhvajamarcayāmi / paṭaṃ viṣṇudaivatyaṃ suṣiraṃ vāyudaivatam / śabdaṃ brahmarūpaṃ syāt trisabhaṃ ravasthāyaiva ca //

End

Fol. 93a, l.5. maratakaṃ puṇḍarīkākṣo dhanamaṇḍitakuṇḍitam / anyabhyākṣamālikālaṃkamaṇḍalaṃ gaḷikañcakam / vṛścikārūḍhaṃ bhairavāntamaladivam anācāraparoviprā alaṃ kṣīragavāmpati //

264.16 DEVATĀNIRMĀṆA

This text treats the process of installing a deity, which comprises Ratnanyāsa, Nayanonmīlana, Grāmapradakṣiṇa and Jalādhivāsa.

Beginning

Fol. 97a, l.1. oṃ hāṃ kṛpādhipataye parameṣṭhine namaḥ / iti dvādaśapakṣe tatra dravyāṇi lohaśilāratnadhātusudha(ā)paṭamṛdantāni tato nirmāṇam / pūrvaṃ śilpiprakāreṇa sāṣṭadaḷapadmamālikhya dravyabhūtaṃ sikatamāṇādibhi(s)saṃśodhya vāriṇi nikṣipya piṇḍībhūtaṃ salakṣaṇāntamādāya stalikamadhye sthaṇḍile nikṣipya tena dravyeṇa tasya devasya devyāścāvatākāreṇa garbhaveḷāṃ vidhāyābhyarcya saṃvādāhutibhirviśodhya

End

Fol. 100a, l.6. dīpādyairdhvaje chatracāmaratālavṛntasarvālaṅkṛtya devaṃ grāmapradakṣiṇaṃ kuryāt / tato nadītaṭākādibhiya madajalāśrayamāsādya jalamadhye caturdvārayuktaṃ darbhamālādibhūṣi

264.17 NYĀSA-S

This contains Mantranyāsa, Ṣaḍadhvanyāsa, Padanyāsa, and Mātṛkānyāsa.

Beginning

Fol. 102a, (col. 1), l.1. oṃ hāṃ īśāna unmanāyai namaḥ / makuṭe oṃ heṃ tatpuruṣāya gauryai namaḥ / vaktre oṃ huṃ aghoragaṅgāyai namaḥ / hṛdaye oṃ hiṃ vāmadevagaṇāḍhyai namaḥ / guhye oṃ haṃ sadyojāta ambikāyai namaḥ / padayoḥ oṃ hāṃ hṛdayāya vāmāyai namaḥ / hṛdaye oṃ hīṃ rase nīlyai namaḥ /

End

Fol. 109b, l.4. oṃ hāṃ ḷaṃ liṅgātmane tamorūpāya vyāpinyai namaḥ / oṃ hāṃ kṣaṃ krodhāt(mane) ṣaṭkarāya yodhāyai namaḥ / iti kāraṇe śrīkaṇṭhādimātṛkākhyavarṇanyāsaṃ stokastokena saṃyuktaṃ ba(n)ddhayet tu dṛdhaṃ budhāṃ viparītaṃ paro heṇa (pare'haṇi) prāyaścittaṃ vidhīyate śāntihoma

264.18 ŚAKTIPAÑCĀKṢARAMAHĀMANTRA

This contains the five lettered mantra of Śakti. Similar to GOML. 7303.

Beginning

Fol. 111a, l.1. asya śrīśaktipañcākṣaramahāmantrasya vāmadevarṣiḥ paṅktichandaḥ sāmbasadāśivo devatā / oṃ bījam / hrīṃ śaktiḥ / śivāyeti kīlakam / sāmbasadāśivaprasādasiddhyarthe jape viniyogaḥ / oṃ hrāṃ sarvajñaśaktidhāmne aṅguṣṭābhyāṃ namaḥ / na hrīṃ tra va vi śaktidhāmne tarjanībhyānnamaḥ / maṃ hrūṃ anādibodhaśaktidhāmne madhyamābhyānnamaḥ / śiṃ hraiṃ tatra śaktidhāmne anāmikābhyānnamaḥ / vāṃ hrauṃ nityamaluptaśaktidhāmne kaniṣṭhikābhyānnamaḥ / yaṃ hraḥ anantaśaktidhāmne karatalakarapṛṣṭhābhyānnamaḥ / evaṃ hṛdayādinyāsaḥ /

End

Fol. 111b, l.2. śrīcakraṃ – bindutrikoṇavasukoṇadaśārayugmaṃ manvaśranāgadaḷasaṃ-

yutaṣoḍaśāraṃ vṛttatrayañca dharaṇīsadanatrayaradaivatā yaḥ / na śaḍhāyanadudāya nāviśvāsanadhakahijī tu śrīmātṛbhaktiyuktāya śrīvidyārājavedine / śrīgurubhyo namaḥ /

264.19 BĀLĀPARAMEŚVARĪMAHĀMANTRA

This is similar to n° 51.25 and GOML. D. 6764-6766.

Beginning

Fol. 112a. l.1. asya śrībālāparameśvarīmahāmantrasya dakṣiṇāmūrti ṛṣiḥ anuṣṭup chandaḥ bālāparameśvarī devatā / aiṃ bījaṃ / klīṃ śaktiḥ / sauṃ kīlakam / mama iṣṭakāmyārthasiddhyarthe jape viniyogaḥ / aiṃ aṅguṣṭhābhyānnamaḥ / klīṃ tarjanībhyānnamaḥ / sauṃ madhyamābhyānnamaḥ / saum anāmikābhyānnamaḥ / klīṃ kaniṣṭhikābhyānnamaḥ / aiṃ karatalakarapṛṣṭhābhyānnamaḥ / evaṃ hṛdayādinyāsaḥ /

End

Fol. 112b. l.5. caturbhuje candrakalāvabhūṣe kuconnate kumkumarāgaśoṇe ku (pu)ṇḍrekṣuṇanamaste namaste jaya nāyaki // ṣaḍānanaṃ kuṅkumaraktavarṇāṃ mahāmāyiṃ divyamayūravāhanaṃ rudrasya śūnuṃ surasainyanāthaguhaṃ sadāhaṃ śaraṇamahaṃ prapadye //

264.20 MAHĀGAṆAPATIMANTRA

Same as n° 69.13

Beginning

Fol. 113a. l.1. śrīnāthādigurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavaṃ siddho'haṃ vaṭukatrayaṃ padayugalaṃ dūtīkramaṃ maṇḍalaṃ vīrādyaṣṭacatuṣkaṣaṣṭinavakaṃ vīrāvaliṃ pañcakaṃ śrīmanmālinīmahāmantrarājasahitaṃ vande gurormaṇḍalaṃ / asya śrī mahāgaṇapatistotramahāmantrasya *gaṇaka ṛṣiḥ* / gāyatrīcchandaḥ / śrīmanmahāgaṇapatirdevatā / glaṃ bījaṃ glāṃ śaktiḥ / glīṃ kīlakam / śrīmahāgaṇapatiprasādasiddhyarthe jape viniyogaḥ /

End

Fol. 113b. l.7. *dhyānam / āruṇakiraṇajālaiḥ* rañjitā sāvakāśaiḥ vidhṛtajevavāgikā busta(?) bhūtihastā *itarakarāḍhyaphullakalhāra*saṃsthāniva sutuhṛidibālā nityakalyāṇaśailā / ma na saṃ ka laṃ *pṛthivyātmane* śrīgandaṃ samarpayāmi /

264.21 ŚIVAKAVACASTOTRARUDRAMAHĀMANTRA

(*Skandapurāṇa* – Brahmottarakhaṇḍa)

Similar to n° 172.16

This is taken from the *Brahmottarakhaṇḍa* of the Skandapurāṇa. This is the same as the printed version n° 71 in *Bṛhatstotraratnahāra*, Gujarati Press, Bombay with differences in the readings.

Beginning

Fol. 114a, l.6. asya śrī śivakavacastotrarudramahāmantrasya brahmagururṣiḥ / gāyatrīchandaḥ / brahmāviṣṇumaheśvarasadāśivaparamātmā devatā / śrīṃ bījaṃ hrīṃ śaktiḥ klīṃ kīlakaṃ mama umāmaheśvaraprītyarthe jape viniyogaḥ / karanyāsaḥ / onnamo bhagavate śrī rudrāya jvala jvala jvalamāline rudrāya śrīṃ hrīṃ klīṃ aṅguṣṭhābhyānnamaḥ /

End

Fol. 118b, l.5. ye tayostu prabhāvena śaivaṃ kavacamuttamam / onnamo bhagavate śrīṃ rudrāya namaḥ / brahmāviṣṇumaheśvarasadāśiva śrī rudrāya namaḥ / jvalaj(j)valanmlāmāline śrīṃ hrīṃ klīṃ śrīṃ rudrāya svāhā / huṃ phaṭ svāhā / iti bhadrāyuṣasāmyāt tābhyāṃ sampūjitaḥ savak(?) iti brahmottarakhaṇḍe dvādaśo'(dhyāyaḥ) / iti śivakavacaṃ sampūrṇam / hariḥ om / vibhavasaṃvatsaraṃ paṅguni māsaṃ 15 vatu tinatteti veḷḷikkaṭimaiyu svātine kavacaṃ sakalaṃ sampūrṇam gurubhyo namaḥ /

264.22 BHUVANANYĀSA

This text contains the Nyāsa of Bhuvana, one among the six adhvan-s. Written in 3-5 columns.

Beginning

Fol. 119a, (col. 1), l.1. . . . vyabhuva / vāyuvegabhuva / sūkṣmībhuva / tīkṣṇa bhuva / kṣayāntaka bhuva / pañcāntaka bhuvā /

End

Fol. 123a, (col. 1), l.1. īśvara tattvāya caturano ya namaḥ / nau oṃ ha raṃ sadāśivatattvāya ajeśāya namaḥ / bhau ḷīṣu tattvāya kalyāṇāya namaḥ / ṃ ḷa raktitattvāya śambhave namaḥ / (la)lāṭe oṃ hāṃ śivatattvāya somāya namaḥ / sṛ randhre iti ṣaṭtriṃśattā ni

264.23 AṢṬATRIṂŚATKALĀNYĀSA

Similar to n° **48.16**. Written on two columns.

Beginning

Fol. 123b, (col. 1), l.1. ūrdhvaṃ īśvarassarvabhūtānāmmaṅgatāyai namaḥ / pūrvamūrdhni brahmādhipatibrahmaṇodhipati brahmā iṣṭāyai namaḥ / dakṣiṇamūrdhni oṃ hāṃ śivo me astu marīcyai namaḥ / uttaramūrdhni vāṇītattvāya samānāya namaḥ / pāṇau vādatattvāya indrāya namaḥ /

End

Fol. 125a, (col. 1), l.4. dakṣiṇabāhau oṃ hāṃ udbhavāya namo dhṛtyai namaḥ / . . bahau iti sadyojātakalāṣṭakam / evaṃ svasvamantrābhi(r) aṣṭatriṃśatkalānyāsaṃ vidhāya iti aṣṭatriṃśatkalānyāsaṃ

264.24 ANTARMĀTṚKĀNYĀSA

This text deals with nyāsa of the Mātṛkā-s within the body.

Beginning

Fol. 125a, (col. 1), l.8. śirolalāṭanetreṣu karṇayośca dvigaṇḍayoḥ nāsyānyoṣṭhadvayañcaiva dantavarjakti dvayorapi jihvāyāntālurandhre ca svarān ṣoḍaśakramān nyaset / kavargaṃ sarvahaste tu cavargaṃ vāmahastake ṭavargaṃ dakṣiṇe pāde tavargaṃ vāmapādake /

End

Fol. 125b, l.7. ājñātāyaṃ oṃ haṃ ḷaṃ kṣaṃ dvidaḷa padmanivāsane ābuhyarjandhrātaṃ manomaniyama śakti savegāya sadāśivā . . . . śrī bhuve'haṃsaso'haṃ haṃsasvāhā namo namaḥ ityantarmātṛkānyāsaḥ

264.25 AṢṬATRIṂŚATKALĀNYĀSA

Same as n° **264.23**. This is incomplete.

Beginning

Fol. 126a, l.2. nāṃ īśvarassarvabhūtānāṃ brahmādhipatiḥ brahmaṇo'dhipatirbrahmā śivo me astu / sadāśivom oṃ tarā . . ye namaḥ / śirasi // 1 // oṃ heṃ śrī tatpuruṣāya vidmahe mahādevāya dhīmahi tanno rudraḥ pracodayāt vidyāyai namaḥ vaktre /

End

Fol. 126b, l.7. oṃ hrīṃ śrīṃ bhave bhave dayāyai namaḥ / vāmaha(?)śikhāyām dhāra . . dekaṃ ṣaṭtriṃśatśiramālikā dvātriṃśatkarṇamālāyāṃ pañcāṣaṭ hṛdaye na tu ṣoḍaśa /

264.26 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMĀVALI

This contains 108 names of Subrahmaṇya. It is not Triśatī as noted at the end. The source of this is not known. Written on 4 columns.

Beginning

Fol. 128a, (col. 1), l.1. śrī subrahmaṇyāya namaḥ / skandāya namaḥ / oṃ parabrahmaṇe namaḥ / oṃ śaraṇāgatavatsalāya namaḥ / oṃ bhaktapriyāya namaḥ / oṃ parañjyotiṣe namaḥ / oṃ kārttikeyāya namaḥ /

End

Fol. 129b, (col. 1), l.1. . . . vagiridaṇḍāya namaḥ / vallīdevayānīsametasenasametaśrīsubrahmaṇyeśvarasvāmine namaḥ / hariḥ om / śrī subrahmaṇyasvāmi tricatai

264.27 RĀMĀṢṬOTTARAŚATANĀMĀVALI

Same as n° 5.3. Written on 4 columns. It is Aṣṭottara as written at the end.

Beginning

Fol. 129b, (col. 1), l.5. (rā)māya namaḥ / rāmabhadrāya namaḥ / (rāma)candrāya namaḥ /

End

Fol. 131a, (col. 1), (parāt)parāya namaḥ / (pare)śāya namaḥ / (pāra)gāya namaḥ / (par)āya namaḥ / (sarva)devātmakāya namaḥ / (śivāya) namaḥ / rāmacandrāya paramagurave namaḥ / 108 / rāmāṣṭottaraṃ sampūrṇam /

264.28 SŪRYANĀRĀYAṆĀṢṬOTTARANĀMĀVALI

This contains 18 names of Sūryanārāyaṇa. Writing on fol. 131b is lost as the leaf at the left edge is broken. Written on 3 columns.

Beginning

Fol. 131a, (col. 2), l.1. śrīrāmajayam / rāmasvāṃi tuṇai / hariḥ oṃ / śrīsūryanārāyaṇāṣṭottaram / gurubhyo namaḥ / sūryanārāyaṇāya namaḥ / surapate namaḥ / devāya namaḥ / saganyāya namaḥ / suranāyakāya namaḥ /

End

Fol. 131a, (col. 4), l.1. dite putrāya namaḥ / divo divākarāya namaḥ / prabhākarāya namaḥ / bhāskarāya namaḥ / lokāvatārāya namaḥ / vṛddhāya namaḥ / pradyotanāya namaḥ /

265

KRIYĀKRAMADYOTIKĀ

RE 15.397. PL.; 226 fols.; 370 × 37 mms.; 7-8 lines; Grantha & Tamil; old and many leaves damaged at the edges; scribe: Vadānyaguru Śivagurunāthavaḷḷal; date: Pārthiva vr. Śrāvaṇa ma.: the date is hard to be identified; Puṣyanakṣatra, dvādaśī, Wednesday; origin: Cīrkāḻi.
Missing fols.: 104, 107, 138, 141, 143, 144, 151-199
Blank fols.: 68b

Same as n° **49.1** & **129.1**

Contents

1. Fol. 1a-68a: Nityakarmavidhi; 2. 69a-150b: Dīkṣāvidhi; 3. 151a-226b: Antyeṣṭividhi

Beginning

Fol. 1a, l.1. vadane vāraṇaṃ vande siṃhaṃ pratyūhavāraṇe tuṅgaṃ mahimnapuruṣaṃ paṇipāde ca vāmanam / vande viśvādhikaṃ śāntamanādinidhanaṃ śivaṃ niṣkalaṃ niṣkalaṅkañca śaktiṃ jñānakriyātmikām / gurūn parāvarānnatvā guruvaṃśakramāgatān kriyākramadyotikeyaṃ nityādeḥ kriyate sphuṭam //

End

Fol. 226a, l.7. anyakarmāṇi samayāntyeṣṭyoktavat / iti sārūpyā . . . . . . tyeṣṭissamāptā / śrīkāḷipurī tirunilaisametabrahmapurīśvarāya namaḥ / śivagurunāthavaḷḷal svayahastalikhitam / vadānyagurave namaḥ / jñānāmbikā periyanāyakasvāmidaṇḍāyudhapāṇi rakṣikka śubhamastu / śrīgurubhyo namaḥ / ānandagurave namaḥ / śrīsubrahmaṇyagurave namaḥ / hariharaputrāya namaḥ /

266

Pūjā, Mantra & Stotra

RE 15.399. PL.; 135 fols.; 275 × 25 – 300 × 32 mms.; 6-7 lines; Grantha & Tamil; very old and damaged; more than two types of handwriting; owner: Sundareśvaramūrti (fol. 1^a); origin: Cīrkāḻi.

Blank folios: 10b, 18b, 21b, 22b, 27b, 29b, 30b, 32b, 39b, 40b, 41b, 42b, 43b, 47b, 53b, 60b, 79b, 80b, 85b, 86b, 90b, 110b, 111b, 116b, 121b, 122b, 125b, 130b.

General contents

1. Fol. 1a-3b: Mahāgaṇapatipūjā; 2. 4a-5a: Mārkaṇḍeyastotra; 3. 6: Mārkaṇḍeyastotra; 4. 33a-34b: Indrākṣīstotra; 5. 35: *Cidambaranaṭeśapañcākṣarīmantra*; 6. 37a-38b: Aghorāstramantra; 7. 55a-58b: Kūrmapurāṇa (Tamil); 8. 59a-60a: Nadīstotra; 9. 62: Subrahmaṇyāṣṭottaraśatanāmastotra; 10. 63a-68a: *Subrahmaṇyamantra-s*; 11. 71: Cidambaranaṭeśapañcākṣaramantra; 12. 81a-85a: *Pañcagavyavidhi*; 13. 91a-98b: *Pārthivaśivapūjāvidhi*; 14. 99a-108b: *Vināyakakalpa*; 15. 109a-110a: *Śivāṣṭottaraśatanāmastotra*.

Fol. 7 has some instructions & Tamil *mantra-s* for treatment of poison; fol. 8 has some mantra-s and *yantra-s*; fols. 9a-10a contain *Cācupati akaval* & 11a-13a, *Vālai akaval*; fol. 13 contains some notes on stars, etc., and 14, some verses on Muruga, called *Kantaranantāditam*; fols. 15 & 16 contain some maṇḍala like diagrams; fol. 17 states about the rules to be observed while going to Śiva temple, and 18a, about behaviour towards elders. In fol. 19 there is a list of pūjā articles, in 20, some mantra-s and diagrams, and in 21a & 22a some sentences in Tamil and Sanskrit. Fol. 23 & 24 contain some matters on astrology, 25a, a brief prayer to the planets & 26a-27a, some scribbling. In fol. 28a pradoṣārghya mantra and in 28b, 29, 30, some Tamil verses are contained. Fol. 31 has some Tamil verses from *Kāśikaṇḍa* about the chastity of women and 32a & 36 some astrological matters. Fol. 40a contains the list of tāmasa-time of each day & 41a, a few Tamil words; fol. 42a has one Tamil verse from Kūrmapurāṇa about brahmacarya and fols. 43a & 44, some astrological matters. Fol. 45a contains a horoscope & 46, names of twelve Śiva shrines in Kerala and the route to go there. Fol. 47 has a list of varieties of paddy that grow in Cola country; fol. 48 & 49 contain nāma-nakṣatra and 50, male & female planets; fol. 51 has a few lines on finding the vārayoga & 52, some astrological matters. Fols. 53 & 54 fragments of Tamil verse and 61a, fragments of Bhuvaneśvarīmantra. Fols. 68a-69a have words in Tamil. Fol. 69a contains some lines in Tamil & 70a, some diagrams resembling the maṇḍala-s. Fols. 72a-76b contain the procedure for drawing various yantra-s; fols. 77a-79a contain various mantra-s. Fol. 80a has two śloka-s from the Āryāśataka part of the Mūkapañcaśatī & 86a, a few words in Sanskrit. Fols. 87a-90a give various types of pañcākṣara-s in Tamil. Fol. 111a contains a brief verse on Śiva & 112, Somavārārghyamantra-s. Fol. 113 has Mohinīmantra in Tamil and 114, a list of articles for aṣṭabandhana (?). Fols. 115 & 116 give the nyāsa, etc., for some devīmantra-s and fol. 117 & 118 contain Tamil verses on Subrahmaṇya. Fol. 119 has miscellaneous sentences in Sanskrit & Tamil and fol. 120 & 121, fragments of Tamil verses. Fol. 122a has some Sanskrit sentences and 123, some Tamil verses on Rāma. Fol. 124 contains fragments of word-for-word meaning in Tamil for some Sanskrit verse & 125, a dhyānaśloka on Sūrya. Fol. 126 has some verses in Sanskrit on Sarasvatī & 127, dhyānaśloka-s for the āgama-s. Fol. 128a contains Somavāravratārghyamantra & 129-130, some family matters in Tamil. Fol. 131 has Somavāravratārghyamantra; fol. 132, fragments of pañcagavyavidhi, fol. 133, some notes on the adhvan-s & fols. 134, 135, some verses from Śivānandalaharī.

266.1 MAHĀGAṆAPATIPŪJĀ

This text deals with the procedure of Mahāgaṇapatipūjā.

Beginning

Fol. 1a, l.1. prakṣālya pāṇipādau ācamya prāṅmukhassthitvā darbhadvayakṛtaṃ pavitraṃ dhṛtvā darbheṣvāsīnaḥ darbhāndhārayamāṇaḥ śuklāmbaradharaṃ viṣṇumiti śirasi kuṭṭākabhāvaṃ (?) kṛtvā

End

Fol. 3b, l.1. karpūracūrṇasaṃyuktaṃ tāmbūlaṃ pratigṛhyatām / mahāgaṇapataye namaḥ tāmbūlaṃ samarpayāmi / samastopacārān samarpayāmi svarṇapuṣpaṃ samarpayāmi samastopacārān samarpayāmi //

266.2 MĀRKAṆḌEYASTOTRA

This text contains a brief stotra in praise of Śiva said to be composed by the sage Mārkaṇḍeya. The printed edition (BR. part I, 1963, pp. 255-56) contains some more verses at the end and the title is written as "Apamṛtyuharaṃ Mahāmṛtyuñjayastotram" N° 93.9 is different from the text under notice. Writing is on two columns.

Beginning

Fol. 4a, (col. 1), l.1. rudraṃ paśupatiṃ sthāṇuṃ nīlakaṇṭhamumāpatim / namāmi śirasā devaṃ kiṃ no mṛtyuḥ kariṣyati // kālakaṇṭhaṃ kālamūrtiṃ kālāgniṃ kālanāśanam / namāmi śirasā devaṃ kiṃ no mṛtyuḥ kariṣyati //

End

Fol. 5 (2)a, (col. 1), l.4. pralayasthitisargāṇāmādikartāramīśvaram / namāmi śirasā devaṃ kiṃ no mṛtyuḥ kariṣyati //

266.3 MĀRKAṆḌEYASTOTRA

Same as n° **266.2**

Beginning

Fol. 6a, l.1. rudraṃ paśupatiṃ sthāṇuṃ nīlakaṇṭhamumāpatim / namāmi śirasā devaṃ kiṃ no mṛtyuḥ kariṣyati //

End

Fol. 6b, l.4. pralayasthitisargāṇāmādikartāram īśvaram / namāmi śirasā devaṃ kiṃ no mṛtyuḥ kariṣyati //

266.4 INDRĀKṢĪSTOTRA

Same as n° **37.3**. This text is complete.

Beginning

Fol. 33 (1)a, l.1. asya śrī indrākṣīstotramahāmantrasya purandara ṛṣiḥ / anuṣṭup chandaḥ / indrākṣī devatā / mahālakṣmī bījam / bhuvaneśvarī śaktiḥ / māheśvarī kīlakam /

End

Fol: 34 (2)b, l.3. sarvamaṅgalamāṅgalye śive sarvārthasādhake / śaraṇye tryambake devi nārāyaṇi namo'stu te // 14 // indrākṣīstotraṃ samāptam //

266.5 CIDAMBARANAṬEŚAPAÑCĀKṢARĪMANTRA

This is similar to GOML. D. 6297 and is different from n° **83.7**

Beginning

Fol. 35a, l.1. asya śrīcidambaranaṭeśākhyānugrahapañcākṣarīmahāmantrasya sadāśivaparabrahmarṣiḥ / mahāvirāṭ chandaḥ / sadāśivo devatā / haṃ bījam / saḥ śaktiḥ / so'haṃ kīlakam / mama dharmārthakāmyamokṣacaturvidhaphalapuruṣārthasiddhyarthe jape viniyogaḥ /

End

Fol. 35b, l.6. yakāramabhayaṃ caiva nakārañca hutāśanaḥ / makāraṃ mardanasthānaṃ nṛttaṃ so'hamiti smaran / mantraḥ: oṃ hrīṃ śrīṃ manavāśivāya hrīṃ śrīṃ // itu muṉpē japikka – 105 /

266.6

AGHORĀSTRAMANTRA

Similar to n° **30.4**

Beginning

Fol. 37a, l.1. asya śrī aghorāstramahāmantrasya vāmadeva ṛṣiḥ / anuṣṭup chandaḥ / aghorāstro devatā / oṃ bījaṃ / hrīṃ śaktiḥ / kroṃ kīlakam / mama śatrunivāraṇārthe jape viniyogaḥ //

End

Fol. 38 (2)b, l.5. ghātaya ghātaya aghorāstrāya saṃhāre huṃ phaṭ svāhā prapraghora ghora prajana prajana praśodhīṃ haṃ saṃ aghorāstrayaustrāya prajhaṭa prajhaṭa vā vā śivā huṃ phaṭ huṃ phaṭ / oṃ hrīṃ sāmbasahitāya vidmahe pañcavaktrāya dhīmahi tanno sadāśivaḥ pracodayāt /

266.7

KŪRMAPURĀṆA (Tamil)

This text contains the 66th chapter of the Kūrmapurāṇa sung in Tamil verse by Ativīrarāmapāṇṭiyaṉ. The entire text in Tamil has been published in TSMS. 2 vols. 1961 & 1963.

Beginning

Fol. 55a, l.1. muṭṭāḷaratta ceñcūṭṭukōḻikūvu muṉantuyil kūrntoṭṭār puramūṉṟerittōṉṟāḷ tarumanitiyamuvanteṇṇi

End

Fol. 58 (4)b, l.2. kuṭamaṉaiya kommaimulai maṭaviyaraikkuṭaṅkaiyuṟattaḻuvikkoṇṭu viṭavarumaṉ piravayiṟṟiteṉṉa varumaṟaikaḷiyampu maṉṟē / 27 / 66 vatu nittiyakaṉmamuṟ aittavattiyāyamuṟṟum

266.8

NADĪSTOTRA

Brahmāṇḍapurāṇa

This stotra on the sacred rivers, is, according to the colophon, from Brahmāṇḍapurāṇa but is not found in the printed edns. It is the same as Adyar D. IV 2745 & GOML. 9522.

Beginning

Fol. 59 (1)a, l.1. nadīstotraṃ pravakṣyāmi sarvapāpapraṇāśanam / bhāgīrathī vāraṇāsī yamunā ca sarasvatī / phalgunī śoṇabhadrā ca narmadā gaṇḍakī tathā /

End

Fol. 60a, l.5. brahmahattyādipāpaghnaṃ putrapautrādivardhanam / ihajanmasukhaṃ prāpya viṣṇusāyujyamāpnuyāt / iti brahmāṇḍapurāṇe brahmanāradasaṃvāde nadīstotraṃ saṃpūrṇam / śrīgurubhyo namaḥ //

266.9 SUBRAHMAṆYĀṢṬOTTARAŚATANĀMASTOTRA

This seems to be rare and is different from n°s. 11.13, 172.9 & GOML. D. 9336. Writing is on two columns.

Beginning

Fol. 62a, (col. 1), l.1. oṃ pārvatītanayaḥ skandaḥ divyābharaṇabhūṣitaḥ / devasenāpatiṃ vande sarvābhīṣṭapradāyakam / subrahmaṇyaḥ paraṃbrahma śaraṇāgatavatsalaḥ / bhaktapriyaḥ paraṃjyotiḥ kārttikeyo mahāmatiḥ /

End

Fol. 62b, (col. 2), l.4. yaḥ paṭhet parayā bhaktyā labhate vāñchitaṃ phalam / putrārthaṃ(thī) putramāpnoti mokṣārthaṃ(thī) mokṣamāpnuyāt sarvān kāmānavāpnoti kaivalyaṃ labhate dhruvam / iti skandamāpnoti aṣṭottaraśatam / śubham /

266.10 SUBRAHMAṆYAMANTRA-S

This text contains the following mantra-s on Subrahmaṇya: 1) Subrahmaṇyaṣaḍakṣaramantra; 2) Subrahmaṇyamālāmantra; 3) Subrahmaṇyadigbandhana; 4) Subrahmaṇyadhyāna; 5) Subrahmaṇyākarṣaṇamantra; 6) Subrahmaṇyastambhanamantra; 7) Subrahmaṇyamohanamantra; 8) Subrahmaṇya – uccāṭanamantra. Writing is on two columns.

Beginning

Fol. 63a, (col. 1), l.1. asya śrīsubrahmaṇyaṣaḍakṣaramahāmantrasya agastyabhagavān ṛṣiḥ / gāyatrī chandaḥ / śrīsubrahmaṇyo devatā / oṃ sauṃ bījam / hrīṃ śaktiḥ / hrīṃ kīlakam / mama sarvābhīṣṭasiddhyarthe bhūtapretapiśācādinigrahārthe jape viniyogaḥ //

End

Fol. 68 (b)a, (col. 1), l.4. dhyānam: vidruma ti (iti ?) dhyātvā ayaṃ manuḥ: oṃ ṣaḍā ḷaṃ bhavaśara ṇa śrīsubrahmaṇya nama no ya uccāṭayoccāṭaya huṃ phaṭ svāhā iti saptasahasraṃ japet //

266.11 CIDAMBARANAṬEŚAPAÑCĀKṢARAMANTRA

Same as n° 266.5

Beginning

Fol. 71a, (col. 1), l.1. asya śrīcidambaranaṭeśākhya anugrahapañcākṣarīmahāmantrasya

sadāśivaparabrahma ṛṣiḥ / mahāvirāṭ chandaḥ / sadāśivo devatā / haṃ bījam / saḥ śaktiḥ / so'haṃ kīlakam /

End

Fol. 71b, (col. 1), l.5. makāraṃ mardanasthānaṃ śruttam(?) so'hamiti so'hamiti smaran / mūlamantraḥ: oṃ hrīṃ śrīṃ manavāśivāya hrīṃ śrīṃ / japam 126 japikkavum //

266.12 PAÑCAGAVYAVIDHI

Same as n° 257.3

Beginning

Fol. 81a, l.1. pañcagavyavidhiṃ vakṣye sarvasiddhikaraṃ param / pakāraṃ pāpanāśaṃ syāt cakāraṃ putravardhanam / gakāro mokṣasiddhyartho vyakāro vyādhināśanaḥ / sarvasiddhyarthamevoktaṃ pañcagavyaṃ vidurbudhāḥ // payo dadhi ghṛtañcaiva gomūtraṃ gomayantathā /

End

Fol. 85 (5)a, l.3. pañcagavyābhiṣekaṃ kṛtvā pañcaśāntiṃ japet gomayaṃ kṛṣṇavarṇāyāḥ nīlāyā gojalantathā / kapilāyā ghṛtaṃ grāhyaṃ śuklāyā dadhi gostathā / payastu raktavarṇāyāḥ saṃgṛhṇīyāt dvijottamaḥ / abhāve sarvavarṇānāṃ kapilaikā praśasyate //

266.13 PĀRTHIVAŚIVAPŪJĀVIDHI

This text gives the procedure for the worship of Śiva made of clay or sand. This is different from n° 69.8 & GOML. D. 8650-53. In the beginning Vināyakapūjā is given in the text under notice.

Beginning

Fol. 91a, l.1. śuklāmbaradharaṃ + śāntaye / oṃ bhūḥ / mama upātta parameśvaraprītyarthaṃ pārthiveśvaraprasādasiddhyarthaṃ pārthivaśivapūjāṃ kariṣye / tadaṅgaṃ vighneśvarapūjāñca kariṣye / apa upaspṛśya / maṇi aṭikkuratu (Tamil) āgamārthantu devānāṃ gamanārthantu rakṣasām / kurve ghaṇṭāravaṃ tatra devatāhvānalāñchanam // pañcākṣarajapaṃ kalaśapūjāñca kariṣye //

End

Fol. 98 (8)b, l.2. jaya nātha kṛpāsindho jaya bhaktārtibhañjana / jaya saṃsārasāgaroddhāraṇa prabho / prasīda me mahādeva saṃsārārtānukhidyataḥ /sarvapāpakṣayaṃ kṛtvā rakṣa māṃ parameśvara / galaddānagaṇḍaṃ miḷa(?) bhṛṅgaṣaṇḍaṃ calaccāruśuṇḍaṃ jagattrāṇaśauṇḍaṃ ghanaddha(?) kāṇḍaṃ miḷa(?) ceṅgacaṇḍam(?) śivapremapiṇḍaṃ bhaje vakratuṇḍam //

266.14 VINĀYAKAKALPA

Similar to n° 172.5

This text contains the procedure of Vināyakacaturthīpūjā. In the end, the greatness of the pūjā is described as taught by Kṛṣṇa to the Pāṇḍava-s. It breaks off in the middle.

Beginning

Fol. 99a, l.1. dhyātvā gajānanandevaṃ taptakāñcanasannibham / caturbhujaṃ mahākāyaṃ sarvābharaṇabhūṣitam / dantākṣamālāparaśupūrṇamodakadhāriṇam / modakāsaktatuṇḍā . . . . . tannamāmyaham / gajavaktraṃ śūrpakarṇamākhuvāhanamuttamam / pāśāṅkuśadharandevandhyāyet siddhivināyakam // āvāhayāmi / atrāgaccha jagadvandya surarājārciteśa . . . anāthanātha sarvajña gīrvāṇagaṇanāyaka /

End

Fol. 108 (10)b, l.2. evamuktastu kṛṣṇena sānujaḥ pāṇḍunandanaḥ / pūjayāmāsa devasya putraṃ tripuraghātinaḥ / tasmin pūjite viṣṇuḥ pārvatīśastathā umā / havyavāhamukhā devāḥ pūjitāssyurna saṃśayaḥ / caṇḍikādimātṛgaṇāḥ pari . . . . .

266.15 ŚIVĀṢṬOTTARAŚATANĀMASTOTRA

Same as n° 172.11 and complete.

Beginning

Fol. 109a, l.1. śivo maheśvaraḥ śambhuḥ pinākī śaśiśekharaḥ / vāmadevo virūpākṣaḥ kapardī nīlalohitaḥ / śaṅkaraśśūlapāṇiśca khaṭvāṅgī viṣṇuvallabhaḥ //

End

Fol. 110 (2)a, l.1. bhaganetrabhidavyaktaḥ sahasrākṣassahasrapāt / apavargaprado'nantastāragaḥ(kaḥ ?) parameśvaraḥ / śivadevasya nāmnāmaṣṭottraśataṃ saṃpūrṇam / śrīsāmbasadāśivāya namaḥ / hariḥ om /

267

Śaiva Rituals

RE 15.404. PL.; 53 fols.; 234 × 34 mms.; 12 lines; old but good condition; Grantha; origin: Tirunelveli.
Missing fols.: 1-4
Blank fol. 57b.

General contents

1. Fol. 5a-9b: Mahānavamīpūjā; 2. 9b-49b: Aghoraśivācārya – Kriyākramadyotikā; 3. 49b-51a: Ekoddiṣṭavidhi; 4. 51b-57a: Aghoraśivācārya – Kriyākramadyotikā

267.1 MAHĀNAVAMĪPŪJĀ

This text offers the method of worship on the Mahānavamī day. It includes the worship of Durgā, Lakṣmī & Sarasvatī.

Beginning

Fol. 5a, l.1. śuklāmbaradharam viṣṇuṃ śaśivarṇañcaturbhujaṃ prasannavadanandhyāyet sarvavighnopaśāntaye / saṅkalpam / oṃ pūrvoktadeśakālau nirdiśyāmukto'ham ātvānāmāse śuklapakṣe saptamyāṃ sarvagrahadoṣaśāntyarthamādityādi sarveṣāṃ gajāśvādīnāṃ rogādyupadravaśāntyarthaṃ vighneśvaraprītyarthamādityādinavagrahaprītyarthaṃ vighneśvaraprītyarthañca navagrahayajñaṃ samastapāpakṣayadvārāsvāmyamāhāt(tya) bṛhatkośarāṣṭradurgabalākhyānāṃ saptānāmaṅgānāṃ sarvopadravaśāntyarthaṃ . . .

End

Fol. 9b, l.3. ārāśate sadādevi brahmarudrapurogamaiḥ / gṛhyatāṃ puṣpametattu kamalāsanavallabhe / puṣpam / oṃ mahālakṣmyai namaḥ / paradevatāyai namaḥ / haṃsavāhinyai namaḥ / varadāyai namaḥ / mahālakṣmyai namaḥ / gajavadanamacintyantīkṣṇadantantriṇetraṃ bṛhadudaramaśeṣaṃ bhūtarūpaṃ purāṇam / amaravarasupūjyaṃ raktavarṇaṃ sukeśaṃ paśupatisutamīśaṃ vighnarājaṃ namāmi / mahāgaṇapataye namaḥ / sarasvatyai namaḥ /

267.2 KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Same as n°s. **129.1, 158 & 172.27.**

This text contains 1. Samayadīkṣā; 2. Agnikārya; 3. Sthālīpāka; 4. Śiṣyapraveśa; 5. Viśeṣadīkṣā; 6. Samayāntyeṣṭi; 7. Agnikārya; 8. Mṛtakadīkṣā; 9. Viśeṣāntyeṣṭi; 10. Pāṣāṇasthāpana; 11. Rudrabali; 12. Ekoddiṣṭa; and 13. Sapiṇḍīkaraṇa. This agrees well with the corresponding portions in the printed edn. (Chidambaram).

Beginning

Fol. 9b, l.8. praṇipatya maheśānaṃ saśakti(ṃ) sagaṇaṃ gurūn / gurūditena mārgeṇa dīkṣāvidhirucyate / atha yathoktalakṣaṇaḥ ācārya uktalakṣaṇaṃ śiṣyaṃ labdhvā vihitakāle vihitadeśe yāgāṅgāni dravyāṇyāhṛtya maṇṭapādi yathoktalakṣaṇaṃ vidhāya

End

Fol. 49b, l.7. tatastatpātrāṇi visṛjyāca(a)met / samayinasskandacaṇḍagaṇādhīśāḥ pitaraḥ / nandimahākālau viśvedevau / laukike brahmaviṣṇu(va)ṃśau viśvedevau dharmāruṇau āmaśrāddhaviṣaye bhojanavarjam anyat sarvaṃ pūrvāhṇe kuryuḥ / tato bandhubhissaha bhuñjīta /

267.3 EKODDIṢṬAVIDHI

This is a manual prepared on the basis of this topic in the Kriyākramadyotikā of

Aghoraśivācārya. At the end, there is the treatment of Mahājāla.

Beginning

Fol. 49b, l.10. ekoddiṣṭau ca śrāddhaṃ sapiṇḍīpretabhojanaṃ nagnaprācchādanaṃ caiva na bhūtapūruṣo bhavet / dīkṣāśaktivaśadātmā yāvantyeṣṭikarmasu tāvat sahasravarṣāṇi pātoccāhitadīpavat /

End

Fol. 51a, l.10. vibhakto vāvibhakto vā deśāṅtaragato'pi vā mṛtāhamatikramya caṇḍālakoṭijanmasu sarparajjugiriragnivāyubhiśśastravṛkṣaviṣatoyahastināṃ vatsare ṣaṭtrimāsapakṣayo(ri)dadantu vidhi rudravat baliḥ / hariḥ oṃ / śubhamastu /

267.4

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Nirvāṇadīkṣā

This text agrees well with this portion (pp. 264-299) of the Chidambaram edn. This is incomplete breaking off according to the printed text on p. 299, l.1. This treats Nirvāṇadīkṣā.

Beginning

Fol. 51b, l.1. atha samayaviśeṣasaṃskārābhyāṃ saṃskṛtasya saṃvatsaroṣitasya malaparipākaṃ śaktinipātañca jñātvā sampannakārako gururnirvāṇadīkṣāṃ vidadhīta / tatrāpi pūrvoktavadyāgañcaruhavanaprāyaścittakarmāntaṃ nirvartya pūrvavanmaṇḍapapraveśādiviśeṣasaṃskārāntaṃ vidhāya nirvāṇadīkṣārthaṃ mūlādyastrāntamantrāṇāṃ pūrvavat tarpaṇadīpane vidadhyāt /

End

Fol. 56b, l.11. tataśśiṣyamadhikaraṇapañcake pūjāpurassaraṃ praṇāmaṃ kārayitvā maṇṭapāt bahirmaṇḍalatrayaṃ kṛtvā pūrvāsyamuttarāsyaṃ vā pratha(ma) maṇḍale niveśya kuśapāṇaye tasmai pañcagavyacūlakatrayandattvā oṃ hāṃ ātmatattvāya svadhā oṃ hāṃ (hīṃ) vidyātattvāya svadhā oṃ hau(ū)ṃ śivatattvāya svadhā /

268

HĀLĀSYAMĀHĀTMYA

RE 15.406. PL.; 131 fols.; 199 × 39 mms.; 11-15 lines; Grantha; old but in good condition; origin: Tirunelveli.

Same as n° **56**.

This contains 30 chapters and breaks off in śloka 64a (according to the printed edn. Grantha, Śāstra Sañjīvinī Press, 1910).

Beginning

Fol. 1a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // aiśvaraṃ paramantattvamādimadhyāntavarjitam / ādhāraṃ sarvabhūtānāmanādhāramavikriyam // anantānandabodhāmbunidhimadbhutavigraham / ambikāpatimīśānamaniśaṃ praṇamāmyaham //

Colophons

1. Fol. 8b: iti śrī skānde mahāpurāṇe agastyasaṃhitāyāṃ hālāsyamāhātmye praśnavidhirnāma prathamo'dhyāyaḥ; 2. 128a: iti śrī skānde purāṇe agastyasaṃhitāyāṃ hālāsyamāhātmye vyatyastanarttanaṃ nāma triṃśo'dhyāyaḥ

End

Fol. 130b, l.12. iti śrutvā vacassakhyuranyaḥ prāha svavikramam / purāsraje(ai)vendumatītvajapatnī mayā hṛtā // brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrāssaṅkarajātayaḥ / mṛgapakṣyādayaścānye jantavassaṃhṛtā mayā // adyaiva yamarājasya śāsanādvaṭamūlagā /

269

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

RE 15.411. PL.; 32 fols.; 282 × 35 mms.; 4-7 lines; Grantha; new and good condition; origin: Tirunelveli.

Same as n° **49.1**

This text contains the Nityakarmavidhi of the Kriyākramadyotikā of Aghoraśivācārya. It agrees well with the printed edition (Chidambaram) and breaks off in Vidyādehanyāsa (p. 99, Printed edn.). The fly-leaf contains a prayer to Vighneśvara.

Beginning

Fol. 1a, l.1. vande viśvādhikaṃ śāntamanādinidhanaṃ śivam / niṣkaḷaṃ niṣkalaṅkañca jñānakriyātmikām // gurūn parāvarān natvā guruvaṃśakramāgatān / kriyākramadyotikeyannityādeḥ kriyate sphuṭam /

End

Fol. 32b, l.6. nāgākṣasūtraṃ nīlābjaṃ pañcabhiḥ karaiḥ / yadvā / dakṣiṇe paraśuṃ khaḍgaṃ śūlaṃ vajrañca pāvakam / vāmabhāge'bhayaṃ ghaṇṭā(ṃ) nāgaṃ pāśantathā //

270

Śaiva Rituals

RE 15.412. PL.; 142 fols.; 392 × 38 mms.; 7-10 lines; many leaves have a portion of the left edge lost; Grantha & Tamil; origin: Tirunelveli.
Missing fols.: 67-70
Blank fols.: 76b, 95b

General contents

1. Fol. 1a-2^{B}b: Kedārapūjā; 2. 3a-141a: Kriyākramadyotikā in Maṇipravāla; 3. 142: Upadeśamuṟaimai (Maṇipravāla)

270.1 KEDĀRAPŪJĀ

Similar to 91.40. Written in 3-4 columns.

This text contains the nāmāvali-s of Kedāranātha, the ingredients which are to be used for worship. This is written in Maṇipravāla. The Tamil words are written in Grantha script.

Beginning

Fol. 1a, (col. 1), l.1. oṃ varapradāya namaḥ / oṃ vimaleśāya namaḥ / oṃ bhaktapriyāya namaḥ / oṃ ba (phā)lalocanāya namaḥ / oṃ amṛtakāya namaḥ / oṃ kāmare namaḥ / oṃ nīlakaṇṭhāya namaḥ / oṃ triśūline namaḥ /

End

Fol. 2^{B}b, (col. 3), l.4. viṣṇukrāndaṃ karavīram / mātaḷai, nelli, jāti, pāricātaṃ, apāmārkam, nāyuruvi, cambarukkam kedārapūjai muṟṟum / guruve tuṇai

270.2 KRIYĀKRAMADYOTIKĀ

(Maṇipravāla)

This is a rendering of the Kriyākramadyotikā in Maṇipravāla. It is incomplete breaking off in Sapiṇḍīkaraṇa.

Contents

1. Fol. 3: Dīkṣāvidhimaṇḍapapūjai; 2. 6b: Kuṇḍasaṃskāra; 3. 8b: Sruksruva; 4. 10a: Pañcagavya; 5. 21: Śiṣyapraveśa; 6. 26b: Nirvāṇadīkṣā; 7. 37a: Nivṛttikalai; 8. 43b: Pratiṣṭhākalāśuddhi; 9. 48a: Vidyākalāśuddhi; 10. 52a: Śāntikalāśuddhi; 11. 56a: Śāntyatītakalāśuddhi; 12. 60a: Śikhāccheda; 13. 65a: Ācāryābhiṣeka; 14. 71a: Cūrṇotsava; 15. 73b: Samayāntyeṣṭi; 16. 76a: Pañcagavya; 17. 78a: Citāsthāna; 18. 79b: Daśāyudha; 19. 83a: Kuṇḍasaṃskāra; 20. 86b: Ājyaśuddhi; 21. 89b: Tarpaṇa; 22. 91a: Mṛtakadīkṣai; 23. 96a: Viśeṣāntyeṣṭi; 24. 99a: Viśeṣāntyeṣṭi; 25. 103b: Nivṛttikalāśuddhi; 26. 108b: Pratiṣṭhākalāśuddhi; 27. 113b: Vidyākalāśuddhi; 28. 118a: Śāntikalāśuddhi; 29. 122b: Śāntyatī-

takalāśuddhi; 30. 127a: Śikhāccheda; 31. 131b: Pāṣāṇasthāpana; 32. 135a: Rudrabali; 33. 136a: Ekoddiṣṭa; 34. 139a: Sapiṇḍīkaraṇa

Beginning

Fol. 3a, l.1. śāstraṅkaḷile collappaṭṭa satguṇaṅkaḷaiyuṭaiya ācāriyanāṉavaṉ guṇādhikaṉ āyirukkuṃ śiṣyaṉaippeṟṟu yogyamāṉa muhūrtattile darbhai cāmaratoraṅkoṭikal merakkaṭṭi mutalāṉa yivaikaḷiṉālum

Colophon

1. Fol. 64b: iti parameśvaraparanāmadheya śrīmadaghoraśivācaryaviracitāyāṃ kriyākramadyotikāyāṃ dīkṣāvidhiḥ

End

Fol. 141a, l. 7. uttaramaṇḍalattile āsanaṃ paṇṇivittu mātṛdevarkaḷaiyum īśaimutalāka aṭaiyave svāgatārghyapurassaramāka pādaprakṣālanaṃ paṇṇi ācamanaṃ paṇṇivittuppiṉ pu nimittakāryam ippaṭiye pādaprakṣāḷanam paṇṇi ācamanam paṇṇivittu atithiti abhyāgatarivarkaḷ antasthānangalukku appālāka teṟke pādaprakṣālanapūrvamāka kramipaṭittu ellāraiyumuḷḷe praveśittu tāṉuṃ pādaprakṣāḷanapūrvamāka ācamippittu uḷḷe pukuntu tentalai tālaniti tiruppatāna

270.3

UPADEŚAMUṞAIMAI

(Tamil)

This lays down in Tamil the procedure for receiving intructions by the pupil from the preceptor.

Beginning

Fol. 142a, l.1. śiṣyaṉukku muṉpu pōlakkāppukkaṭṭi guḍā . . . . koṭuttu pañcagavyaṃ mantrācamanamāka uḷḷaṅkaiyile pattiraṃ pōṭṭu atile pañcakevviyam mantrācamanamākakkoṭuttu iṭaikkiṭaikkiṭaikaikkaluvittanakku kkīḻpirattile dattāsanaṃ poṭṭu

End

Fol. 142b, l.8. evaṉai marantālum guruvai maṟavāte eṉṟu colli avaṉ kaipārttuttanakkuṃ śiṣyaṉukku natilatamitavan

271

KRIYĀKRAMADYOTIKĀ

(Dīkṣāvidhi)

RE 15.413. PL.; 21 fols.; 285 × 40 mms.; 11-12 lines; old and good condition; Grantha; origin: Tirunelveli.
Missing fols.: 1-71

Blank folio: 92b

This contains portions of Kriyākramadyotikā dealing with Samayadīkṣāvidhi, Viśeṣadīkṣāvidhi and Nirvāṇadīkṣāvidhi. In Samayadīkṣāvidhi beginning portions are lost and in Nirvāṇadīkṣāvidhi final portions are lost.

Beginning

Fol. 1 (72)a, l.1. ṇetraḥ pīnakṛṣṇāṅgo babhruśmaśruśśiroruhaḥ muṇḍakhaḍgau kheṭaśūlau mahākāḷāvahan karaiḥ iti dhyātvā oṃ hāṃ mahākālāya namaḥ yāmye

End

Fol. 21 (92)a, l.1. iḍāpiṅgalanāḍībhyāṃ namaḥ apānaḥ prāṇavāyubhyāṃ namaḥ upasthaghrāṇendriyābhyāṃ namaḥ gandhaviṣayāya namaḥ śabdasparśarūparasagandhaguṇebhyo namaḥ pītañcaturaśraṃ vajrāṅkitaṃ maṇḍalaṃ jāgratāvasthā / oṃ hāṃ brahmātmakāraṇeśvarāya namaḥ etaissahitāṃ nivṛttikalāṃ sañcintya / oṃ hāṃ . . . . .

272

Śaiva Texts

RE 15.414. PL.; 44 fols.; 250 × 30 mms.; 5 lines; Telugu; not very old and well-preserved; good handwriting; origin: Tirunelveli.
Blank folios: 7b, 23b, 24b, 29b, 33b, 35b, 42b

General contents

1. Fol. 1a-23a: Tripurātantra; 2. 25a-28b: Devīstotra; 3. 30a-33a: Śrīcakrapūjā; 4. 38a-41a: Pañcīkaraṇa; 5. 43a-44b: Mantranyāsa-s

Fol. 24a has the verse "śuklāmbaradharam" and the first line of the Vālmīkirāmāyaṇa. In fol. 29a is written fragments of Bālāmantranyāsa & Saubhāgyavidyāmantra. Fol. 34 & 35a contain a few verses from the beginning portions of the Vālmīkirāmāyaṇa. Fol. 36 & 37a have some Telugu verses on Viṣṇu & fol. 42a, fragments of Mahāgaṇapatimantranyāsa.

272.1 TRIPURĀHṚDAYA
(Tripurātantra)

This text contains the Tripurāhṛdaya portion of the Tripurātantra. NCC. Vol. VIII, p. 246 mentions this tantra. The text under notice consists of 225 verses and it mainly deals with the Śrīcakra, its worship (mostly mental), prayer to Devī, etc.,. One folio between 22 & 23 is lost & fol. 18 is numbered as 19.

Beginning

Fol. 1a, l.1. śrīgurunāthacaraṇam // śuddhasphaṭikasaṅkāśaṃ triṇetraṃ karuṇānidhim / varābhayakaraṃ vande śrīmaraṃ(?) śivarūpiṇam // 1 // bhaktājñānatamobhānuṃ mūrdhapaṅkajasaṃsthitam / sadāśivamayaṃ nityaṃ śrīguruṃ praṇamāmyaham // 2 // śrīvidyāṃ jagatāṃ dhātrīṃ sargasthita(ti) layeśvarīm / namāmi lalitāṃ nityaṃ mahātripurasundarīm // 3 // bindutrikoṇasaṃyuktaṃ vasukoṇasamanvitam / daśakoṇadvayopetaṃ bhaṃ śa(?)nāra(?) samanvitam / 4 / dalāṣṭakasamopetaṃ dalaṣoḍaśakānvitam / vṛttatrayānvitaṃ bhūmisadanatrayabhūṣitam // 5 //

End

Fol. 23 (24)a, l.3. divyacandanaliptāṅgassadāviṃśativārṣikaḥ / sa bhuṅkte sakalān bhogān devalōke ras(?) sadā / 24 / tasmādetat paraṃ stotraṃ tripurāhṛdayaṃ śubham / japedyassatataṃ bhaktyā bhavet sākṣāt sadāśivaḥ // 25 // iti śrītripurātantre tripurāhṛdayaṃ saṃpūrṇam / śrīgurunāthaśśaraṇam //

272.2 DEVĪSTOTRA

This text contains the Devīstotra consisting of 16 verses each verse starting with each letter of the Śrīvidyāmantra. It is like the Mantramātṛkāpuṣpamālāstava. The author of the text under notice is not known.

Beginning

Fol. 25a, l.1. kalyāṇojjvalakārmukadyutidharām ānandamandasmitām / kāruṇyāṅkuśapañcabāṇalalitā kandarpadarpojjvalām / kaumākarṣaṇadivyapāśasubhagā kāntyarkakoṭiprabhā / kādikṣāntatanutrayāṃ triṇayanāṃ dhyāyecchivāṃ śāmbhavīm //

End

Fol. 28 (4)b, l.1. śrīvidye praṇatārtihāriṇi śive śrīśambhupatnīśvari / śrīvidyāṅkitacakrarājanilayā śrīdevi saubhāgyade / śrīmātastripurāsadeśi kamale viśvādhipe rakṣa mām // 16 // śrīkāntimatīsahāyam //

272.3 ŚRĪCAKRAPŪJĀ

This text contains only the preliminaries of the Śrīcakrapūjā. The author and the source of this text are not known.

Beginning

Fol. 30a, l.1. śrīnāthādigurutrayaṃ gaṇapatiṃ pīṭhatrayaṃ bhairavaṃ siddhaughaṃ vaṭukatrayaṃ padayugaṃ mati(dūtī)kramaṃ maṇḍalaṃ virādvappa (yaṣṭa)catuṣṣaṣṭinavakaṃ vīrāvalīpañcakaṃ śrīmanmālinīmantrarājasahitaṃ vande gurormaṇḍalam /

End

Fol. 33 (4)a, l.3. ādityādidevagrahasya kusumai(ḥ) iṣṭārthasaṃsiddhaye / idaṃ tu pāt-

rasabhūtamahattā paramāmṛtam / parahantāmayovvam(?) hi juhomi śivarūpiṇi / śrīkāntimatīsahāyam //

272.4 PAÑCĪKARAṆA

This text contains the pañcīkaraṇa which is the method adopted by the Advaita Vedānta to explain cosmogony. The present text may be based on the printed text ascribed to Śaṅkarācārya, published in the complete works of Śaṅkarācārya, Vol. 2, Samata Books, Madras. The text under notice seems to be incomplete and its author is not known.

Beginning

Fol. 38a, l.1. avyaktabrahmaṇaḥ dehacatuṣṭayaṃ jātam / sthūlasūkṣmakāraṇamahākāraṇa iti dehacatuṣṭayaṃ jātam / mahākāraṇasya lakṣaṇam /

End

Fol. 41 (4)a, l.4. evaṃ sthūladehaṃ jātam / sthūlasūkṣmakāraṇamahākāraṇadehacatuṣṭayaṃ / avyaktaḥ brahmaṇaḥ jātam / tadekaṃ nityaṃ na dvitīyaṃ tadeva ātmārāmo virāji(a)te //

272.5 MANTRANYĀSA-S

This text contains nyāsa-s for the Mahāgaṇapatimantra, Śaktipañcākṣarīmantra & Bālāmantra. The nyāsa for the Bālāmantra is incomplete.

Beginning

Fol. 43a, l.1. asya śrīmahāgaṇapatimahāmantrasya gaṇaka ṛṣiḥ / ncṛtgāyatrīchandaḥ / mahāgaṇapatirdevatā / glāṃ bījaṃ / glīṃ śaktiḥ / glauṃ kīlakam / mahāgaṇapatiprasādasiddhyarthe jape viniyogaḥ //

End

Fol. 44 (2)b, l.4. aiṃ / a / klīṃ / ta / sauḥ / ma / sauḥ / a / klīṃ / ka / ayaṃ / ka / ayaṃ / hṛ / klīṃ / si / sauḥ / śi / sauḥ / ka / klīṃ / ne // aiṃ / a / bhūrbhuvassvaromiti digbandhaḥ / dhyānam / aruṇakiraṇa . . . .

273

Śaiva Texts

RE 15.421. PL.: 71 fols.; 242 × 37 mms.; 10-12 lines; good condition; Grantha; new; origin: Tirunelveli.

General contents

1. Fol. 1a-13b: Śaivaṣoḍaśakriyāprakāśikānukramaṇī; 2. 14a-21a: Kriyākramadyotikā by Aghoraśivācārya; 3. 21a-70b: Kriyākramadyotikā by Aghoraśivācārya

A fol. marked ka at the end contains the 1st śloka in Canto I of Sundarakāṇḍa of the Rāmāyaṇa.

273.1 ŚAIVAṢOḌAŚAKRIYĀPRAKĀŚIKĀNUKRAMAṆĪ

This text contains the index of the contents of the Śaivaṣoḍaśakriyāprakāśikā, a work written by Aghoraśivācārya treating the sixteen ritualistic acts of the householder, who is a follower of śaivism. This work is published by SIAA in 1964.

Beginning

Fol. 1a, l.1. vande gaṇḍataṭasyandimadadhārāsamākulam / lolambajālajhaṅkārasaṅgītaṃ gar(j)ānanam // 1 // ādiśaivādiśaivānāmācāraparitoṣitam / anādiśaivamīśānannaṭarājamupāsmahe // 2 // sarveṣāmapi varṇānāṃ śaivaṣoḍaśakarmaṇām / avāntarāṇāṃ śaivānāmanuṣṭhānaṃ viśeṣataḥ // 3 // prayogānukramaṃ vakṣye tāntrikeṇādhunā sphuṭam / atra suprate(bhe) dādyanusāreṇāvāntaraśaivānāmapi // 4 // sīmantonnayanajātakarma(o)tthāpanannāmakaraṇamupaniṣkrā(a)maṇamannaprāśanaṃ piṇḍavardhanaṃ / cauḷopanayanaṃ kāṇḍopakaraṇam / kāṇḍamocanam / samāvartanam / vivāhamiti ṣoḍaśakarmāṇi /

End

Fol. 13b, l.4. tataḥ pañcame hi tayā sahaiva svagṛhaṃ gatvā gṛhāṃ baliṃ vidhāya pūrvavadagniṃ pūrṇāntaṃ visṛjya bandhubhissaha bhuñjīta / tataḥ prabhṛti dinamāgatān atithīn pūjayan gārhasthyaṃ anu(ti)ṣṭhet / śaivaṣoḍaśakriyāprakāśikānukramani(ī) samāptā / śrī subrahmaṇyagurupādame gati(ḥ) sundareśvara suhastalikhitam / cokkaliṅgam tuṇai / kāntimatīsahāyam / veṇuva(na) liṅgasvāmisahāyam /

273.2 KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Same as n° **49.1**

This text contains the Kriyākramadyotikā from the beginning up to fol. 20a, l.4. (SIAA, p. 30). Śaivaṣoḍaśakriyāprakāśikānukramaṇī has an abrupt beginning on fol. 20a and ends on fol. 21a.

Beginning

Fol. 14a, l.1. vande viśvādhikaṃ śāntam anādinidhanaṃ śivam / niṣkalanniṣkaḷaṅkañca śaktiṃ jñānakriyātmikām // gurūn parāparānnatvā guruvaṃśakramāgatān / kriyākramadyotikeyannityādeḥ kriyate sphuṭam // prātassamayāt pūrvaṃ pañcanāḍikāvacchede samutthāya śucirvāpyaśucirvā yathāsaṃbhavaśaucayukto hṛtpadme vā dvādaśānte vā gurūpadiṣṭamārgeṇa śivandhyātvā

End

Fol. 21a, l.8. tataḥ pañcame hi tayā sahaiva svagṛhaṃ gatvā gṛhāṃ baliṃ vidhāya / pūrvavadagniṃ pūrṇāntaṃ visṛjya bandhubhissaha bhuñjīta / tataḥ prabhṛti dinamāgatān atithīn pūjayan gārhasthyam anu(ti)ṣṭhet / śaivaṣoḍaśakriyāprakāśikānukramanī samāpta /

273.3

KRIYĀKRAMADYOTIKĀ

by Aghoraśivācārya

Same as n° **49.1**

This text has an abrupt beginning on p. 30 last line in the printed edition and has an abrupt ending on l.5, p. 292 of the same. Thus this is incomplete. This contains the portion from Sūryapūjā and ends with that in Viśeṣadīkṣāvidhi. This text can be taken to be in continuation of **273.2**.

Beginning

Fol. 21a, l.11. svadheti santarpya oṃ haḥ astrāya huṃ phaḍiti sakuśañjalatīre nikṣipet / kriyāsaṅgrahe / agnidagdhaśca ye jīvā ye'pyadagdhāḥ kule mama / bhūmau dattena toyena tṛptā yāntu parāṅgatim // athopavīti(r)gaṇāmbikādīnāṃ mantramuccārya

End

Fol. 70b, l.10. garbhādhānādisaṃskārān pañcahṛdayādyaṅgamantraiḥ pratyekaṃ pañcapañcāhutyāgneriva kṛtvā śivastvamiti sambodhya / pūrṇāṃ vidadhyāt / paścāt jvālāgrasamavarcasamā . . .

274

STOTRA-S

RE 15.424. PL.; 118 fols.; 234 × 28 mms.; 4-8 lines; some leaves seem to be of later date: Grantha and Tamil; good condition.
Blank fols.: 8-10, 70b, 101b, 107b, 113b.

General contents

1. Fol. 1a-7a: Devyaṣṭottaraśatanāmastotra; 2. 11a-49b: Śivānandalaharī; 3. 51a-69b: Sāmbaśivapūjā; 4. 71a-72b: Mantra-s; 5. 73a-100b: Saundaryalaharī; 6. 102a-104b: Rudrāṣṭottaraśatanāmāvali; 7. 105a-106b: Śivanāmāṣṭottaraśatastotra; 8. 108a-111b: Rudrayāmala: Bījākṣaramālikāstotra; 9. 114a-118b: Nītisāra with Tamil meaning.

Fol. 107a contains śloka-s in praise of Guru. Fol. 112b has Bālātripurasundarīmantra. Fol. 113a has śloka-s on Nātha and other guru-s.

274.1 DEVYAṢṬOTTARAŚATANĀMASTOTRA

This text contains the stotra of 108 names of Devī. This stotra forms part of Śivarahasya. A copy of this is available in GOML. D. 8862.

Beginning

Fol. 1a, l.1. dhyāyet padmāsanasthāṃ vikasitavadanāṃ padmapatrāyatāksīṃ hemābhāṃ pītavastrāṃ karakalitalasatye(he)mapadmāṃ varāṅgīṃ sarvālaṅkārabhūṣāṃ satatamabhayadāṃ bhaktanamrāṃ bhavānīṃ śrīsāmbasyārdhadehāṃ sakalasuranatāṃ sarvasampatpradātrīṃ iti dhyātvā mahādevīṃ manasā pūjayet / tataḥ pūjānte ca paṭhan stotraṃ sarvān(ṃ)sampadamicchati / iti pañcapūjā / oṃ śivapriyā śivārādhyā śiveṣṭā śivakomalā śivotsavā śivarasā śivadivyaśikhāmaṇiḥ śivapūrṇā śivaghanā śivasthā śivavallabhā /

End

Fol. 7a, l.2. śyāmāṃ tvāṃ śapharekṣaṇāṃ śaśidharākīrṇanīlāḷakāṃ nādāṅgīṃ navayāvakārdracaraṇāṃ nīlāṃśukollāsinīṃ vīṇāvādyanimīlitārdranayanāmāraktavastrāvṛtāṃ kastūrītilakāṃ ghanastanabhara(ā)bharaṇāṃ namrāṃ bhaje śyāmalām //

274.2 ŚIVĀNANDALAHARĪ

by Śaṃkara

Same as n° 32.2

These śloka-s are wrongly numbered. There are only 96 śloka-s, though the last śloka is numbered 100. The last three śloka-s (VVS) are left out. There is an additional śloka at the end, not forming part of this stotra.

Beginning

Fol. 11a, l.1. kalābhyāṃ cūḍālaṃkṛtaśaśikalābhyānnijatapaḥphalābhyāṃ bhakteṣu prakaṭitaphalābhyāṃ bhavatu me / śivābhyāmastokatribhuvanaśivābhyāṃ hṛdi punarbhavābhyāmānandasphuradanubhavābhyānnatiriyam // 1 //

End

Fol. 49b, l.4. paramaśivasya bhaktimālāmanudinamāśrayito nitāntabhaktyā sakalaphalamavāpya sādhupūjyaḥ paramapadaṃ yāti sa eva śāntaḥ // 100 // iti śrī paramahaṃsaparivrājakācāryagovindabhagavatpādapūjyaśrīśaṃkarācāryaviracitaṃ śivānandalaharīstotraṃ sampūrṇam // hariḥ om / śrīsāmbaśivāya namaḥ /

274.3 SĀMBAŚIVAPŪJĀ

This is a short text on the method of worshipping Sāmbaśiva, that is, Śiva with goddess. This manual is for the priests.

Beginning

Fol. 51a, l.1. śuklāmbaradharaṃ + śāntaye / mama upātta + rthaṃ sagaṇasaputrasāvaraṇasaparivārasāyudhasāmbaśivamuddiśya sāmbaśivapūjāṃ kariṣye / ādau vighneśvarapūjāṃ kariṣye / guruṃ dhyātvā / āgamārthantu devānāṃ gamanārthantu rakṣasām / ghaṇṭānādaṃ karomyādau devatāhvānalāñchanam / āsanamantrasya pṛthivyā merupṛṣṭha ṛṣiḥ sutalaṃ chandaḥ kūrmo devatā / oṃ aiṃ hrīṃ klīṃ ādhāraśaktikamalāsanāya namaḥ /

End

Fol. 69b, l.3. ram agnyātmane dīpaṃ parikalpayāmi / vam amṛtātmane ghṛtaguḷopāyasaṃ mahānaivedyaṃ nivedayāmi / oṃ hrīṃ nama(ś)śivāya mūlamantraṃ kṛtvā śaiya(ar)yātiñca sug(k)anyāñca cyavanaṃ candramasi naḷ bhojanānte smarannakṣṇoḥ aṅguṣṭhāgrāṃbu nikṣipet / inta śivapūjāvidhi yeḻutiṉeṉ gopālavadiyār putran nāṟāyaṇan svahastalikhitam //

274.4

MANTRA-S

This text contains some mantra-s that are of use in daily pūjā and rituals performed occasionally.

Beginning

Fol. 71a, l.1. dhūrvasi dhūrva dhūrvantaṃ dhūrvataṃ yo'smān dhūrvatitaṃ dhūrvayaṃ dhūrvāmaḥ

End

Fol. 72b, l.2. annavatāmodanavatāmāmikṣavatām eṣāṃ rājā bhūyāsam / prajāpate + rayīṇām //

274.5

SAUNDARYALAHARĪ

by Śaṃkara

Same as n° **47.3**. This is complete.

Beginning

Fol. 73a, l.1. śivaśśaktyā yukto yadi bhavati śaktaḥ prabhavituṃ na cedevandevo na khalu kuśalasspanditumapi / atastvāmārādhyāṃ hariharaviriñcādibhirapi praṇantuṃ stotuṃ vā kathamakṛtapuṇyaḥ prabhavati //

End

Fol. 100b, l.5. pradīpajvālāḍibhirdivasakaranīrājanavidhissudhāsuteścandropalajalalavairarghyaracanā / svakīyairambhobhissalilanidhisauhityakaraṇaṃ tvadīyābhirvāgbhistava janani vācāṃ stutiriyam // 100 // hariḥ om / gurubhyo namaḥ / rātcata va. tai māsa 22 tēti ānantalaharīsaundaryalaharī yeḻutiṉeṉ gopālavādhyār putran nārāyaṇan svahaṣtalikhitam /

274.6 RUDRĀṢṬOTTARAŚATANĀMĀVALI

This text contains 108 nāmāvali-s of Rudra. This is the same as GOML. D. 9241 for the beginning portion but differs from it at the end.

Beginning

Fol. 102a, (col. 1), l.1. śivāya namaḥ / maheśvarāya namaḥ / śambhave namaḥ / pinākine namaḥ / śaśiśekharāya namaḥ / vāmadevāya namaḥ /

End

Fol. 104b, (col. 1), l.5. sahasrākṣāya namaḥ / sahasrapade namaḥ / apavargapradāya namaḥ / anantāya namaḥ / tārakāya namaḥ / parameśvarāya namaḥ / arcanai . . . 108

274.7 ŚIVANĀMĀṢṬOTTARAŚATASTOTRA

Same as n° 172.11

Beginning

Fol. 105a, l.1. śivo maheśvaraśśambhuḥ pinākī śaśiśekharaḥ / vāmadevo virūpākṣaḥ

End

Fol. 106b, l.1. bhaganetrabhidavyaktassahasrākṣassahasrapāt / apavargaḥ pradā (apavargaprado)'nantastārakaḥ parameśvaraḥ // 13 // śivanāmāṣṭottaraśataṃ sampūrṇam / hariḥ om / śubhamastu / gurubhyo namaḥ /

274.8 BĪJĀKṢARAMĀLIKĀSTOTRA

(Rudrayāmala)

This text contains the Bījākṣaramālikāstotra which forms part of Oḍyāmala, part of Rudrayāmala according to the colophon. The beginning portion is a stotra on Devī called Devīstotra (30.3) and Bālādhyāna (44.4). This contains 14 śloka-s in praise of the Bījākṣara-s. It seems that the stotra which begins this text and which is identical with **30.3** and **44.4**, is an introduction to this stotra. This seems to be a rare text.

Beginning

Fol. 108a, l.1. āyi ānandavalli amṛtakaratali ādiśakti parāyi māyi māyāsvarūpi sphaṭikamaṇimayi mātaṅgi ṣaḍaṅgi jñāni jñānasvarūpi

End

Fol. 111b, l.6. bhūtapretādivaśyaṃ bhuvanaśubhakaraṃ bhūṣaṇaṃ bhūtayuktaṃ puṣṭi gru(?) varjanīyaṃ tribhuvanajayakaraṃ sakalabhayaharaṃ sarvakalyāṇarūpaṃ bhaktā(?)stotraṃ trisajāyāṃ phaṭ cayaḥ pumān sarveṣṭān labhante // 4 // āvati kiṃkiraṇīyaṃ staraṇīyaṃ caraṇayugalamambāyāḥ / tanmaraṇaṃ kiṃ brahmādibhi(ś)ca kiṃ kiṃkarīkurute iti śrī rudrayāmale oḍyāmalatantre pārvatīparameśvarasaṃvāde bījākṣaramālikāstotraṃ saṃpūrṇaṃ /

274.9

NĪTISĀRA

(with Tamil meaning)

This text contains 15 śloka-s of the didactic kind. Each has a Tamil explanation. The text is incomplete breaking off in śloka 15. The source of this text is not known.

Beginning

Fol. 114a, l.1. śuklāmbaradharaṃ viṣṇuṃ śaśivarṇañcaturbhujam / prasannavadanandhyāyet sarvavighnopaśāntaye // praṇamya sarvalokeśaṃ devadeveśvaraṃ harim / nītisāraṃ pravakṣyāmi sarvaśāstrasamuddhṛtam // eṉṟatu / sarvalokattukkellām sarveśvaranumāy devarkaḷukke sāmadevanumāyi yeḻuntaruḷiirukkappa śriyaḥ pati puruṣottamanai namaskarittu śāstraṅkaḷaiyuṃ tiraṭṭiyedukkappaṭi

End

Fol. 118b, l.4. ekadā daśa rācaiśca śatada ca sahastraṇiraṇe vande saro praṣṭadānaṃ brahma vidhiyāte / eṉṟatū / arjunan kaibāṇa śālū yeṭu

275

Śaiva Rituals

RE 15.427. PL.; 136 fols.; 258 × 36 mms.; 5-9 lines; leaves are old, while some are new; Grantha and Tamil.
Blank fols.: 57b, 102b, 126b, 133b, 135b

General contents

1. Fol. 1a-57a: Pūjāpaddhati; 2. 58a-133a: Prayogapaddhati; 3. 134a-135a: Padamantra

Fol. 136 contains in Tamil references to the greatness of the sacred places on the banks of Kaveri and other rivers near by.

275.1

PŪJĀPADDHATI

This is a manual containing the rituals which form part of the worship of Śiva.

Contents

1. Fol. 1a-3b: Prātarāhṇika; 2. 3b-7a: Śivasandhi and Nityānuṣṭhāna; 3. 7a-8b: Vighneśvarapūjā, Uṣaḥkālapūjā and Sakalīkaraṇa; 4. 9a-11b: Sūryapūjāvidhi; 5. 12a-20a: Pañca-

śuddhi; 6. 20a-22b: Vighneśvarapūjā, etc.; 7. 23a-24a: Pañcagavya; 8. 24a-25a: Pañcāmṛta; 9. 25a-28a: Navakalaśasthāpanavidhi; 10. 28a-37a: Udakabhedavidhi, Abhiṣecana; 11. 38a-48a: Mātṛkānyāsa; 12. 48a-49b: Āvaraṇapūjā; 13. 49b-57a: Āvaraṇabali, Śivapūjā

Beginning

Fol. 1a, l.1. vande santatadāneśaṃ sāmbaṃ śālivātīśvaram / śāntaṃ prasannavadanaṃ candrārdhakṛtaśekharam // kāmikādyāgamoktena mārgeṇa śucinādhunā / pūjānukramaṇīśśambhossāmbasya kriyate sphuṭam // guruṃ gaṇapatiṃ skandaṃ sāmbañca parameśvaram / vande vāṇīṃ mahālakṣmīmiṣṭakāmyārthasiddhaye // tripādenātra saṭikā(?) rātryante tu dine dine / brāhme muhūrte yogātmā samutthāya samāhitaḥ // ācāryaḥ uṣaḥkāle utthāya pādaprakṣālanaṃ kṛtvā dakṣiṇāmūrtirūpaṃ vicintya /

End

Fol. 57a, l.2. tasmai paramadevāya parāya paramātmane / mahadbhyaścātimahate mahāmāyātimāyine / sūkṣmebhyo'pyatisūkṣmāya namaste'hyamitātmane / namaste bodharūpāya kālāntaka namo'stu te / kālādhipa namaste'stu sarvakālapravartakam / kalāsakalarūpeṇa kalāpī viśvarūpadhṛk / viśveśvara namaste'stu ādikālapravartaka /

275.2 PRAYOGAPADDHATI

This is a manual on the Śaiva principles and practices written in Maṇipravāla.

Contents

Fol. 1. 58a-63a: Paryagnikaraṇa, Maṇḍapaśāntividhi; 2. 63a-64b: Mṛtsaṅgrahaṇa; 3. 65a-69b: Aṅkurārpaṇa; 4. 70: Kautukabandhana; 5. 71a-72b: Dīkṣāvidhi; 6. 73a-77b: Samayadīkṣā, Maṇḍapapūjā, Dhvajapūjā, Gajapūjā and Aṣṭamaṅgalapūjā; 7. 78a-85b: Aṣṭatriṃśatkalānyāsa, Śivahasta and Pañcagavya; 8. 86a-88a: Śivakumbhapūjā, Maṇḍaleśvarapūjā; 9. 88b-92a: Pañcāvaraṇa; 10. 92a-98a: Dīpa, Pavitra, Aṣṭamaṅgala, Aṣṭapuṣpa and other features; 11. 99a-101b: Homa, Homadravya; 12. 102: Gurupūjai; 13. 103a-112b: Index of Pūjā-s of Kedāra, Vināyaka, Sarasvatī; 14. 113a-116a: Cīvacirāttaviti; 15. 117a-129b: Āgamasaṃkhyā, Śaivaṣoḍaśakriyā, Rakṣābandhana, Mahājāla, Somavāravrata, Pātralakṣaṇa and others; 16. 130a-131b: Details regarding the worship of the pitchers; 17. 132a-133a: Kanyakādāna

Beginning

Fol. 58a, (col. 1), l.1. gaurīsutadevavaraprasādaṃ harasya putraṃ gaṇanāthavandyaṃ surāsurāṇāṃ paramaṃ pavitraṃ vināyakaṃ sadā śaraṇamahaṃ prapadye /

End

Fol. 133 (98)a, l.4. putrācchataguṇaṃ putrī yadi pātre pradīyate / yajeta vāśvamedhaṃ vā nīlaṃ vā vṛṣamutsṛjet / gaurī(ṃ) vā varayet kanyāñcaredvā śravaṇavrataṃ / anaśnañjapati saṃhitāyaṃ phalamavāpnoti //

275.3

PADAMANTRA

This text contains the Vyomavyāpipadamantra-s which are 81 in number. See 111.13 for particulars about this mantra.

Beginning

Fol. 134 (79)a, (col. 1), l.1. oṃ vyomavyāpine vyomarūpāya, sarvavyāpine, śivāya, anantāya, anāthāya, anāśritāya, dhruvāya

End

Fol. 135 (80)a, (col. 3), l.1. sākṣi sākṣi guru padaṅga padaṅga, piṅga piṅga, jñāna jñāna śabda śabda sūkṣma sūkṣma, śiva śarva śarva śivāya onnamo namaḥ śivāya namo namaḥ padam 81

APPENDIX

[Alphabetical list of Mūlāgama-s, Upāgama-s and manuals available in our Mss. collection.]

MŪLĀGAMA-S

Name of the Āgama	*No. of Mss.*	*Paṭala-s*
1) Aṃśumān	16	97
2) Ajita	19	71
3) Anala	4	3
4) Kāmika (Pūrva)	11	75
5) Kāmika (Uttara)		106
6) Kāraṇa (Pūrva)	23	130
7) Kāraṇa (Uttara)	1	55
8) Kiraṇa	4	63
9) Kiraṇāgamavṛtti by Rāmakaṇṭha	1	12
10) Kiraṇāgamaṭīkā (Vidyāpāda & Kriyāpāda) by Aghoraśiva	1	
11) Kiraṇāgamaṭīkā (Vidyāpāda) by Vyākhyānikācārya	1	
12) Candrajñānāgama	10	11
13) Cintyāgama	11	42
14) Dīptāgama	19	98
15) Niśśvāsa	4	2
16) Pārameśvara	5	65
17) Prodgīta	5	5
18) Makuṭa	9	19
19) Mukhabimba	4	4
20) Yogaja	14	34
21) Raurava	25	56
22) Lalita	4	3
23) Vātula	7	7
24) Vijaya	8	15
25) Vimala	5	7
26) Vīra	9	92
27) Śarvokta	1	1
28) Santāna	6	74
29) Sahasra	10	49
30) Sahasra (Pūrva)	3	25
31) Siddha	7	10
32) Suprabheda	17	74
33) Sūkṣma	21	85
34) Svāyaṃbhuva	18	58

Name of the Āgama	*No. of Mss.*	*Paṭala-s*
35) Svāyambhuva (Pūrva)	2	3
36) Svāyambhuva (Uttara)	5	4

UPĀGAMA-S

Name of the Āgama	*No. of Mss.*	*Paṭala-s*
1) Aṃśumatkāśyapa	6	96
2) Acintyaviśvasādākhya	4	77
3) Īśānasaṃhitā	3	20
4) Upabhedakāraṇa	7	3
5) Umātilaka	1	1
6) Umāsaṃhitā	1	11
7) Kālavijñāna	1	1
8) Kālottara	3	69
9) Kumāratantra (Kauśikapraśna)	5	51
10)Kumāratantra (Gaurīpraśna)	1	38
11) Kumāratantra (Sanatkumārapraśna)	1	25
12) Candrajñānottarabheda	2	1
13) Jñānasiddhyāgama	1	28
14) Devīkālottara	5	1
15) Devīkālottaravṛtti	2	1
16) Devīmata	1	1
17) Dviśatīkālottara	1	17
18) Dviśatīkālottaravṛtti by Aghoraśiva	1	21
19) Nārasiṃha	3	2
20) Niśśvāsakārikā	3	69
21) Pauṣkarāgama	1	10
22) Pauṣkarāgamavyākhyā by Umāpati	1	
23) Pauṣkarāgamavyākhyā by Jñānaprakāśa	4	
24) Bṛhatkālottara	1	88
25) Bṛhadvātula	2	2
26) Bhīmasaṃhitā	10	9
27) Bhairavatantra	2	2
28) Makuṭottara	2	1
29) Mataṅgapārameśvara	8	44
30) Mataṅgavṛtti	4	31
31) Mṛgendravṛtti	7	23
32) Mṛgendrāgama	1	9
33) Rauravottara	11	20
34) Vātulabheda	1	1
35) Vātulaśuddha	6	10
36) Vātulaśuddhavyākhyā	2	
37) Vātulottara	2	15

Name of the Āgama	*No. of Mss.*	*Paṭala-s*
38) Vijayottara	5	6
39) Vidyāpurāṇatantra	2	1
40) Vidveṣaṇasaṃhitā	2	1
41) Śivadharma (Pūrva)	6	12
42) Śivadharma (Uttara)	4	12
43) Śrīmukhatantra	2	1
44) Ṣaṭsahasrakālottara	1	1
45) Sarvajñānottara	4	29
46) Sarvajñānottaravṛtti by Aghoraśiva	1	
47) Sārdhatriśatīkālottara	3	27
48) Sārdhatriśatīkālottaravṛtti	2	27
49) Siddhāgama (Ūrdhvāmnāya)	3	22

MANUALS

Name of the work	*No. of Mss.*
1) Agastyavāstuśāstra	1
2) Aghorabhasmaprakaraṇa	1
3) Aṅkurārpaṇaprayoga	1
4) Antyeṣṭividhi	1
5) Aparaprayoga	3
6) Aṣṭabandhanapaddhati by Vāmadevaśiva	1
7) Aṣṭabandhanavidhi	4
8) Aṣṭāṣṭavighrahadhyāna	1
9) Āgamagrantha	1
10) Āgamavacanagrantha	11
11) Āgamaviṣaya	1
12) Āgamasaṃgraha	1
13) Ātmārthacalaliṅgapratiṣṭhā	1
14) Ātmārthapūjāpaddhati by Vedajñāna	7
15) Ālayādinirmāṇamahimā	1
16) Āśīrvādādyāgamaviṣaya	1
17) Āśaucadaśakavyākhyā	1
18) Āśaucadīpikā by Vedajñāna	2
19) Āśaucanirṇaya	2
20) Āśaucaśataka	2
21) Īśānaśivagurudevapaddhati	1
22) Īśānaśivācāryapaddhati	1
23) Utsavapaddhati	3
24) Utsavavidhi	5
25) Karaṇādhikārasaṃgraha or Sakalāgamasaṃgraha	1
26) Kamalālayapaddhati	1

Name of the work	*No. of Mss.*
27) Kalārūpaprakāśikā by Nāthakumāraśaivaśikhāmaṇi	1
28) Kalyāṇavidhi	1
29) Kāntimatyambikāṣṭabandhana	1
30) Kailāsaparamparā	1
31) Kaumāryādyutsavavidhi by Aghoraśivācārya	1
32) Kriyākramadarpaṇa by Jñānaprasūna	1
33) Kriyākramadyotanikā by Jñānaśivācārya	2
34) Kriyākramadyotikā by Aghoraśivācārya	11
35) Kriyākramadyotikāvyākhyā by Kacchapeśvara	7
36) Kriyākramadyotikāvyākhyā by Nirmalamaṇi	1
37) Kriyākramapaddhati by Viṇāyakabhaṭṭa	1
38) Kriyārṇava	1
39) Kriyāsāra	3
40) Kriyāsāratattvaprakāśinīvyākhyā by Nārāyaṇa	1
41) Kriyāsārasaṃgraha	1
42) Kāmikatantrasāra	1
43) Kāmikāgamapaddhati	3
44) Kāraṇāgamaprayoga	6
45) Kumāratantraprayoga	4
46) Gaṇapatidhyānādi	1
47) Guhapaddhati	1
48) Gaurīpratiṣṭhāvidhi	1
49) Gaurīmaṇḍapapūjā	1
50) Grāmaśāntiprayoga	1
51) Caṇḍapūjāprayogādi	1
52) Caṇḍyālayajīrṇoddhāra	1
53) Calaliṅgapratiṣṭhāprayoga	3
54) Calaliṅgapratiṣṭhāprayoga by Candraśekharabhaṭṭa	1
55) Cūrṇotsavavidhi	1
56) Jātinirṇayapūrvakālayapraveśavidhi by Rāmakaṇṭha	1
57) Jātinirṇayādi	1
58) Jīrṇoddhāra	2
59) Jīrṇoddhāradaśakavyākhyā by Vedajñāna	3
60) Jīrṇoddhārāṣṭabandhanavidhi	1
61) Jñānadīkṣā	2
62) Jñānadīpikā	1
63) Jñānayoga	1
64) Jñānaratnāvali by Jñānaśiva	2
65) Tattvaprakāśavyākhyā by Aghoraśivācārya	2
66) Tattvamūrtiprabhāvadīpikā	1
67)Tattvārcana	1
68) Tillaināyakadeśikasya pavitrotsavavidhi	1
69) Dakṣiṇāmūrtipūjāpaddhati	1

Name of the work	*No. of Mss.*
70) Daṇḍapāṇisthāpana	1
71) Daśakārya	3
72) Dīkṣādarśa by Vedajñāna	5
73) Dīkṣāpaddhati	1
74) Dīkṣāprakaraṇa	1
75) Dīkṣāvidhāna	1
76) Dīkṣāvidhi	1
77) Dīpakramādi	1
78) Dīpārādhanamantra	1
79) Dīpārādhanalakṣaṇa	1
80) Dīpotsava	1
81) Devatādhyānaśloka-s	2
82) Devatādhyāna-s	3
83) Devatāvāhanacūrṇikā	1
84) Devālayaśivarātripūjā	1
85) Devīkalyāṇamahotsavavidhi	1
86) Devīkālottaraprayoga	1
87) Devīpratiṣṭhā	2
88) Draupadīpratiṣṭhā	1
89) Dharmarājapratiṣṭhā	1
90) Dhyānapaddhati	1
91) Dhyānaratnāvali	3
92) Dhyānaślokasaṃgraha	1
93) Dhyānaśloka-s	2
94) Nakṣatranyāsa	1
95) Navakuṇḍavidhi	1
96) Navagrahapratiṣṭhā	1
97) Navagrahayajña	1
98) Navarātravratodyāpana	1
99) Navarātrotsavavidhi	1
100) Nāgapratiṣṭhā	1
101) Nānāmūrtidhyāna	1
102) Nityakarmakāladīpikā by Śivāditya	1
103) Nityānukramaṇīsūtra	1
104) Nityārcana	1
105) Nityārcanavidhi	1
106) Nūtanagarbhagṛhāṣṭabandhanapaddhati	1
107) Pañcapāṇḍavapratiṣṭhā	1
108) Pañcavaktrapūjā	1
109) Pañcasādākhyavivaraṇa	1
110) Pañcākṣaradarśana	1
111) Parakailāsamahāliṅgārcanapaddhati	1
112) Parārthanityapūjā	

Name of the work	*No. of Mss.*
113) Parārthanityapūjāvidhi	*4*
114) Pavitrotsava by Aghoraśivācārya	*1*
115) Pavitrotsavapaddhati	*1*
116) Pavitrotsavavidhi	*1*
117) Pādmasaṃhitāprayoga	*1*
118) Pūjābhedanirṇayavidhi	*1*
119) Pūjāvidhi – Kriyākramadyotikā	*1*
120) Pratiṣṭhākriyādīpikā by Īśānaśivācārya	*2*
121) Pratiṣṭhānukramaṇikā & Utsavaprayogādi	*1*
122) Pratiṣṭhāpaddhati	*2*
123) Pratiṣṭhāvidhi	*4*
124) Praveśabali & Rākṣoghnahoma	*1*
125) Prākāralakṣaṇādi	*1*
126) Prāyaścitta	*2*
127) Prāyaścittavidhi	*1*
128) Prāyaścittasaṃgraha	*1*
129) Prāyaścittasamuccaya by Trilocanaśivācārya	*5*
130) Prāsādacandrikā	*1*
131) Prāsādamantravyākhyā	*2*
132) Prāsādavidhi	*2*
133) Prāsādaṣaṭślokī & Vyākhyā	*4*
134) Bahudaivatyam	*4*
135) Bhaktapratiṣṭhā	*2*
136) Bhadrakālījīrṇoddhāra	*1*
137) Bhadrakālīpratiṣṭhā	*3*
138) Bhānumata	*1*
139) Bhūtaśuddhi	*1*
140) Bhūtaśuddhyādi	*1*
141) Maṇḍapapūjāvidhi	*1*
142) Mahotsavaprayoga	*1*
143) Muktāphalapaddhati – Aṣṭabandhana	*1*
144) Mṛgendrapaddhatiṭīkā	*1*
145) Mṛtsaṃgrahaṇa	*2*
146) Lakṣaṇasaṃhitā	*2*
147) Lakṣadīpavidhāna	*1*
148) Liṅgapratiṣṭhāvivaraṇa	*1*
149) Vaṭivammāsametavīrapāṇḍyeśvaranityapūjāvidhi	*1*
150) Varṇāśramacandrikā	*1*
151) Vāmadevapaddhati	*3*
152) Vāmadevasaṃhitā	*1*
153) Vāruṇapaddhati	*1*
154) Vāruṇapaddhati – Vyākhyā	*1*
155) Vāsanārcana by Aghoraśivācārya	*3*

Name of the work	*No. of Mss.*
156) Vāstuśāntyādi	1
157) Vighneśvarapūjādyāgamaviṣaya	1
158) Vighneśvarapratiṣṭhā	4
159) Vighneśvaramaṇḍapapūjāvidhi	1
160) Vimānasthāpanādi	1
161) Vīrāgama utsavaprayoga	1
162) Vyomavyāpistavavyākhyā by Vedajñāna	3
163) Śataratnasaṃgraha	2
164) Śāstṛdhyāna	2
165) Śāstṛsthāpana	5
166) Śāstṛ utsava	1
167) Śivajñānabodha	2
168) Śivajñānabodhalaghuṭīkā	1
169) Śivajñānabodhavyākhyā	2
170) Śivajñānabodhopanyāsa by Śālivāṭijñānaprakāśa	1
171) Śivajñānavidyā	1
172) Śivajñānasiddhisvapakṣadṛṣṭāntadīpikā	1
173) Śivatattvaprakāśikāpañcaratnavyākhyā	1
174) Śivatattvasārasaṃgraha	1
175) Śivatattvasudhānidhi	1
176) Śivatattvopalabdhi	1
177) Śivapūjāvidhi	1
178) Śivapūjāvidhivyākhyā	1
179) Śivapūjāstotra & Vṛtti	2
180) Śivabhogādi	1
181) Śivayogadīpikā	1
182) Śivayogaratna by Jñānaprakāśa	3
183) Śivayogasāra	2
184) Śivaliṅgapratiṣṭhā	4
185) Śivāgamavyākhyānakrama	1
186) Śivāgamādimāhātmya	2
187) Śivārcanacandrikā	1
188) Śivārcākramakalpavallī	1
189) Śivālayadhvajārohaṇacūrṇikā	1
190) Śivālayanirmāṇadīpikā	1
191) Śivotsavacūrṇikā	1
192) Śivotsavavidhi	2
193) Śilāsaṃpādanakrama	1
194) Śaivapaddhati	1
195) Śaivapūjāpaddhati	1
196) Śaivapratiṣṭhāvidhi	1
197) Śaivaratnākara	2
198) Śaivaṣoḍaśakriyā	1

Name of the work	*No. of Mss.*
199) Śaivasaṃgraha	2
200) Śaivasannyāsavidhi by Śivāgrayogin	1
201) Śaivasiddhāntadīpikā by Madhyārjuna	2
202) Śaivasiddhāntadīpikā by Rāmanātha	2
203) Śaivasiddhāntadīpikā by Sarvātmaśambhu	5
204) Śaivasiddhāntasaṃgraha by Sadāśivapaṇḍitaśivācārya	2
205) Śaivasudhākara by Sadānandasvāmin	1
206) Śaivāgamakriyākrama	1
207) Śaivāgamakriyāpaddhati	1
208) Śaivāgamanibandhana	1
209) Śaivāgamapaddhati	5
210) Śaivāgamaparibhāṣāmañjarī	3
211) Śaivāgamādimāhātmya by Jñānaprakāśaguru	1
212) Śaivārthanirṇaya by Sūryabhaṭṭa	1
213) Śaivāgamasaṃgraha	1
214) Śrāddhaprayoga	2
215) Ṣoḍaśagaṇapatidhyānādi	1
216) Sakalāgamaprāyaścitta	4
217) Sakalāgamaśāstra	1
218) Sakalāgamasaṃgraha	20
219) Sakalāgamasāra	1
220) Sakalāgamasārasaṃgraha	9
221) Sandhyāvāhana	1
222) Samantrasparśāhutividhi	1
223) Samādhiliṅgapratiṣṭhāvidhi	1
224) Saṃkṣepaśivamaṇḍapapūjā	1
225) Saṃprokṣaṇavidhi	1
226) Sarvamatopanyāsasiddhāntadīpikā	1
227) Sarvasiddhāntarahasyasāra by Trilocanaśiva	1
228) Sarvāgamasāra	1
229) Siddhāntapaddhati	1
230) Siddhāntaratnāvali	1
231) Siddhāntarahasyasāra	1
232) Siddhāntaśiromaṇi	1
233) Siddhāntaśekhara	4
234) Siddhāntasamuccaya	1
235) Siddhāntasārāvali	2
236) Siddhāntasārāvalivyākhyā by Anantaśambhu	8
237) Siddhāntasūtravṛtti	1
238) Suprabhedāgamaprayoga	2
239) Subrahmaṇyakalpa	1
240) Subrahmaṇyapūjā	1
241) Subrahmaṇyapūjāvidhi	1

242) Subrahmaṇyapratiṣṭhāvidhi	1
243) Subrahmaṇyamānasikapūjādi	1
244) Subrahmaṇyotsavapaddhati	1
245) Sūryapūjāvyākhyā	1
246) Skandakavaca	1
247) Skandārcana	1
248) Skandotsava	1
249) Somaśambhupaddhati & Vyākhyā	5
250) Sthāvaradevapratiṣṭhāvidhi	2
251) Snapanaprayoga	1
252) Snapanāvali	2
253) Sṛṣṭisthitisaṃhāranyāsavidhi	1
254) Svāmisparśāhuti	1
255) Svāyambhuvapaddhati	2

CONCORDANCE CHART

Inv. No	Cat. No	Inv. No	Cat. No	Inv. No	Cat. No
RE.10717	116.1-39.	RE.10827	160.1-4.	RE.10982	204.1-15.
RE.10718	117.1-2.	RE.10829	161.	RE.10983	205.1-9.
RE.10719	118.1-45.	RE.10831	162.1-48.	RE.10984	206.1-10.
RE.10722	119.1-6.	RE.10832	163.1-2.	RE.10985	207.1-2.
RE.10726	120.	RE.10834	164.1-9.	RE.10986	208.
RE.10728	121.1-3.	RE.10835	165.1-11.	RE.10988	209.1-2.
RE.10729	122.	RE.10836	166.	RE.10990	210.1-2.
RE.10730	123.	RE.10837	167.1-5.	RE.10993	211.
RE.10732	124.1-2.	RE.10838	168.1-5.	RE.10994	212.
RE.10733	125.	RE.10840	169.	RE.10998	213.1-2.
RE.10734	126.1-3.	RE.10843	170.	RE.11002	214.1-5.
RE.10737	127.	RE.10845	171.	RE.11003	215.
RE.10740	128.1-2.	RE.10849	172.1-29.	RE.11004	216.
RE.10741	129.1-3.	RE.10851	173.1-18.	RE.11009	217.1-2.
RE.10742	130.1-3.	RE.10855	174.1-21.	RE.11013	218.1-2.
RE.10745	131.	RE.10857	175.1-21.	RE.11014	219.1-2.
RE.10746	132.1-2.	RE.10859	176.1-5.	RE.11015	220.
RE.10765	133.1-4.	RE.10860	177.1-9.	RE.11016	221.1-3.
RE.10766	134.1-14.	RE.10864	178.1-24.	RE.11018	222.1-5.
RE.10767	135.	RE.10866	179.1-9.	RE.11020	223.
RE.10772	136.1-13.	RE.10869	180.1-18.	RE.11026	224.1-2.
RE.10773	137.	RE.10870	181.1-2.	RE.11027	225.1-20.
RE.10774	138.1-4.	RE.10871	182.1-15.	RE.11030	226.1-2.
RE.10775	139.1-5.	RE.10874	183.1-36.	RE.11031	227.
RE.10777	140.1-9.	RE.10881	184.1-7.	RE.11032	228.
RE.10778	141.1-4.	RE.10882	185.1-15.	RE.11033	229.1-9.
RE.10779	142.	RE.10889	186.1-7.	RE.11034	230.1-11.
RE. 3094	143.1-13.	RE.10890	187.1-18.	RE.12604	231.
RE.10781	144.1-2.	RE.10895	188.1-5.	RE.12614	232.
RE.10783	145.1-2.	RE.10897	189.	RE.12615	233.1-2.
RE.10791	146.1-7.	RE.10900	190.1-37.	RE.12616	234.
RE.10792	147.	RE.10903	191.1-10.	RE.12618	235.1-14.
RE.10793	148.1-6.	RE.10906	192.	RE.12621	236.1-6.
RE.10796	149.	RE.10923	193.	RE.12622	237.1-14.
RE.10797	150.	RE.10924	194.1-5.	RE.12623	238.1-2.
RE.10799	151.	RE.10964	195.1-15.	RE.12624	239.1-2.
RE.10802	152.	RE.10965	196.	RE.12625	240.
RE.10803	153.	RE.10967	197.1-23.	RE.12626	241.1-4.
RE.10804	154.1-4.	RE.10974	198.1-6.	RE.12628	242.
RE.10806	155.	RE.10975	199.1-8.	RE.12630	243.1-3.
RE.10815	156.1-6.	RE.10977	200.1-3.	RE.12631	244.1-2.
RE.10817	157.1-13.	RE.10978	201.	RE.12633	245.
RE.10820	158.	RE.10980	202.1-2.	RE.12635	246.1-11.
RE.10822	159.	RE.10981	203.	RE.12637	247.

Inv. No	Cat. No
RE.12639	248.
RE.12644	249.
RE.12662	250.
RE.12682	251.1-2.
RE.12692	252.1-2.
RE.12699	253.
RE.15385	254.1-5.
RE.15386	255.1-5.
RE.15387	256.
RE.15388	257.1-3.
RE.15390	258.1-3.
RE.15391	259.
RE.15392	260.1-12.
RE.15393	261.1-21.
RE.15394	262.1-5.
RE.15395	263.1-19.
RE.15396	264.1-28.
RE.15397	265.
RE.15399	266.1-15.
RE.15404	267.1-4.
RE.15406	268.
RE.15411	269.
RE.15412	270.1-3.
RE.15413	271.
RE.15414	272.
RE.15421	273.1-3.
RE.15424	274.1-9.
RE.15427	275.1-3.

INDEX OF AUTHORS

Aghoraśivācārya – : Kriyākramadyotikā (passim, see Index of Titles sv)

Anantaśambhu – : Comm. of Siddhāntasārāvali 145.1
Appayadīkṣita – : Kuvalayānanda 175.4
– : Mārgabandhustotra 224.3
Aruḷnanti – : Civañāṉacittiyār 156.2
Āpastamba – : Śrāddhavidhi 263.16
Kāraikkālammaiyār – : Iraṭṭaimaṇimālai 168.2
Kālidāsa – : Meghasandeśa 175.19
Civañāṉacuvāmi – : Civatattuvavivēka 179.8
Cīrkāḻi caṭṭanāta Vaḷḷal – : Catācivarūpam 172.20
Cīrkāḻi Ciṟṟampalanāṭi – : Tukaḷarupōta 179.5
Jñānaprakāśa – : Śivāgamādimāhātmyasaṃgraha 136.1, 136.4

Jñānaśambhu – : Śivapūjāstava 175.21, 225.20
Trilocanaśambhu – : Siddhāntasārāvali 145.1
Nigamajñāna – : Ātmārthaprāyaścittavidhi 178.13
Pañcākṣaraśivācārya – : Pāśupatakarmaniśipūjāpaddhati 254.1, 261.1

Bodhāyana – : Khagaśānti 136.13
Rāmānuja – : Śaraṇāgatigadya 191.2
Lakṣmīdhara – : Comm. of Saundaryalaharī 231, 234
Vāmanabhaṭṭabāṇa – : Śṛṅgārabhūṣaṇabhāṇa 175.3
Vidyānandanātha – : Āhnikavidhi 260.7
Vināyakabhaṭṭa – : Agnikārya 118.9
– : Nādasāra 118.7
Vīḻinātha – : Aghapañcaṣaṣṭi 190.23
Vaidyanāthadīkṣita – : Jātakapārijāta 175.18
Śaṃkara – : Gaṅgāstotra 148.1
– : Dakṣiṇāmūrtyaṣṭaka 143.5
– : Śivānandalaharī 148.4, 195.7, 274.2
– : Saundaryalaharī 195.8, 274.5

Śrīdhara Veṅkaṭeśa – : Ākhyāṣaṣṭi 235.4
– : Dayāśataka 235.3

Sarvātmaśambhu – : Siddhāntaprakāśikā 169

INDEX OF TITLES

The titles of the mūlāgama-s and upāgama's are printed in CAPITALS
(see alphabetical list, appendix, pp. 505-513)

A

AṂŚUMATTANTRA: Uḍupotsava 197.11.
– : Prāyaścittavidhi 135.
AṂŚUMADĀGAMA: Devyutsavavidhi 116.24.
– : Maṭhapratiṣṭhā 237.10.
AṂŚUMADBHEDA: Puṇyāhavidhi 178.10.
Akattiyar Keṟpakkōḷ patiṉāṟu 190.1.
Akaval & Civappirakācatiruviruttakkarutturaiveṇpā 173.15.
Akkinikārya & Śivapūjā 172.24; 172.25.
Agastyasaṃhitā (Nāgapratiṣṭhā): 136.8.
Agnikārya 116.3.
Agnikārya by Vināyakabhaṭṭa 118.9.
Agnikārya 230.5.
Agnividhi (Nityāgnikāryavidhi): 138.3.
Aghapañcaṣaṣṭi by Vīḻinātha 190.23.
Aghorakalpa 187.13.
Aghorakavaca 187.15.
Aghorayantra-s (Prayogavidhi-s): 187.16.
Aghoraśivācāryapūjānukramaṇī 197.1.
Aghorāstra 162.25.
Aghorāstramantra 266.6.
Aghorāstramantrādi 187.14.
Aṅkurārpaṇa 118.3.
Aṅkurārpaṇavidhi 198.3; 204.10.
Aṅkurārpaṇavidhikrama 126.3.
Aṅgaliṅgapratiṣṭhā (KĀMIKĀGAMA) (Uttara): 178.6.
Aṅgārakakavaca 191.5.
Ajapāgāyatrī 175.6; 175.8.
Ajapāgāyatrīmantrajapavidhāna 157.6.
Aṭṭālasundarāṣṭaka 225.16.
Aṭivaravu (Tēvārappatikattiraṭṭu): 173.17.
Adhvaṣaṭkanyāsa 116.14.
Adhvasaṃkhyāna 178.11.
Antarmātṛkānyāsa 264.24.
Antaryāga 200.2.
Anukarmavidhi (KĀMIKĀGAMA) (Uttara-): 118.30.
Anukramaṇī (Vivāhavidhi): 157.12.
Anuṣṭhānavidhi 165.7.
Antyeṣṭi 172.4; 205.5.
Antyeṣṭividhi (Kriyākramadyotikā): 131; 158; 159; 188.5.
Antyeṣṭividhi 255.5.
Antyeṣṭyanukramaṇikā 162.46.
Abhiṣekadravyapramāṇa 178.12.
Abhiṣekavidhi 148.5.
Ambāṣṭaka 146.5.
Aruṇācalapaddhati?: Vṛṣabhatāla 118.23.
Arumpatapporuḷ (Civañāṉapāṣya): 162.47.
Aṟupattumūvarkurupūcaimālai 172.21.
Argalastotra 206.4.
Arcanācakra (Puṇḍarīkapurāṇa): 261.12.
Ardhayāmapūjā 225.14.
Aśvatthapratiṣṭhā (Varāhapurāṇa): 136.9.
Aśvārūḍhākrama 261.17.
Aṣṭatriṃśatkalānyāsa 116.11; 175.12; 264.23; 264.25.
Aṣṭadikpāladhyāna 264.3; 264.4.
Aṣṭabandhanavidhi (VĀTULĀGAMA): 118.15.
Aṣṭādaśadinotsava 197.20.
Aṣṭāviṃśatyāgamanāmāvali 157.9.
Aṣṭāṣṭavigrahadhyāna 140.4; 225.15.
Astradevapratiṣṭhā 118.20.
Astrādimantra 118.25.
Akṣaramālikā 162.17.

– Ā –

Ākāśabhairavakalpa 206.10.
Ākhyāṣaṣṭi by Śrīdharaveṅkaṭeśa: 235.4.
Āgamaprāyaścitta 240.
Āgamaśabdavicāra 264.10.
Āgamasāratriśatīnāmāvali 162.20.
Āgamastotra 225.12.
Āgamotpatti (PĀRAMEŚVARĀGAMA): 116.17.
Āgamodbhava 199.2; 204.6.
Ācāryakrama 116.19.
Ācāryataṉiyaṉ 260.9.
Ācāryamaṭhaniyama (VĀTULAŚUDDHA): 157.13.

Ācāryābhiṣekavidhi 255.3.
Ātticcūṭiveṇpā 187.1.
Ātmabodha 186.7.
Ātmārthajīrṇoddhāravidhi 118.35.
Ātmārthaprāyaścittavidhi by Nigamajñāna: 178.13.
Ātmārthaśivapūjāvidhi (SŪKṢMĀGAMA): 215.
Ātmārthāṣṭabandhanavidhi 178.14; 263.1.
Ādityapurāṇa & Dīptāgama: Śivasahasranāmastotra 139.1.
Ānantakkaḷippu 133.2.
Āmnāyaśataka 235.5.
Āṟātārakkaṭṭaḷai 187.18.
Ārūṭavicaya 190.26.
Ārdrotsava (VIJAYATANTRA): 197.18.
Ārdrotsavavidhi (VIJAYĀGAMA): 116.25.
Ālayajīrṇapūjāvidhi 116.20.
Ālayanirmāṇavidhi 237.2.
Āḻvārkaḷ Aṭiyārkaḷtōttiram 190.4.
Āḻvārkaḷ Ācāriyarkaḷtiruvavatāracciṟappu 190.2.
Āḻvārkaḷpaṟṟiyakuṟippu 190.5.
Āḻvārpācura-s 260.10.
Āvaraṇapūjā 164.7; 225.13.
Āvāhanamantrādi 263.13.
Āśīrvacana 164.8.
Āśīrvāda 118.29; 172.1.
Āśīrvādamantra-s 217.1.
Āśauca-Aṭṭavaṇai 229.5.
Āśaucadīpikā 229.4.
Āsanamantrādi 187.12.
Āsanādimantra-s 246.9.
Āhnikavidhi by Vidyānandanātha: 260.7.

– I....AU –

Iraṭṭaimaṇimālai (Kāraikkālammaiyār): 168.2.
Irāmānucapperuvaḷḷattukai 190.7.
Irāmāyaṇa Akaval 190.36.
Irāmāyaṇa Icaināṭṭiyanāṭakam 190.33.
Irupāvirupatu 173.2; 173.7.
Indrākṣīstotra 157.10; 162.14; 225.5; 261.14; 266.4.
Īśānaśivagurudevapaddhati 239.2.
Uḍupotsava (AṂŚUMATTANTRA): 197.11.
Uḍḍāmareśvaratantra: Dattātreyakalpa 134.1.
– : Dattātreyavajrakavacastotra 134.3.
Uṇmaiviḷakkam 173.6.
Utsavapañcakṛtyavacana & Maṇḍapapūjā 118.4.
Utsavaprāyaścittavidhi (SŪKṢMĀGAMA): 116.22; 149.
Utsavavidhi (VĀTULĀGAMA): 197.15.
Upadeśamuṟaimai (Maṇipravāla): 270.3.
Umāyāmala: Bhadrakālīpratiṣṭhāvidhi 118.17.
Umāṣṭottaraśatanāmāvali 246.4.
Uṣṇodakavidhi (KĀRAṆĀGAMA): 118.32.
Ūñcal, etc. 162.39.
Ekatriṃśatkalānyāsa 199.8.
Ekoddiṣṭavidhi 267.3.
Ekonapañcāśatsnapanavidhi (KĀRAṆĀGAMA) (Pūrva-): 116.29.
Aupāsana 263.14.

– K –

Kantapurimurukarpiḷḷaittamiḻ 190.34.
Kayilāyaulā 168.1.
Karaṇādilakṣaṇa 264.1.
Kallāṭa 163.1.
Kalliyāṇappāṭṭu 175.17.
Kalyāṇakarmavidhi (SŪKṢMĀGAMA): 116.7.
Kāmākṣīstotra 190.29.
KĀMIKĀGAMA: Devīmaṇḍapapūjāvidhi 116.9.
– : Prāyaścittavidhi 118.10.
– : Aṅgaliṅgapratiṣṭhā 178.6.
– : Anukarmavidhi 118.30.
– : Grahayajña 172.2.
– : Bāṇaliṅgapratiṣṭhā 178.4.
– : Sārvadeśikaliṅgapratiṣṭhā 178.7.
KĀMIKOPABHEDA: Varṇāśramasamayācāracandrikā 177.2.
– : Varṇāśramācāravidhi 177.1.
KĀRAṆA (Gaurīkalānyāsa): 116.13.
KĀRAṆĀGAMA: Uṣṇodakavidhi 118.32.
– : Nityotsavavidhi 197.14.
– : Bālasthāpanavidhi 221.2.
– : Vāsanārcanā 198.6.
– : Vimānasthāpana 118.21.
– : Śāntidiśāmūrtihoma 116.35.
– : Ekonapañcāśatsnapanavidhi 116.29.
– : Mūrtisthāpana (Sakalasthāpana): 118.33.
– : Sakalaprokṣaṇavidhi 116.28.

Kārtavīryayantramantrādi 134.9.
Kālacaranūl 160.2.
Kīrtana-s 222.3.
Kīlakastotra 206.5.
Kuṭimakkaḷiṉ Kaṇakkuttokai 172.22.
Kuṇḍalakṣaṇa 140.7.
KUMĀRATANTRA: Subrahmaṇyaikatriṃśatkalānyāsa 225.8.
– : Subrahmaṇyanyāsa 243.2.
– : Subrahmaṇyapratiṣṭhāvidhi 116.4; 118.41.
– : Skandaṣaṣṭhīvrata 121.2.
Kumārādiyantra 174.4.
Kummi 175.16.
Kuvalayānanda of Appayadīkṣita 175.4.
Kūpapratiṣṭhāvidhi 178.15.
Kūrmapurāṇa 266.7.
Kṛttikādīpotsava (VIJAYATANTRA): 197.13.
Kṛttikādīpanirṇaya (VIMALĀGAMA): 197.12.
Kṛttikānakṣatravratodyāpanānukramaṇī 162.38.
Kṛṣṇāṣṭottaraśatanāmāvali 214.2.
Kedārapūjā 118.45; 175.15; 270.1.
Kētārapūcai Aṭṭavaṇai 263.4.
Kautukabandha 198.4.
Kaulamārgavidhi 206.1.
Kaulādarśa 254.3.
Kriyākramadyotikā 194.1; 229.3; 265; 267.2.
Kriyākramadyotikā (Maṇipravāla): 270.2.
Kriyākramadyotikā 273.2; 273.3.
Kriyākramadyotikā: Antyeṣṭividhi 131; 158; 159; 188.5.
– : Dīkṣāvidhi (Agnikārya): 118.34.
– : Dīkṣāvidhi (etc...): 129.1.
– : Dīkṣāvidhi 160.1; 271.
– : Nityakarmavidhi 121.1; 154.1; 156.3; 269.
– : Nirvāṇadīkṣā 267.4.
– : Mahotsavavidhi 118.27.
– : Śivamaṇṭapapūjā 153.
– : Saṃdhyāvāhana 118.37.
– : Samayadīkṣāvidhi 172.27.
Kriyākramadyotikānukramaṇī 183.5.
Kriyādīpikā: Śivaliṅgapratiṣṭhāvidhi 204.1.
Kriyādīpikā (Sakalāgamasaṃgraha) 150.
Kriyāpaddhati 146.1; 146.4; 208.
Kriyopakaraṇāni 172.3.
Kṣettirakkōvaippāṭal 190.10.
Kṣetrapālādimantrayantra 174.15.

– KH –

Khagaśānti (Bodhāyana): 136.13.

– G –

Garuḍamahāmantra 260.12.
Garuḍopaniṣat 260.11
Gaṅgāsahasranāma 235.7.
Gaṅgāstotra by Śaṃkara 148.1.
Gaṇapatitālādi 192.
Gaṇapatipūjā 225.6.
Gaṇeśasahasranāmamāhātmya 235.2.
Gaṇeśasahasranāmastotra 235.1.
Gaṇeśārcana 237.8.
Gaṇeśāṣṭaka 225.3.
Gaṇeśotsavavidhi (SVĀYAMBHUVĀGAMA): 118.26.
Gaṇḍikādidhyāna 140.9.
Gāyatrībheda 118.36.
Gāyatrīmantra 117.2.
Gāyatrīyantroddhāravidhi (VĀSIṢṬHASAṂHITĀ): 134.7.
Guruparamparā 262.1.
Gurupāramparya 254.4.
Gurumāhātmya (CANDRAJÑĀNĀGAMA): 177.4.
Guruvandana 162.34.
Gopikāgīta 263.18.
Govindāṣṭaka 119.5.
Gaurīkalānyāsa (KĀRAṆA): 116.13.
Gaurīpratiṣṭhāvidhi 116.8.
Grahayajña (KĀMIKĀGAMA) (Uttara-): 172.2.

– C –

Caṇḍikāhṛdaya 206.8.
Catācivarūpam by Cīrkāḻi Caṭṭanāta Vaḷḷal 172.20.
Cantānaviparam 263.5.
CANDRAJÑĀNA & LALITĀGAMA (Muktisādhana): 177.8.
CANDRAJÑĀNĀGAMA: Gurumāhātmya 177.4.
– : Śivasthalādistava 177.3.
– : Ṣaṭkarmapaṭala 258.2.
Candraśekharāṣṭaka 119.6.
Caryāviṣaya 204.2.

Cintāmaṇi 190.20.
Cintāmaṇikavaca (Rudrayāmala): 260.2.
CINTYAVIŚVA: Saptaviṣuva 162.26.
CINTYĀGAMA: Prāyaścittavidhi 237.5.
Cidambarakalpa: Cidambarāṣṭottaraśatanāmastotra 162.4; 162.16.
Cidambaracakra 235.6.
Cidambaracakraprāṇapratiṣṭhai 261.5.
Cidambaranaṭeśapañcākṣaramantra 266.11.
Cidambaranaṭeśapañcākṣaramahāmantra 261.4.
Cidambaranaṭeśapañcākṣarīmantra 266.5.
Cidambarapūjāvidhāna (Pañcākṣararahasyatantra): 258.1.
Cidambaramahācakraprastārakrama (Cidambararahasya): 261.11.
Cidambaramahācakraprastārakrama & Pūjāvidhi 187.4.
Cidambararahasya: Cidambaramahācakraprastārakrama 261.11.
Cidambarāṣṭaka 261.15.
Cidambarāṣṭottaraśatanāmastotra (Cidambarakalpa): 162.4; 162.16.
Cidambarāṣṭottaraśatanāmāvali 162.5.
Civañāṉacittiyār by Aruḷnanti 156.2.
Civañāṉacittiyār: Cupakkam 173.11; 173.13.
Civañāṉatīpam 167.3.
Civañāṉapāṣya: Arumpatapporuḷ 162.47.
Civatattuvavivēka by Civañāṉacuvāmi 179.8.
Civappirakāca with commentary 178.24.
Civappirakāca 173.14.
Civappirakāca with Ṭīkā 173.16.
Civappirakāca-Karutturai 179.4.
Civappirakācatiruviruttakkarutturaiveṇpā & Akaval 173.15.
Civappirakācanūl 173.12.
Civappirakācakkaṭṭaḷai 187.17; 229.8.
Civapūcaittiraṭṭu 167.2.
Civānantapōta 179.7.
Cupakkam (Civañāṉacittiyār): 173.11; 173.13.
Cūrṇotsayavidhi 205.1; 205.4.
Cūrṇotsavavidhi (Antyeṣṭi): 188.2; 188.4.
Caivacamayaneṟi 194.3.
Cōtiṭavicaya 190.27; 190.31; 263.19.

– J –

Jayādihomamantra 118.11.
Jātakapārijāta of Vaidyanāthadīkṣita 175.18.
Jātakaśiromaṇi 130.1; 141.4.
Ñāṉatēcikartiruvavatārattōttiram 190.6.
Jñānapāda (PAUṢKARA): 168.4.
Jñānapāda (PAUṢKARĀGAMA): 179.1.
Jñānamaṇamālai 179.6.
Jyotiṣaviṣaya 172.15; 174.19; 218.1.

– T –

Taṭākapratiṣṭhāvidhi (Śaunakīya): 136.7.
– : (SUPRABHEDA): 197.17.
Taṭātakāstotra 225.17.
Tattvanyāsa 116.34.
Tantrāvatāra (MAKUṬĀGAMA): 136.2.
Tantrāvatārapaṭala (MAKUṬĀGAMA): 195.2.
Tāmraparṇītīrthaghaṭṭa 233.2.
Tāmraparṇīmāhātmya (Śivapurāṇa): 232; 233.1.
Tāymakaḷecal 190.32.
Tirukkaḷiṟṟuppaṭiyār 173.1; 173.8.
Tirucciṟṟampalakkōvaiyār 190.37.
Tiruñāṉattāḻicai 133.4.
Tiruppatikakkōvai 190.11.
Tiruppallāṇṭu 186.3.
Tiruppoṟcuṇṇam 188.1.
Tiruvaruṭpayaṉ 173.4.
Tiruvācaka 138.1; 229.9.
Tiruviḷaiyāṭal-Curukkam 190.12.
Tiruviḷaiyāṭalpurāṇacāram 190.13.
Tiruvuntiyār 173.3.
Tiruvuntiyār Uṟaiyuṭaṉ 173.9.
Tivviyappirapantattokai Ācariyam 190.9.
Tukalaṟupōta by Cīrkāḻi Ciṟṟampalanāṭi 179.5.
Tēvāram 156.1; 157.3; 186.2.
– (Notes on-): 157.1.
Tēvārappatikattiraṭṭu: (Aṭivaravu): 173.17.
Taittirīyasaṃhitā 263.15.
Tyāgarājāṣṭaka 222.4.
Tripurasundarīstavarāja 260.3.
Tripurasundaryaṣṭottaraśatanāmaślokāvali 157.7.
Tripurātantra: Tripurāhṛdaya 272.1.
Tripurāhṛdaya (Tripurātantra): 272.1.
Trailokyamohanakavaca (Rudrayāmala): 260.1.
Trailokyasaṃmohanādiyantra 174.2.

– D –

Dakṣiṇāmūrtyaṣṭaka of Śaṃkara 143.5.
Dattātreyakalpa: Uḍḍāmareśvaratantra 134.1.
Dattātreyadvādaśākṣarayantroddhāravidhi 134.11.
Dattātreyapūrvottaratāpinyupaniṣat 134.4.
Dattātreyavajrakavacastotra (Uḍḍāmareśvaratantra): 134.3.
Dattātreyasandhyāvandana 134.5.
Dattātreyāṣṭottaraśatanāmastotra 134.2.
Dayāśataka by Śrīdharaveṅkaṭeśa 235.3.
Daśakārya (Dīkṣādarśa): 171.
Daśavidhanyāsa-s 199.3.
Digbandhana 187.11.
Diśāhoma 116.32.
Dīkṣādarśa: Daśakārya 171.
Dīkṣāvidhi 260.6.
Dīkṣāvidhi (Agnikārya) (Kriyākramadyotikā): 118.34.
Dīkṣāvidhi (etc...) (Kriyākramadyotikā): 129.1.
Dīkṣāvidhi (Kriyākramadyotikā): 160.1; 271.
Dīkṣāvidhi & Pūjāvidhi 237.1.
Durgālakṣmīsarasvatīpūjā 143.13.
Durgāṣṭottaraśatanāmāvali 197.23.
Dūtikā 230.7.
Devatāgāyatrīmantra 129.3.
Devatādhyānādi 130.3; 147.
Devatānirmāṇa 264.16.
Devatāvāhana 118.38.
Devapratiṣṭhākālavidhi (Saṃhitāratnākara): 237.9.
Devasenāṣṭottaraśatanāma 165.11.
Devīkavaca 143.3; 206.6.
Devīkālottara 133.1.
Devīdala 206.9.
Devīnāmastotra 206.2.
Devīpañcaviṃśatināmastotra 162.13.
Devīpañcaviṃśatināmāvali 157.8.
Devīmaṇḍalapūjāvidhi (KĀMIKĀGAMA): 116.9.
Devīmālāmantra 260.4.
Devīmāhātmyanyāsa 206.7.
Devīmāhātmya (Mārkaṇḍeyapurāṇa): 143.4.
Devīstotra 272.2.
Devyaṣṭottaraśatanāmastotra 274.1.
Devyutsavavidhi (AṂŚUMADĀGAMA): 116.24.
Deśāntaramṛtasyāntyeṣṭividhi 188.3.
Dvādaśanāmadhyāna 162.28, 29.

– DH –

Dhaniṣṭādiśānti (Vāmanapurāṇa): 263.9.
Dhaniṣṭādipañcarkṣaśānti 263.8.
Dhyāna 118.31.
Dhyānabheda 202.1.
Dhyānaśloka-s 230.8.
Dhruvāṣṭakacakroddhāravidhi 134.10.
Dhvajadaṇḍa 264.15.
Dhvajārohaṇavidhi 128.1; 148.6.
Dhvanimantra 174.1; 261.6.
Dhvanimantraprayoga 174.5.

– N –

Nakreśvarastotra 250.
Nadīstotra 266.8.
Navakuṇḍalakṣaṇa 172.28.
Navagrahadhyāna 243.1.
Navagrahamantra 139.2.
Navagrahārcana 217.2.
Navacakreśvaradhyāna 261.5.
Navamyutsavavidhi (NIŚŚVĀSA): 116.26.
Navasandhimālā 238.2.
Nāgapratiṣṭhā 176.2.
Nāgapratiṣṭhā (Agastyasaṃhitā): 136.8.
Nādasāra by Vināyakabhaṭṭa: Subrahmaṇyamaṇṭapapūjāvidhi 118.7.
Nāṉkuvētaṅkaḷ 133.3.
Nāmaliṅgānuśāsana 176.1.
Nāmasārastava 246.3, 11.
NĀRASIMHA: Mahotsavavidhi 116.39; 197.4.
– : Skandasvāmyutsavavidhi 116.23.
Nālāyiradivyaprabandha (Tamil): 167.5; 209.2.
Nālikeralakṣaṇa 116.16; 264.14.
Nityakarma 262.3.
Nityakarmavidhi (Kriyākramadyotikā) 121.1; 154.1; 156.3; 269.
Nityakarmavidhi & Samayadīkṣākriyānukramaṇikā 162.35.
Nityakarmādi-Aṭṭavaṇai 165.8.
Nityakarmānukramaṇī 162.44.

Nityakarmānuṣṭhānavidhi 118.39.
Nityapūjā 126.1.
Nityapūjā (Sakalāgamasaṅgraha): 257.1.
Nityapūjāprāyaścitta 237.4.
Nityapūjāvidhi 138.2; 238.1; 242; 259.
Nityāgnikāryavidhi (Agnividhi): 138.3.
Nityāgnividhi 126.2.
Nityotsavavidhi (KĀRAṆĀGAMA): 197.14.
Nirmālyādi 178.5.
Nirmālyādiviṣaya 175.10.
Nirvāṇadīkṣā (Kriyākramadyotikā): 267.4.
Nirvāṇadīkṣāvidhi 255.2.
NIŚŚVĀSA: Navamyutsavavidhi 116.26.
Nītippāṭṭu 195.10.
Nītiśataka 190.18.
Nītisāra with Tamil meaning 274.9.
Nūṟṟeṭṭuttiruppatikkōvai 190.3.
Nyāsa-s 264.17.
Nyāsabheda 118.14; 199.1.
Nyāsavidhi 260.5.
Nyāsasaṃgraha 144.2.

– P –

Pakṣisāluvamantra 187.8.
Pañcagavya 264.2, 6.
Pañcagavyavidhi 154.4; 257.3; 266.12.
Pañcacakratadācārakramavidhi (Rudrayāmala): 134.14.
Pañcacakranirūpaṇa (Rudrayāmala): 134.13.
Pañcapāṇḍavalakṣaṇa 139.5.
Pañcaviṃśatimaheśarūpabheda 141.3.
Pañcaviṃśatimūrtidhyāna 140.2.
Pañcaśayanakalpanādi 116.5.
Pañcaśuddhi 124.1.
Pañcākṣaramantra-s 261.19.
Pañcākṣaramahāmantrāṣṭottaraśatanāmāvali 162.31.
Pañcākṣaramahimā 199.5.
Pañcākṣararahasyatantra: Cidambarapūjāvidhāna 258.1.
Pañcāmṛta 264.7.
Pañcāvaraṇapūjā 165.4.
Pañcāvaraṇapūjādhyāna (Śivaliṅgapratiṣṭhāvidhi): 162.19.
Pañcāvaraṇapūjādhyāna 162.27.
Pañcāvaraṇārcanāvidhi 116.10.
Pañcīkaraṇa 272.4.
Padamantra 275.3.
Padmapurāṇa: Vedasāraśivasahasranāmastotra 162.15.
– : Śanaiścarakavacastotra 168.5.
– : Sūryakavacastotra 174.13.
Parārthaśivapūjāvidhi (Sakalāgamasaṃgraha): 117.1.
Pavitrārohaṇa 237.6.
Pāratam Māvintam 175.2.
PĀRAMEŚVARĀGAMA: Āgamotpatti 116.17.
Pārthivaśivapūjāvidhi 266.13.
Pāśupatakarmaniśipūjāpaddhati by Pañcākṣaraśivācārya 254.1; 261.1.
Pirāyaccittacamuccayam 190.21.
Piḷḷaipiṟakkamantiram 174.16.
Piḷḷaiyārakaval 190.15.
Pīṭhikā 254.2; 261.2.
Puṭpaviti 190.22.
Puṇḍarīkapurāṇa: Arcanācakra 261.12.
Puṇyāhavācana 210.1.
Puṇyāhavācanavidhi 148.3; 257.2.
Puṇyāhavidhi (AṂŚUMADBHEDA): 178.10.
Puruṭalatcaṇam 160.4.
Puruṣavaśyādisaṃkīrṇaviṣaya 174.8.
Puvanakōcam 175.9.
Pūjāpaddhati 197.3; 262.4; 275.1.
Pūjāvidhi 116.15; 118.40.
Periyapurāṇacāram 190.14.
Poṉvaṇṇattantāti 168.3.
PAUṢKARA: Jñānapāda 168.4.
Pauṣkarapārameśvaravṛtti 179.2.
PAUṢKARĀGAMA with Tamil commentary 170.
– : Jñānapāda 179.1.
Pratikriyāśūlinīmantra 260.8.
Pratiṣṭhāpaddhati 203.
Pratiṣṭhāsthāpanavidhi (VINĀYAKATANTRA): 230.1.
Pratiṣṭhopakaraṇa 154.2.
Pratyaṅgirāṛgbhāṣya 241.2.
Pratyaṅgirāpūjā 241.4.
Pratyaṅgirāmantra 241.1.
Pratyaṅgirāyantra-s 241.3.
Prayogapaddhati 275.2.
Praveśabali (SVĀYAMBHUVA) (Uttara): 221.1.

Prāṇapratiṣṭhā 118.13.
Prāṇapratiṣṭhāmantra 116.2.
Prāṇapratiṣṭhāvidhi 175.5.
Prātassmaraṇīyapañcaratnastotra 204.14.
Prāyaścittavidhi 116.30.
Prāyaścittavidhi (AṂŚUMATTANTRA): 135.
– : (KĀMIKĀGAMA): 118.10.
– : (CINTYĀGAMA): 237.5.
Prāsādacandrikā 178.18.
Prāsādamantravivaraṇa 175.13.
Prāsādamantravyākhyā (Siddhāntasārāvali): 178.22.
Prāsādavidhi 157.4; 179.9.
Prāsādavyākhyā 178.21.
Prāsādaṣaṭślokī 146.2; 157.5; 178.16; 197.9.
Prāsādaṣaṭślokīvyākhyā 179.3.
Prāsādaṣaṭślokī-Savyākhyā 197.10.

– B –

Bahirmātṛkā 246.1.
Bāṇaliṅgapratiṣṭhā (KĀMIKĀGAMA) (Uttara-): 178.4.
Bālakāṇḍa (Rāmāyaṇa) 143.2.
Bālasthāpanavidhi 222.1.
Bālasthāpanavidhi (KĀRAṆĀGAMA): 221.2.
Bālātripurasundarīmahāmantra 204.4.
Bālāpañjara 254.5.
Bālāparameśvarīmahāmantra 264.19.
Bālāmbikāstava 190.19.
Bālārṇastava (Rudrayāmala): 206.3.
Bālālayavidhi 197.5.
Bījākṣaramālikāstotra (Rudrayāmala): 274.8.
Budhakavaca (Skandapurāṇa): 191.6.
Bṛhaspatikavaca (Brahmakaivartapurāṇa): 191.7.
Berapratiṣṭhā 237.3.
Baudhāyanaśrāddhaprayoga 207.1.
Brahmakaivartapurāṇa: Bṛhaspatikavaca 191.7.
Brahmottarakhaṇḍa (Skandapurāṇa): 252.2.
Bhagavadgītā 191.1.
Bhagavadgītāmāhātmya 191.3.
Bhadrakālīpratiṣṭhā 132.2.
Bhadrakālīpratiṣṭhāvidhi (Umāyāmala): 118.17.
Bhadrakālīmantrajapa 209.1.
Bhadrakālīsthāpanavidhi (Skandayāmala): 118.18; 132.1.
Bhaviṣyottarapurāṇa: Śivāṣṭottaraśatadivyanāmastotra 162.11.
BHĪMASAṂHITĀ: Siddhākhya 237.12.
Bhuvananyāsa 264.22.
Bhuvaneśvarīkakṣapuṭayantroddhāra 134.12.
Bhūtaśuddhividhikrama 165.1.
Bherītāḍana 118.22.

– M –

MAKUṬĀGAMA: Tantrāvatāra 136.2.
– : Tantrāvatārapaṭala 195.2.
Maṇṭapapūjā 137; 247.
Maṇḍapapūjā & Utsavapañcakṛtyavacana 118.4.
Maṇḍapavedīlakṣaṇa 154.3.
Maṇḍapārcanavidhi 116.1.
Maṇḍūkapadaparamaśāyipada 129.2.
Maṭhapratiṣṭhā (AṂŚUMADĀGAMA): 237.10.
Maturai Aṟupattunāṉkutiruviḷaiyāṭaṟpōṟṟikkaliveṇpā 157.2.
Mantiracāttiram 160.3.
Mantirappirayōka 187.2.
Mantra-s 261.18; 274.4.
Mantragrahaṇaniyama-s 262.2.
Mantracakra 261.13.
Mantranyāsa-s 272.5.
Mantramātṛkāpuṣpamālāstava 190.30; 205.8, 9.
Mantraviṣaya 187.10.
Mahāgaṇapatipūjā 266.1.
Mahāgaṇapatimahāmantra 143.8; 264.20.
Mahāgaṇapatisarvakāryasiddhiyantroddhāra 134.8.
Mahājālaprayoga 178.19.
Mahātripurāsiddhānta 246.5.
Mahānavamīpūjā 267.1.
Mahābhārata: Sūryanārāyaṇāṣṭottaraśataka 191.9.
– : Sūryāṣṭottaraśatanāmāvali 197.22.
Mahāmārimaṇḍapapūjā 230.4.
Mahāmṛtyuñjayamālāmantra 162.22.
Mahālakṣmīhṛdaya 191.4.
Mahāsudarśanamahāmantra 143.11.
Mahotsava 116.21.

Mahotsavakriyānukramaṇikā 204.15.
Mahotsavapaddhati 223.
Mahotsavaprakriyānukramaṇī 204.8.
Mahotsavavidhi (NĀRASIṂHA): 116.39; 197.4.
– : (YOGAJĀGAMA): 118.24.
– : (Kriyākramadyotikā): 118.27.
Māghasnānādimantra 143.10.
Mātaṅgīśvarīmahāmantra 246.8.
Mātṛkānyāsa 116.36.
Mātṛkāsarasvatīmantra 175.7.
Mānasapūjā 186.4.
Mānasollāsa 236.6.
Mārkaṇḍeyapurāṇa: Devīmāhātmya 143.4.
Mārkaṇḍeyapurāṇa: Devīmāhātmya 143.4.
Mārkaṇḍeyastotra 266.2, 3.
Māsapūjā 264.11.
Māsapūjāvidhi (SUPRABHEDA): 122.
Mīnākṣyaṣṭottaraśatanāmastotra 235.12.
Muktātmanirūpaṇa 177.7.
Muktisādhana (CANDRAJÑĀNA & LALITĀGAMA): 177.8.
Muttukkumāracuvāmitūtu 222.5.
Murukaṉtuti 199.7.
Muhūrtanirṇaya 188.42.
Mūrtidhyāna 172.17.
Mūrtibheda 204.13.
Mūrtisthāpana (Sakalasthāpana) (KĀRAṆĀGAMA) (Pūrva-): 118.33.
Mūladurgāparameśvarīpūjā 143.7.
Mūlaśivaliṅgapratiṣṭhāvidhi (Siddhāntaratnākara): 197.6.
Mūvar Tēvāra Mutaṟ Pāṭṭiṉ Aṭṭavaṇai 167.1.
Mṛtsaṃgrahaṇa 118.2; 198.1.
Mṛtsaṅgrahaṇavidhi 204.9.
Mṛtyuñjayakalpa 162.23.
Mṛtyuñjayanyāsa 162.24.
Mṛtyuñjayamantra 172.19.
Mṛtyuñjayamālāmantra 162.21.
Meghasandeśa of Kālidāsa 175.19.

– Y –

Yantralekhanavidhi 174.18.
Yāmalatantra 246.7.
YOGAJĀGAMA: Mahotsavavidhi 118.24.
Yogasaṃgraha 236.5.

– R –

Ratnanyāsādividhi 118.12.
Ratnaliṅgapratiṣṭhā (RAURAVOTTARA): 178.1.
Rathasaptamyādiviṣaya 136.11.
Rāghavāṣṭaka 119.4.
Rāmanāthacūrṇikā 200.1.
Rāmanātheśvaracūrṇikā 219.1.
Rāmasahasranāmastotra 235.9.
Rāmastava 214.4.
Rāmāyaṇa: Sundarakāṇḍa 143.1.
Rāmāyaṇa: Bālakāṇḍa 143.2.
Rāmāṣṭottaraśatanāmāvali 214.1; 264.27.
Rudranyāsa & Gāyatrīhṛdayanyāsa 195.11.
Rudrapraśna 139.3.
Rudrayāmala: Cintāmaṇikavaca 260.2.
– : Trailokyamohanakavaca 260.1.
– : Pañcacakratadācārakramavidhi 134.14.
– : Pañcacakranirūpaṇa 134.13.
– : Bālārṇastava 206.3.
– : Bījākṣaramālikāstotra 274.8.
Rudrāṣṭottaraśatanāmāvali 274.6.
RAURAVOTTARA: Ratnaliṅgapratiṣṭhā 178.1.

– L –

Lakṣmīsahasranāmastotra 235.14.
Lakṣmyaṣṭottaraśatanāmastotra 235.13.
Laghuśyāmalāmahāmantra & Pūjā 246.2; 246.10.
Lalitātriśatīnāmastotra 162.12.
Lalitātriśatīnāmāvali 162.3; 263.17.
Lalitāsahasranāmapīṭhikā 261.20.
Lalitāsahasranāmastotra 211.
Lalitāsahasranāmāvali 125; 162.2.
Liṅgapratiṣṭhā 178.3.
Liṅgamūrtibheda 264.12.
Liṅgalakṣaṇa 178.2, 8; 201.
Liṅgalakṣaṇa & Pratiṣṭhā 195.14.

– V –

Vanapratiṣṭhāvidhi 136.6.
Varalakṣmīvrata 143.6.
Varalakṣmīvratakathā 128.2.
Varāhapurāṇa: Aśvatthapratiṣṭhā 136.9.

Varṇāśramasamayācāracandrikā (KĀMIKOPABHEDA): 177.2.
Varṇāśramācāravidhi (KĀMIKOPABHEDA): 177.1.
Vardhanīpūjā 118.5.
Valyaṣṭottaraśatanāmāvali 165.10.
Vaśyamantrādi 146.7.
Vaśyamukhīmantra 174.17.
Vaśyādimantrayantravidhāna 174.14.
VĀTULATANTRA: Ṣaṣṭipūrti 263.3.
VĀTULAŚUDDHA 161.
– : Ācāryamaṭhaniyama 157.13.
VĀTULAŚUDDHĀKHYA 175.20.
VĀTULĀGAMA: Aṣṭabandhanavidhi 118.15.
– : Utsavavidhi 197.15.
Vāmanapurāṇa: Dhaniṣṭādiśānti 263.9.
Vāsanārcana 263.6.
Vāsanārcanā (KĀRAṆĀGAMA): 198.6.
VĀSIṢṬHASAṂHITĀ: Gāyatrīyantroddhāravidhi 134.7.
Vāstupūjā 118.1; 204.7; 210.2.
Vāstuvidhi 198.2.
Vāstvādipada 164.9.
Vighneśotsavavidhi (VIJAYATANTRA): 197.16.
Vighneśvarapūjāvidhi 162.37.
Vighneśvarapratiṣṭhāvidhi 148.2.
Vighneśvaramaṇṭapapūjāvidhi (VINĀYAKATANTRA): 220.
Vighneśvaraṣoḍaśanāmaślokāvali 172.6.
Vighneśvaraṣoḍaśanāmāvali 162.7.
Vighneśvarasthāpanavidhi 118.8.
Vighneśvarāṣṭottaraśatanāmaślokāvali 162.6; 172.7.
VIJAYATANTRA: Ārdrotsava 197.18.
– : Kṛttikādīpotsava 197.13.
– : Vighneśotsavavidhi 197.16.
VIJAYĀGAMA: Ārdrotsavavidhi 116.25.
Vināyakakalpa 266.14.
Vināyakapūjākalpa 172.5.
Vināyakapratiṣṭhāvidhi 123.
VINĀYAKATANTRA: Pratiṣṭhāsthāpanavidhi 230.1.
– : Vighneśvaramaṇṭapapūjāvidhi 220.
Vināyakaṣaṣṭhīvratānukramaṇī 162.36.
Vināyakastotra 119.1.
Viṇāveṇpā 173.5.
Vibhūtitantuvidhi 116.18.
VIMALĀGAMA: Kṛttikādīpanirṇaya 197.12.
Vimānasthāpana (KĀRAṆĀGAMA): 118.21.
Villipāratam 175.1.
Vivāhavidhi: Anukramaṇī 157.12.
Vivāhādyanukramaṇī 162.43.
Viśeṣadīkṣāvidhi 255.1.
Viṣṇustava 191.10.
Viśvakarmya: Śilpikarmavidhi 237.11.
Viśveśvarādistotra 146.6.
Vīrabhadramantra-s 187.5; 261.7.
Vīrabhadramahākalpa 187.6.
Vīrabhadramahāyantra 187.7.
Vīrabhadramālāmantra 261.9.
Vīrabhadrahṛdayamahāmantra 225.11.
Vṛṣabhatāla (Aruṇācalapaddhati?): 118.23.
Vṛṣabhapratiṣṭhā 118.19.
Vṛṣabhāṣṭavidyeśvara 140.8.
Vṛṣādhivāsa 204.11.
Vedasāraśivasahasranāmastotra (Padmapurāṇa): 162.15.
Vedāntakappal 263.12.
Vaittiyavicaya 261.21.
Vaidikapārthivaliṅgapūjā 229.2.
Vaidyamantrādi 174.20.
Vaiśākhamāsapūjā 244.2.
Vyādhyādimantra 174.3.
Vratanirṇaya 176.4.
Vrataviṣaya 172.18.

– Ś –

Śaktipañcākṣaramahāmantra 225.18; 264.18.
Śaktipūjāvidhi 187.3; 261.16.
Śaktimaṇḍapapūjāvidhi 118.6; 127; 144.1; 207.2.
Śataya (Śatabhiṣañ) nakṣatraśānti 136.5.
Śanaiścarakavacastotra (Padmapurāṇa): 168.5.
Śanaiścarastotra (Skandapurāṇa) 155.
Śabdarūpāvali 156.6.
Śamīnirṇaya 116.27.
Śaraṇāgatigadya by Rāmānuja 191.2.
Śāntidiśāmūrtihoma (KĀRAṆĀGAMA): 116.35.
Śāntihoma 116.31.
Śāradāṣṭottaraśatanāmāvali 224.1.

Śāstāpratiṣṭhā 197.21.
Śāstāsthāpana 230.3.
Śāstradhivāsanavidhi 118.16.
Śāstraṣṭottaraśatanāmastotra 251.2.
Śāstraṣṭottaraśatanāmāvali 162.33; 172.10.
Śāstṛśatanāmāvali 172.23.
Śāstṛsahasranāmāvali 251.1.
Śilānyāsavidhi 116.38.
Śilāparigrahaṇavidhi 221.3; 222.2.
Śilpikarmavidhi (Viśvakarmya) 237.11.
Śivakavaca 213.1, 2.
Śivakavaca (Skandapurāṇa): 172.16.
Śivakavacastotrarudramahāmantra 264.21.
Śivagītā 236.2.
Śivajñānabodha 146.3; 173.10; 186.1.
Śivajñānabodha (Sanskrit text and Tamil gloss.) 167.4.
Śivajñānabodha with Maṇipravāḷaṭīkā 173.18.
Śivajñānabodha with Tamil meaning 190.24.
Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha 175.14.
Śivadvādaśanāmaślokāvali 162.10.
Śivadvādaśanāmastotra 156.4.
Śivadhyāna 199.4.
Śivadhyāna 199.6.
Śivadhyānakrama 186.6.
Śivanāmāṣṭottaraśatastotra 274.7.
Śivapañcākṣarīstotra 162.30.
Śivapāhyaṣṭaka 202.2.
Śivapurāṇa: Tāmraparṇīmāhātmya 232; 233.1.
Śivapūjā 195.15.
Śivapūjā & Akkinikārya 172.24, 25.
Śivapūjākramānukramaṇī 165.5.
Śivapūjāprāyaścitta 229.6.
Śivapūjāmāhātmya 195.12.
Śivapūjāvidhi 130.2; 138.4.
Śivapūjāstava of Jñānaśambhu 175.21; 225.20.
Śivapūjāstava 236.3.
Śivapūjai Aṭṭavaṇai 165.3.
Śivamaṇṭapapūjā (Kriyākramadyotikā): 153.
Śivamānasapūjā 172.29.
Śivamūrti-s 264.8.
Śivaliṅgapratiṣṭhāvidhi 255.4.
Śivaliṅgapratiṣṭhāvidhi by Aghoraśivācārya 197.19.
Śivaliṅgapratiṣṭhāvidhi (Kriyādīpikā): 204.1.
Śivaliṅgapratiṣṭhāvidhi: Pañcāvaraṇapūjādhyāna 162.19.
Śivavratārghya 143.9.
Śivasahasranāmastotra 236.1.
Śivasahasranāmastotra (Ādityapurāṇa & DĪPTĀGAMA) 139.1.
Śivasahasranāmāvali 156.5; 162.1; 212; 253.
Śivasahasranāmāvali (based on Ādityapurāṇa & DĪPTĀGAMA) 151.
Śivastotra 136.3; 172.12; 195.3, 6, 9, 13; 218.2; 236.4.
Śivasthalādistava (CANDRAJÑĀNĀGAMA): 177.3.
Śivāgamādimāhātmya 195.1, 4.
Śivāgamādimāhātmyasaṅgraha 145.2.
Śivāgamādimāhātmyasaṃgraha by Jñānaprakāśa 136.1, 4.
Śivānandalaharī by Śaṃkara 148.4; 195.7; 274.2.
Śivāṣṭottaraśatanāmastotra 172.11; 266.15.
Śivāṣṭottaraśatanāmāvali 162.32.
Śivāṣṭottaraśatadivyanāmastotra (Bhaviṣyottarapurāṇa): 162.11.
Śivotsavapaddhati 197.2.
Śītalāpūjā 162.42.
Śītalāstotra 174.12.
Śukaśyāmalāmahāmantra 246.6.
Śukrakavaca (Skandapurāṇa): 191.8.
Śūlinīdurgāmantra 174.7.
Śūlinīvidhāna 174.10.
Śṛṅgārabhūṣaṇabhāṇa of Vāmanabhaṭṭabāṇa 175.3.
Śaivacaryāviṣaya 204.12.
Śaivapuṇyāhavācanavidhi 205.3.
Śaivabhūṣaṇa 194.4.
Śaivabhūṣaṇa with Tamil meaning 190.35.
Śaivamahāvākyavivaraṇa 186.5.
Śaivamahimā 177.5.
Śaivayogaviṣaya 172.26.
Śaivaśrāddha 198.5.
Śaivaśrāddhavidhi 190.25; 263.10.
Śaivaṣoḍaśakriyā 189; 229.1.
Śaivaṣoḍaśakriyāprakāśikānukramaṇī 273.1.
Śaivasañjīvinī 194.2, 5.
Śaivasāmānyalakṣaṇa 177.6.
Śaivāgamapaddhati 245; 248.
Śaunakīya (Taṭākapratiṣṭhāvidhi) 136.7.
– : (Ṣaṣṭyabdapūrtiśānti) 136.12.
Śyāmalāvīrabhadramantra 178.23.
(Śyāmala) Vīrabhadrastava 187.9.

Śrāddhavidhi 176.5.
Śrāddhavidhi of Āpastamba 263.16.
Śrīkaṇṭhanyāsa 116.12; 243.3.
Śrīcakranyāsa 225.2.
Śrīcakrapūjā 272.3.
Śrīcakrapratiṣṭhā 244.1.
Śrīcakraracanākrama 134.6.
Śrīcakralekhanavidhi 174.11.
Śrīpratiṣṭhāvidhi 197.8.
Śrīvidyāpañcadaśākṣarīnyāsa 204.5; 225.4.
Śrīvidyāvarṇa-s 225.1.
Śrīvilliputtūrcūṭikkoṭuttanācciyār Tiruvūcal 190.8.

– Ṣ –

Ṣaṭkarmapaṭala (CANDRAJÑĀNĀGAMA) 258.2.
Ṣaṭtriṃśadvigrahadhyāna 140.3.
Ṣaḍadhvakalānyāsa 230.6.
Ṣaḍadhvanyāsaprayoga 216.
Ṣaṣṭyabdapūrtiśānti (Śaunakīya): 136.12.
Ṣoḍaśakalāprāsāda 121.3.
Ṣoḍaśakalālakṣaṇa 175.11.
Ṣoḍaśagaṇapatidhyāna 140.5; 141.2.
Ṣoḍaśavigrahadhyāna 140.1.
Ṣoḍaśasubrahmaṇyadhyāna 141.1.

– S –

Saṃkīrṇaviṣaya 118.28.
Saṃdhyāvāhana (Kriyākramadyotikā): 118.37.
Saṃpadgaurīpūjāvidhāna 118.43.
Saṃmelanakavaca 205.6.
Saṃhitāratnākara: Devapratiṣṭhākālavidhi 237.9.
Saṃhitāhomavidhi 116.33.
Saṅkīrṇaviṣaya 162.48; 177.9; 227; 263.7; 264.5, 9.
Sakalaprokṣaṇavidhi (KĀRAṆĀGAMA) (Pūrva-): 116.28.
Sakalāgamasaṃgraha 166; 228.
Sakalāgamasaṃgraha: Kriyādīpikā 150.
Sakalāgamasaṅgraha: Nityapūjā 257.1.
Sakalāgamasaṃgraha: Parārthaśivapūjāvidhi 117.1.
Sakalāgamasārasaṅgraha 256.
Saṅgrahadevatāvāhana 205.7.
Sandhyāvāhana 200.3; 219.2.
Sadāśivatattvanyāsa 116.37.
Sadāśivapañcasādākhya 229.7.
Sanandacarita 261.3.
Saptajihvā 264.13.
Saptamātṛdhyānaśloka-s 190.28.
Saptaviṣuva 178.20.
Saptaviṣuva (CINTYAVIŚVA) 162.26.
Samayadīkṣākriyānukramaṇikā (Nityakarmavidhi) 162.35.
Samayadīkṣāvidhi (Kriyākramadyotikā): 172.27.
Samayādidīkṣānukramaṇī 162.45.
Samayāntyeṣṭi 196.
Samayāntyeṣṭisaṅkalpa 205.2.
Samādhividhi 263.2.
Sarasvatīpūjākalpa 165.6.
Sarasvatīpūjāsthāpanavidhi 237.14.
Sarasvatīstotra 119.2.
Sarasvatyaṣṭottaraśatanāmastotra 235.11.
SARVAJÑĀNOTTARA: Svātmasākṣātkāropadeśaprakaraṇa 162.18.
SAHASRATANTRA 193.
Sāmbaśivapūjā 274.3.
Siddhākhya (BHĪMASAṂHITĀ): 237.12.
Siddhāntaprakāśikā by Sarvātmaśambhu 169.
Siddhāntaratnākara: Mūlaśivaliṅgapratiṣṭhāvidhi 197.6.
Siddhāntasārāvali 178.17.
Siddhāntasārāvali of Trilocanaśambhu with the commentary of Anantaśambhu 145.1.
Siddhāntasārāvali: Prāsādamantravyākhyā 178.22.
Siddhivināyakaṣoḍaśopacārapūjā 143.12.
Sītāṣṭottaraśatanāmastotra 235.8.
Sundarakāṇḍa (Rāmāyaṇa): 143.1.
Sundareśastotra 225.19.
Sundareśvarādistotra 190.16.
Sudarśanamantra 261.10.
Sudarśanaṣaḍakṣarīmantra 261.8.
Sudarśanastotra 119.3.
SUPRABHEDA: Taṭākapratiṣṭhāvidhi 197.17.
– : Māsapūjāvidhi 122.
SUPRABHEDĀGAMA 178.9.
Subrahmaṇyatriśatī 235.10.
Subrahmaṇyadaśanāmastotra 172.14.

Subrahmaṇyadvādaśanāmāvali 164.1.
Subrahmaṇyadhyāna 139.4.
Subrahmaṇyanyāsa (KUMĀRATANTRA): 243.2.
Subrahmaṇyapañcadaśākṣarīmantrāṅganyāsādi 164.6.
Subrahmaṇyapratiṣṭhāvidhi (KUMĀRATANTRA): 116.4.
– : (KUMĀRATANTRA ?) 118.41.
Subrahmaṇyamaṇṭapapūjā 230.2, 11.
Subrahmaṇyamaṇṭapapūjāvidhi 230.9.
Subrahmaṇyamaṇṭapapūjāvidhi (Nādasāra) by Vīnāyakabhaṭṭa 118.7.
Subrahmaṇyamantra-s 226.1.; 266.10.
Subrahmaṇyamālāmantra 226.2.
Subrahmaṇyaṣaḍakṣaratriśatīnāmastotra 157.11.
Subrahmaṇyaṣaḍakṣaramālikāṣṭottaranāmārcana 165.9.
Subrahmaṇyaṣoḍaśanāmaśloka 162.9.
Subrahmaṇyaṣoḍaśanāmaślokāvali 172.8.
Subrahmaṇyaṣoḍaśanāmāvali 152; 164.2, 5.
Subrahmaṇyādidhyāna 140.6.
Subrahmaṇyāṣṭottaraśatanāmaślokāvali 162.8; 172.9.
Subrahmaṇyāṣṭottaraśatanāmastotra 266.9.
Subrahmaṇyāṣṭottaraśatanāmāvaḷi 164.4; 214.3; 264.26.
Subrahmaṇyaikatriṃśatkalānyāsa (KUMĀRATANTRA): 225.8.
Subrahmaṇyaikapañcāśannāmāvali 164.3.
Sulocanapaddhati 239.1.
SŪKṢMAŚĀSTRA 237.7.
SŪKṢMĀGAMA 142; 237.13.
SŪKṢMĀGAMA: Ātmārthaśivapūjāvidhi 215.
– : Utsavaprāyaścitta 149.
– : Utsavaprāyaścittavidhi 116.22.
– : Kalyāṇakarmavidhi 116.7.
Sūryakavacastotra (Pādmapurāṇa): 174.13.
Sūryanārāyaṇāṣṭottaranāmāvali 264.28.
Sūryanārāyaṇāṣṭottaraśataka (Mahābhārata): 191.9.
Sūryapūjā 124.2; 165.2.
Sūryāṣṭottaraśatanāmāvali 162.41.
Sūryāṣṭottaraśatanāmāvali (Mahābhārata): 197.22.
Somavāravrata 263.11.
Somavārādivratodyāpanānukramaṇī 162.40.
Saundaryalaharī 195.8.
Saundaryalaharī by Śaṃkara 274.5.
Saundaryalaharī by Śaṃkara with the commentary of Lakṣmīdhara 231; 234.
Skandakalānyāsa 204.3.
Skandakavaca 225.10.
Skandanyāsa 230.10.
Skandapurāṇa (Budhakavaca): 191.6.
– : Brahmottarakhaṇḍa 252.2.
– : Śanaiścarastotra 155.
– : Śivakavaca 172.16.
– : Śukrakavaca 191.8.
Skandapurāṇa: (Upapurāṇa) Hālāsyamāhātmya 252.1.
Skandayāmala: Bhadrakālīsthāpanavidhi 118.18; 132.1.
Skandaṣaṣṭhīkalpa 172.13.
Skandaṣaṣṭhīvrata (KUMĀRATANTRA): 121.2.
Skandastotra 195.5.
Skandasvāmipūjāvidhi 225.7.
Skandasvāmyutsavavidhi (NĀRASIṂHA): 116.23.
Skandāṣṭottaraśatanāmastotra 225.9.
Skandotsavadhvajārohaṇa 120.
Stotra-s 176.3.
Sthalamālikā 190.17.
Sthāpanadīpikā 197.7.
Sthāpanāvidhi 116.6; 118.44.
Svacchandalalitabhairava 163.2.
Svarṇākarṣaṇabhairavamantra 174.9.
Svarṇākarṣaṇabhairavamantra, etc., 174.21.
Svātmasākṣātkāropadeśaprakaraṇa (SARVAJÑĀNOTTARA): 162.18.
SVĀYAMBHUVĀGAMA: Gaṇeśotsavavidhi 118.26.
SVĀYAMBHUVA (Uttara): Praveśabali 221.1.
Svīkāradattahoma 136.10.

– H –

Hanumanmantra 174.6; 214.5.
Hālāsyamāhātmya 249; 268.
– : Skandapurāṇa (Upapurāṇa) 252.1.

TABLE OF CONTENTS

Preface (N.R. Bhatt) ... v

Introduction (V. Varadachari) ... vii

Abbreviations ... xxiv

116. (RE.10717) Pratiṣṭhā and Utsava ... 1
116.1 Maṇḍapārcanavidhi
116.2 Prāṇapratiṣṭhāmantra
116.3 Agnikārya
116.4 Subrahmaṇyapratiṣṭhāvidhi (Kumāratantra)
116.5 Pañcaśayanakalpanādi
116.6 Sthāpanādividhi
116.7 Sūkṣmāgama: Kalyāṇakarmavidhi
116.8 Gaurīpratiṣṭhāvidhi
116.9 Devīmaṇḍapapūjāvidhi (Kāmikāgama)
116.10 Pañcāvaraṇārcanāvidhi
116.11 Aṣṭatriṃśatkalānyāsa
116.12 Śrīkaṇṭhanyāsa
116.13 Gaurīkalānyāsa
116.14 Adhvaṣaṭkanyāsa
116.15 Pūjāvidhi
116.16 Nālikeralakṣaṇa
116.17 Pārameśvarāgama: Āgamotpatti
116.18 Vibhūtitantuvidhi
116.19 Ācāryakrama
116.20 Ālayajīrṇapūjāvidhi
116.21 Mahotsavadina
116.22 Sūkṣmāgama: Utsavaprāyaścittavidhi
116.23 Nārasiṃha: Skandasvāmyutsavavidhi
116.24 Aṃśumad: Devyutsavavidhi
116.25 Vijayāgama: Ārdrotsavavidhi
116.26 Niśśvāsa: Navamyutsavavidhi
116.27 Śamīnirṃaya
116.28 Kāraṇāgama (Pūrva-): Sakalaprokṣaṇavidhi
116.29 Kāraṇāgama (Pūrva-): Ekonapañcāśatsnapanavidhi
116.30 Prāyaścittavidhi
116.31 Śāntihoma
116.32 Diśāhoma
116.33 Saṃhitāhomavidhi
116.34 Tattvanyāsa
116.35 Kāraṇāgama: Śāntidiśāmūrtihoma-s

116.36 Mātṛkānyāsa
116.37 Sadāśivatattvanyāsa
116.38 Śilānyāsavidhi
116.39 Nārasiṃha: Mahotsavavidhi

117. (RE.10718) Sakalāgamasaṃgraha ... 20
117.1 Sakalāgamasaṃgraha: Parārthaśivapūjāvidhi
117.2 Gāyatrīmantra

118. (RE.10719) Pratiṣṭhā and Utsava-vidhi ... 21
118.1 Vāstupūjā
118.2 Mṛtsaṃgrahaṇa
118.3 Aṅkurārpaṇa
118.4 Maṇḍapapūjā and Utsavapañcakṛtyavacana
118.5 Vardhanīpūjā
118.6 Śaktimaṇḍapapūjāvidhi
118.7 Nādasāra by Vināyakabhaṭṭa: Subrahmaṇyamaṇṭapapūjāvidhi
118.8 Vighneśvarasthāpanavidhi
118.9 Agnikārya by Vināyakabhaṭṭa
118.10 Kāmikāgama: Prāyaścittavidhi
118.11 Jayādihomamantra
118.12 Ratnanyāsādividhi
118.13 Prāṇapratiṣṭhā
118.14 Nyāsabheda
118.15 Vātulāgama: Aṣṭabandhanavidhi
118.16 Śāstradhivāsanavidhi
118.17 Umāyāmala: Bhadrakālīpratiṣṭhāvidhi
118.18 Skandayāmala: Bhadrakālīsthāpanavidhi
118.19 Vṛṣabhapratiṣṭhā
118.20 Astradevapratiṣṭhā
118.21 Kāraṇāgama: Vimānasthāpana
118.22 Bherītāḍana
118.23 Vṛṣabhatāla
118.24 Yogajāgama: Mahotsavavidhi
118.25 Astrādimantra-s
118.26 Svāyambhuvāgama: Gaṇeśotsavavidhi
118.27 Kriyākramadyotikā: Mahotsavavidhi
118.28 Saṃkīrṇaviṣaya
118.29 Āśīrvāda
118.30 Kāmikāgama (Uttara-): Anukarmavidhi
118.31 Dhyāna
118.32 Kāraṇāgama: Uṣṇodakavidhi
118.33 Kāraṇāgama (Pūrva-): Mūrtisthāpana (Sakalasthāpana)
118.34 Kriyākramadyotikā: Dīkṣāvidhi (Agnikārya)

118.35 Ātmārthajīrṇoddhāravidhi
118.36 Gāyatrībheda
118.37 Kriyākramadyotikā: Saṃdhyāvāhana
118.38 Devatāvāhana
118.39 Nityakarmānuṣṭhānavidhi
118.40 Pūjāvidhi
118.41 Kumāratantra(?): Subrahmaṇyapratiṣṭhāvidhi
118.42 Muhūrtanirṇaya
118.43 Sampadgaurīpūjāvidhāna
118.44 Sthāpanavidhi
118.45 Kedārapūjā

119. (RE.10722) Stotra-s ... 45
119.1 Vināyakastotra
119.2 Sarasvatīstotra
119.3 Sudarśanastotra
119.4 Rāghavāṣṭaka
119.5 Govindāṣṭaka
119.6 Candraśekharāṣṭaka

120. (RE.10726) Skandotsavadhvajārohaṇa ... 48

121. (RE.10728) Kriyākramadyotikā and Kumāratantra ... 48
121.1 Kriyākramadyotikā: Nityakarmavidhi
121.2 Kumāratantra: Skandaṣaṣṭhīvrata
121.3 Ṣoḍaśakalāprāsāda

122. (RE.10729) Suprabheda: Māsapūjāvidhi ... 51

123. (RE.10730) Vināyakapratiṣṭhāvidhi ... 52

124. (RE.10732) Parārthanityapūjāvidhi ... 52
124.1 Pañcaśuddhi
124.2 Sūryapūjā

125. (RE.10733) Lalitāsahasranāmāvali ... 53

126. (RE.10734) Parārthanityapūjāvidhi ... 54
126.1 Nityapūjā
126.2 Nityāgnividhi
126.3 Aṅkurārpaṇavidhikrama

127. (RE.10737) Śaktimaṇḍapapūjāvidhi ... 56

128. (RE.10740) Mahotsavavidhi and Varalakṣmīvrata ... 57
  128.1 Dhvajārohaṇavidhi
  128.2 Varalakṣmīvratakathā

129. (RE.10741) Kriyākramadyotikā ... 58
  129.1 Kriyākramadyotikā: Dīkṣāvidhi (etc...)
  129.2 Maṇḍūkapadaparamaśāyipada-s
  129.3 Devatāgāyatrīmantra-s

130. (RE.10742) Jātakaśiromaṇi and Śivapūjāvidhi ... 60
  130.1 Jātakaśiromaṇi
  130.2 Śivapūjāvidhi
  130.3 Devatādhyānādi

131. (RE.10745) Kriyākramadyotikā: Antyeṣṭividhi ... 62

132. (RE.10746) Bhadrakālīpratiṣṭhā ... 63
  132.1 Skandayāmala: Bhadrakālīsthāpanavidhi
  132.2 Bhadrakālīpratiṣṭhā

133. (RE.10765) Devīkālottara (in Tamil) and other texts ... 64
  133.1 Devīkālottara
  133.2 Ānantakkaḷippu
  133.3 Nāṉkuvētaṅkaḷ
  133.4 Tirujñāṉattāḻicai

134. (RE.10766) Kalpasamuccaya ... 66
  134.1 Uḍḍāmareśvaratantra: Dattātreyakalpa
  134.2 Dattātreyāṣṭottaraśatanāmastotra
  134.3 Uḍḍāmareśvaratantra: Dattātreyavajrakavacastotra
  134.4 Dattātreyottaratāpinyupaniṣat
  134.5 Dattātreyasandhyāvandana
  134.6 Śrīcakraracanākrama
  134.7 Vāsiṣṭhasaṃhitā: Gāyatrīyantroddhāravidhi
  134.8 Mahāgaṇapatisarvakāryasiddhiyantroddhāra
  134.9 Kārtavīryayantramantrādi
  134.10 Dhruvāṣṭakacakroddhāravidhi
  134.11 Dattātreyadvādaśākṣarayantroddhāravidhi
  134.12 Bhuvaneśvarīkakṣapuṭayantroddhāra
  134.13 Rudrayāmala: Pañcacakranirūpaṇa
  134.14 Rudrayāmala: Pañcacakratadācārakramavidhi

135. (RE.10767) Aṃśumattantra: Prāyaścittavidhi ... 73

136. (RE.10772) Śivāgamamāhātmya, Makuṭāgama, Pratiṣṭhā and Śānti: ... 74
  136.1 Śivāgamādimāhātmyasaṃgraha by Jñānaprakāśa
  136.2 Makuṭāgama
  136.3 Śivastotra
  136.4 Śivāgamādimāhātmyasaṃgraha by Jñānaprakāśa
  136.5 Śataya (Śatabhiṣaṅ) nakṣatraśānti
  136.6 Vanapratiṣṭhāvidhi
  136.7 Taṭākapratiṣṭhāvidhi (Śaunakīya)
  136.8 Nāgapratiṣṭhā (Agastyasaṃhitā)
  136.9 Aśvatthapratiṣṭhā
  136.10 Svīkāradattahoma
  136.11 Rathasaptamyādiviṣaya
  136.12 Ṣaṣṭyabdapūrtiśānti (Śaunakīya)
  136.13 Khagaśānti (Bodhāyanokta)

137. (RE.10773) Maṇṭapapūjā ... 81

138. (10774) Parārthanityapūjāvidhi ... 81
  138.1 Tiruvācaka
  138.2 Nityapūjāvidhi
  138.3 Agnividhi (Nityāgnikāryavidhi)
  138.4 Śivapūjāvidhi

139. (RE.10775) Stotra and Mantra ... 83
  139.1 Ādityapurāṇa: Śivasahasranāmastotra
  139.2 Navagrahamantra-s
  139.3 Rudrapraśna
  139.4 Subrahmaṇyadhyāna
  139.5 Pañcapāṇḍavalakṣaṇa

140. (RE.10777) Dhyānaśloka-s ... 86
  140.1 Ṣoḍaśavigrahadhyāna
  140.2 Pañcaviṃśatimūrtidhyāna
  140.3 Ṣaṭtriṃśadvigrahadhyāna
  140.4 Aṣṭāṣṭavigrahadhyāna
  140.5 Ṣoḍaśagaṇapatidhyāna
  140.6 Subrahmaṇyādidhyāna
  140.7 Kuṇḍalakṣaṇa
  140.8 Vṛṣabhāṣṭavidyeśvara-s
  140.9 Gaṇḍikādidhyāna

141. (RE.10778) Dhyānaśloka-s & Jātakaśiromaṇi ... 89
  141.1 Ṣoḍaśasubrahmaṇyadhyāna

141.2 Ṣoḍaśagaṇapatidhyāna
141.3 Pañcaviṃśatimaheśarūpabheda
141.4 Jātakaśiromaṇi

142. (RE.10779) Sūkṣmāgama ... 91

143. (RE. 3094) Rāmāyaṇa, Devīmāhātmya and Vratakalpapūjā ... 94
143.1 Rāmāyaṇa: Sundarakāṇḍa
143.2 Rāmāyaṇa: Bālakāṇḍa
143.3 Devīkavaca
143.4 Mārkaṇḍeyapurāṇa: Devīmāhātmya
143.5 Dakṣiṇāmūrtyaṣṭaka of Śaṃkarācārya
143.6 Varalakṣmīvrata
143.7 Mūladurgāparameśvarīpūjā
143.8 Mahāgaṇapatimahāmantra
143.9 Śivavratārghya
143.10 Māghasnānādimantra-s
143.11 Mahāsudarśanamahāmantra
143.12 Siddhivināyakaṣoḍaśopacārapūjā
143.13 Durgālakṣmīsarasvatīpūjā

144. (RE.10781) Maṇṭapapūjā ... 100
144.1 Śaktimaṇṭapapūjāvidhi
144.2 Nyāsasaṃgraha

145. (RE.10783) Siddhāntasārāvali (savyākhyā) & Śivāgamādimāhātmyasaṅgraha: ... 101
145.1 Siddhāntasārāvali of Trilocanaśambhu with the commentary of Anantaśambhu
145.2 Śivāgamādimāhātmyasaṅgraha

146. (RE.10791) Śaivāgamapaddhati: ... 103
146.1 Kriyāpaddhati
146.2 Prāsādaṣaṭślokī
146.3 Śivajñānabodha
146.4 Kriyāpaddhati
146.5 Ambāṣṭaka
146.6 Viśveśvarādistotra
146.7 Vaśyamantrādi

147. (RE.10792) Devatādhyānādi ... 106

148. (RE.10793) Vighneśvarapratiṣṭhā and stotra-s ... 107
148.1 Gaṅgāstotra

  148.2 Vighneśvarapratiṣṭhāvidhi
  148.3 Puṇyāhavācanavidhi
  148.4 Śivānandalaharī by Śaṃkara
  148.5 Abhiṣekavidhi (Śivapūjā)
  148.6 Dhvajārohaṇavidhi

149. (RE.10796) Sūkṣmāgama: Utsavaprāyaścitta ... 109

150. (RE.10797) Sakalāgamasaṃgraha: Kriyādīpikā ... 110

151. (RE.10799) Śivasahasranāmāvali (based on Ādityapurāṇa and Dīptāgama) ... 111

152. (RE.10802) Subrahmaṇyasahasranāmāvali ... 111

153. (RE.10803) Śivamaṇṭapapūjā (Kriyākramadyotikā of Aghoraśivācārya) ... 112

154. (RE.10804) Kriyākramadyotikā of Aghoraśivācārya ... 113
  154.1 Kriyākramadyotikā: Nityakarmavidhi
  154.2 Pratiṣṭhopakaraṇa
  154.3 Maṇḍapavedilakṣaṇa
  154.4 Pañcagavyavidhi

155. (RE.10806) Śanaiścarastotra ... 115

156. (RE.10815) Śaiva texts (Tamil & Sanskrit) ... 115
  156.1 Tēvāram
  156.2 Civañāṉacittiyār by Aruḷnanti
  156.3 Kriyākramadyotikā: Nityakarmavidhi
  156.4 Śivadvādaśanāmastotra
  156.5 Śivasahasranāmāvali
  156.6 Śabdarūpāvali

157. (RE.10817) Śaiva texts (Tamil & Sanskrit) ... 118
  157.1 Tēvāram (Notes on-)
  157.2 Maturai Aṟupattunāṉkutiruviḷaiyāṭaṟpōṟṟikkaliveṇpā
  157.3 Tēvāram
  157.4 Prāsādavidhi
  157.5 Prāsādaṣaṭślokī
  157.6 Ajapāgāyatrīmantrajapavidhāna
  157.7 Tripurasundaryaṣṭottaraśatanāmaślokāvali
  157.8 Devīpañcaviṃśatināmāvali
  157.9 Aṣṭāviṃśatyāgamanāma
  157.10 Indrākṣīstotra

157.11 Subrahmaṇyaṣaḍakṣaratriśatīnāmastotra
157.12 Vivāhavidhi – anukramaṇī
157.13 Vātulaśuddha: Ācāryamaṭhaniyama

158. (RE.10820) Kriyākramadyotikā: Antyeṣṭividhi ... 124

159. (RE.10822) Kriyākramadyotikā: Antyeṣṭividhi ... 125

160. (RE.10827) Śaiva texts (Sanskrit & Tamil) ... 126
160.1 Kriyākramadyotikā: Dīkṣāvidhi
160.2 Kālacaranūl
160.3 Mantiracāttiram
160.4 Puruṭalaṭcaṇam

161. (RE.10829) Vātulaśuddha ... 128

162. (RE.10831) Śaiva texts, (Sanskrit & Tamil) (Stotra, Vrata, Pūja & Dīkṣā) ... 129
162.1 Śivasahasranāmāvali
162.2 Lalitāsahasranāmāvali
162.3 Lalitātriśatīnāmāvali
162.4 Cidambarakalpa: Cidambarāṣṭottaraśatanāmastotra
162.5 Cidambarāṣṭottaraśatanāmāvali
162.6 Vighneśvarāṣṭottaraśatanāmaślokāvali
162.7 Vighneśvaraṣoḍaśanāmaśloka
162.8 Subrahmaṇyāṣṭottaraśatanāmaślokāvali
162.9 Subrahmaṇyaṣoḍaśanāmaśloka
162.10 Śivadvādaśanāmaślokāvali
162.11 Bhaviṣyottarapurāṇa: Śivāṣṭottaraśatadivyanāmastotra
162.12 Lalitātriśatīnāmastotra
162.13 Devīpañcaviṃśatināmastotra
162.14 Indrākṣīstotra
162.15 Vedasāraśivasahasranāmastotra
162.16 Cidambarakalpa: Cidambarāṣṭottaraśatanāmastotra
162.17 Akṣaramālikā
162.18 Sarvajñānottara: Svātmasākṣātkāropadeśaprakaraṇa
162.19 Śivaliṅgapratiṣṭhāvidhi: Pañcāvaraṇapūjādhyāna
162.20 Āgamasāratriśatīnāmāvali
162.21 Mṛtyuñjayamālāmantra
162.22 Mahāmṛtyuñjayamālāmantra
162.23 Mṛtyuñjayakalpa
162.24 Mṛtyuñjayanyāsa
162.25 Aghorāstra
162.26 Cintyaviśva: Saptvaviṣuva

162.27 Pañcāvaraṇapūjādhyāna
162.28 Dvādaśanāmadhyāna
162.29 Dvādaśanāmadhyāna
162.30 Śivapañcākṣarīstotra
162.31 Pañcākṣaramahāmantrāṣṭottaraśatanāmāvali
162.32 Śivāṣṭottaraśatanāmāvali
162.33 Śāstrāṣṭottaraśatanāmāvali
162.34 Guruvandana
162.35 Nityakarmavidhi and Samayadīkṣākriyānukramaṇikā
162.36 Vināyakaṣaṣṭhīvratānukramaṇī
162.37 Vighneśvarapūjāvidhi
162.38 Kṛttikānakṣatravratodyāpanānukramaṇī
162.39 Uñcal, etc.
162.40 Somavārādivratodyāpanānukramaṇī
162.41 Sūryāṣṭottaraśatanāmāvali
162.42 Śītalāpūjā
162.43 Vivāhādyanukramaṇī
162.44 Nityakarmānukramaṇī
162.45 Samayādidīkṣānukramaṇī
162.46 Antyeṣṭyanukramaṇikā
162.47 Civajñānapāṣya Arumpatapporuḷ
162.48 Saṅkīrṇaviṣaya

163. (RE. 10832) Kalāṭa and Svacchanda ... 149
163.1 Kalāṭa
163.2 Svacchandalalitabhairava

164. (RE. 10834) Subrahmaṇyakalpa ... 150
164.1 Subrahmaṇyadvādaśanāmāvali
164.2 Subrahmaṇyaṣoḍaśanāmāvali
164.3 Subrahmaṇyaikapañcāśannāmāvali
164.4 Subrahmaṇyāṣṭottaraśatanāmāvali
164.5 Subrahmaṇyasahasranāmāvali
164.6 Subrahmaṇyapañcadaśākṣarīmantrāṅganyāsādi
164.7 Āvaraṇapūjā
164.8 Āśīrvacana
164.9 Vāstvādipada

165. (RE. 10835) Ātmārthapūjāvidhi ... 151
165.1 Bhūtaśuddhividhikrama
165.2 Sūryapūjā
165.3 Śivapūjai Aṭṭavaṇai
165.4 Pañcāvaraṇapūjā
165.5 Śivapūjākramānukramaṇī

165.6 Sarasvatīpūjākalpa
165.7 Anuṣṭhānavidhi
165.8 Nityakarmādi – Aṭṭavaṇai
165.9 Subrahmaṇyaṣaḍakṣaramālikāṣṭottaranāmārcana
165.10 Valyaṣṭottaraśatanāmāvali
165.11 Devasenāṣṭottaraśatanāma

166. (RE.10836) Sakalāgamasaṃgraha ... 158

167. (RE.10837) Śaiva texts (Tamil & Sanskrit) ... 159
167.1 Mūvar tēvāra mutaṟ pāṭṭiṉ aṭṭavaṇai
167.2 Civapūcaittiraṭṭu
167.3 Civañāṉatīpam
167.4 Śivajñānabodha (Sanskrit text and Tamil gloss)
167.5 Nālāyiradivyaprabandha (Tamil)

168. (RE.10838) Śaiva texts (Tamil & Sanskrit) ... 161
168.1 Kayilāyaulā
168.2 Kāraikkālammaiyār Iraṭṭaimaṇimālai
168.3 Poṉvaṇṇattantāti
168.4 Pauṣkara: Jñānapāda
168.5 Padmapurāṇa: Śanaiścarakavacastotra

169. (RE.10840) Siddhāntaprakāśikā by Sarvātmaśambhu ... 163

170. (RE.10843) Pauṣkarāgama with Tamil commentary ... 164

171. (RE.10845) Dīkṣādarśa: Daśakārya ... 165

172. (RE.10849) Śaiva Texts (Sanskrit & Tamil) ... 166
172.1 Āśīrvāda
172.2 Kāmikāgama (Uttara-): Grahayajña
172.3 Kriyopakaraṇāni
172.4 Antyeṣṭi
172.5 Vināyakapūjākalpa
172.6 Vighneśvaraṣoḍaśanāmaślokāvali
172.7 Vighneśvarāṣṭottaraśatanāmaślokāvali
172.8 Subrahmaṇyaṣoḍaśanāmaślokāvali
172.9 Subrahmaṇyāṣṭottaraśatanāmaślokāvali
172.10 Śāstraṣṭottaraśatanāmāvali
172.11 Śivāṣṭottaraśatanāmastotra
172.12 Śivastotra
172.13 Skandaṣaṣṭhīkalpa
172.14 Subrahmaṇyadaśanāmastotra

	172.15	Jyotiṣaviṣaya	
	172.16	Śivakavaca (Skandapurāṇa)	
	172.17	Mūrtidhyāna	
	172.18	Vrataviṣaya	
	172.19	Mṛtyuñjayamantra	
	172.20	Catācivarūpam by Cīrkāḻi Caṭṭanāta Vaḷḷal	
	172.21	Arupattumūvarkurupūcaimālai	
	172.22	Kuṭimakkaḷiṉ Kaṇakkuttokai	
	172.23	Śāstṛśatanāmāvali	
	172.24	Akkinikārya	
	172.25	Śivapūjā & Akkinikārya	
	172.26	Śaivayogaviṣaya	
	172.27	Kriyākramadyotikā (Samayadīkṣāvidhi)	
	172.28	Navakuṇḍalakṣaṇa	
	172.29	Śivamānasapūjā	
173.	(RE.10851)	Śaivasiddhānta texts (Tamil & Sanskrit)	... 179
	173.1	Tirukkaḷiṟṟuppaṭiyār	
	173.2	Irupāvirupatu	
	173.3	Tiruvuntiyār	
	173.4	Tiruvaruṭpayaṉ	
	173.5	Viṉāveṇpā	
	173.6	Uṇmaiviḷakkam	
	173.7	Irupāvirupatu	
	173.8	Tirukkaḷiṟṟuppaṭiyār	
	173.9	Tiruvuntiyār uraiyuṭaṉ	
	173.10	Śivajñānabodha	
	173.11	Civañāṉacittiyār (Cupakkam)	
	173.12	Civappirakācanūl	
	173.13	Civañāṉacittiyār Cupakkam	
	173.14	Civappirakāca	
	173.15	Civappirakācatiruviruttakkarutturaiveṇpā & Akaval	
	173.16	Civappirakācam with Ṭīkā	
	173.17	Tēvārappatikattiraṭṭu (Aṭivaravu)	
	173.18	Śivajñānabodha with Maṇipravāḷa Ṭīkā	
174.	(RE.10855)	Mantra, Yantra & Stotra (Sanskrit & Tamil)	... 187
	174.1	Dhvanimantra	
	174.2	Trailokyasammohanādiyantra-s	
	174.3	Vyādhyādimantra-s	
	174.4	Kumārādiyantra-s	
	174.5	Dhvanimantraprayoga	
	174.6	Hanumanmantra	
	174.7	Śūlinīdurgāmantra-s	

174.8 Puruṣavaśyādisaṃkīrṇaviṣaya
174.9 Svarṇākarṣaṇabhairavamantra
174.10 Śūlinīvidhāna
174.11 Śrīcakralekhanavidhi
174.12 Śītalāstotra
174.13 Sūryakavacastotra (Pādmapurāṇa)
174.14 Vaśyādimantrayantravidhāna
174.15 Kṣetrapālādimantrayantra-s
174.16 Piḷḷaipirakkamantiram
174.17 Vaśyamukhīmantra
174.18 Yantralekhanavidhi
174.19 Jyotiṣaviṣaya
174.20 Vaidyamantrādi
174.21 Svarṇākarṣaṇabhairavamantra-s, etc.

175. (RE.10857) Śaiva Texts, Purāṇa and Kāvya-s (Sanskrit and Tamil) ... 195
175.1 Villipāratam
175.2 Pāratam Māvintam
175.3 Śṛṅgārabhūṣaṇabhāṇa of Vāmanabhaṭṭabāṇa
175.4 Kuvalayānanda of Appayadīkṣita
175.5 Prāṇapratiṣṭhāvidhi
175.6 Ajapāgāyatrī
175.7 Mātṛkāsarasvatīmantra
175.8 Ajapāgāyatrī
175.9 Puvanakocam
175.10 Nirmālyādiviṣaya
175.11 Ṣoḍaśakalālakṣaṇa
175.12 Aṣṭatriṃśatkalānyāsa
175.13 Prāsādamantravivaraṇa
175.14 Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha
175.15 Kedārapūjā
175.16 Kummi
175.17 Kalliyāṇappāṭṭu
175.18 Jātakapārijāta
175.19 Meghasandeśa of Kālidāsa
175.20 Vātulaśuddhākhya
175.21 Śivapūjāstava of Jñānaśambhu

176. (RE.10859) Amarakośa and Śaiva texts ... 205
176.1 Nāmaliṅgānuśāsana
176.2 Nāgapratiṣṭhā
176.3 Stotra-s
176.4 Vratanirṇaya
176.5 Śrāddhavidhi

177. (RE.10860) Texts on conduct ... 207
177.1 Varṇāśramācāravidhi (Kāmikopabheda)
177.2 Varṇāśramasamayācāracandrikā (Kāmikopabheda)
177.3 Śivasthalādistava (Candrajñānāgama)
177.4 Gurumāhātmya (Candrajñānāgama)
177.5 Śaivamahimā
177.6 Śaivasāmānyalakṣaṇa
177.7 Muktātmanirūpaṇa
177.8 Muktisādhana (Candrajñāna and Lalitāgama)
177.9 Saṅkīrṇaviṣaya

178. (RE.10864) Āgama-s & Śaiva texts ... 213
178.1 Rauravottara: Ratnaliṅgapratiṣṭhā
178.2 Liṅgalakṣaṇa
178.3 Liṅgapratiṣṭhā
178.4 Kāmikāgama (Uttara): Bāṇaliṅgapratiṣṭhā
178.5 Nirmālyādi
178.6 Kāmikāgama (Uttara): Aṅgaliṅgapratiṣṭhā
178.7 Kāmikāgama (Uttara-): Sārvadeśikaliṅgapratiṣṭhā
178.8 Liṅgalakṣaṇa
178.9 Suprabhedāgama
178.10 Aṃśumadbheda: Puṇyāhavidhi
178.11 Adhvasaṃkhyāna
178.12 Abhiṣekadravyapramāṇa
178.13 Ātmārthaprāyaścittavidhi by Nigamajñāna
178.14 Ātmārthāṣṭabandhanavidhi
178.15 Kūpapratiṣṭhāvidhi
178.16 Prāsādaṣaṭślokī
178.17 Siddhāntasārāvali
178.18 Prāsādacandrikā
178.19 Mahājālaprayoga
178.20 Saptaviṣuva
178.21 Prāsādavyākhyā
178.22 Siddhāntasārāvali; Prāsādamantravyākhyā
178.23 Śyāmalāvīrabhadramantra
178.24 Civappirakāca with commentary

179. (RE.10866) Pauṣkarāgama and other texts ... 225
179.1 Pauṣkarāgama: Jñānapāda
179.2 Pauṣkarapārameśvaravṛtti
179.3 Prāsādaṣaṭślokīvyākhyā
179.4 Civappirakāca – Karutturai
179.5 Tukalaṟupōta by Cīrkāḻi Ciṟṟampalanāṭi
179.6 Jñānamaṇamālai

179.7 Civānantapōta
179.8 Civatattuvavivēka by Civañāṉacuvāmi
179.9 Prāsādavidhi

180. (RE.10869) Śaiva texts and commentaries ... 229
180.1 Pañcāṭcarappatipācaviḷakkam
180.2 Akattiyattiraṭṭu Aṭivaravu
180.3 Tiruvācakattaṭivaravu
180.4 Periyapurāṇacceyyuṟṟiraṭṭu
180.5 Irucollalaṅkāram
180.6 Tiruvaruṭpayaṉ with commentary
180.7 Civappirakācam
180.8 Irupāvirupatu
180.9 Civapūcaittiraṭṭu
180.10 Mūvar Tēvāram – Talamuṟai
180.11 Akattiyam – Mūlacūttiram
180.12 Akapporuḷ – Mutalāvatu – Akattiṇaiyiyal (Mūlapāṭamum uraiyum)
180.13 Pērakattiyam Cūttiram – Mūlapāṭam
180.14 Nānārthavargaṭīkā – Mūla
180.15 Rāmāyaṇapada-s
180.16 Tīrtta-s
180.17 Śivapūjākriyānukramaṇī
180.18 Ślokānukramaṇī-s

181. (RE.10870) Bhuvanakośa and Kāmikāgama ... 235
181.1 Bhuvanakośa
181.2 Kāmikāgama

182. (RE.10871) Śaivāgama Texts ... 238
182.1 Vātulaśuddha
182.2 Sarvajñānottara
182.3 Śaivabhūṣaṇa with Tamil Gloss
182.4 Tripadārthanirṇaya
182.5 Ajapāgāyatrīmantra
182.6 Pañcaratnamālikāstotra
182.7 Siddhāntaśikhāmaṇi
182.8 Śivayogaratna
182.9 Vyomavyāpistavavyākhyā
182.10 Siddhāntasārāvali with Maṇipravāla commentary
182.11 Mirukentirōtpatti
182.12 Mṛgendrāgama (Vidyāpāda)
182.13 Mṛtyuñjayakumbhapūjā
182.14 Pañcaviṃśatimūrtidhyāna-s
182.15 Prakīrṇaviṣaya

183.	(RE.10874)	Śaivāgama Texts	... 249
	183.1	Somavāravratodyāpanānukramaṇī	
	183.2	Somavārārghyaśloka-s	
	183.3	Jvarotpattiyantra & Mantra	
	183.4	Nityapūjānukramaṇīsūtra (Kāmikāgama)	
	183.5	Kriyākramadyotikānukramaṇī	
	183.6	Vāstuśāntidevatānāma-s	
	183.7	Dīkṣāsaṅkalpa	
	183.8	Saptaviṃśatikumbhapūjākrama	
	183.9	Saptajihvādīpanādi	
	183.10	Cūrṇotsavādisaṅkalpa	
	183.11	Mūrtīśvaramantrādi	
	183.12	Śivaliṅgapratiṣṭhāvidhi – Pañcāvaraṇapūjā	
	183.13	Īśvarapañcamukhadhyāna	
	183.14	Nityakarmavidhi (Kriyākramadyotikā)	
	183.15	Vāstuhomavidhi (Kāraṇāgama)	
	183.16	Vāstuśāntividhi	
	183.17	Mṛtsaṃgrahaṇa, Aṅkurārpaṇa & Rakṣābandhana (Kriyākramadyotikā)	
	183.18	Kautukabandhanavidhi	
	183.19	Puṇyāhavācana	
	183.20	Maṇḍapanirmāṇa	
	183.21	Dīkṣā & Antyeṣṭi (Kriyākramadyotikā)	
	183.22	Maṇḍapaśāntividhi	
	183.23	Mṛtsaṃgrahaṇavidhi (Kriyākramadyotikā)	
	183.24	Puṇyāhavidhi (Vātulatantra)	
	183.25	Dīkṣāpraśaṃsā	
	183.26	Pavitrakavidhi & Damanakavidhi (Kriyākramadyotikā)	
	183.27	Pratiṣṭhādhivāsavidhi (Kriyākramadyotikā)	
	183.28	Ātmārthacalaliṅgapratiṣṭhāvidhi	
	183.29	Saurapratiṣṭhāvidhi	
	183.30	Vighneśvarapratiṣṭhāvidhi	
	183.31	Vighneśvarapratiṣṭhāvidhi	
	183.32	Devīpratiṣṭhāvidhi	
	183.33	Saṃprokṣaṇavidhi	
	183.34	Ātmārthāṣṭabandhanavidhi	
	183.35	Āgamapratiṣṭhāvidhi	
	183.36	Sarvāriṣṭaśānti	
184.	(RE.10881)	Śaiva Texts	... 264
	184.1	Mūvar Tēvārakkuṟippu	
	184.2	Mūttanāyaṉār Tiruviraṭṭaimaṇimālai	
	184.3	Civarakaciyam	
	184.4	Pañcāmṛtavidhi	

184.5 Vayirākkiyacatakam etc.,
184.6 Śivāṣṭottaraśatanāmastotra
184.7 Pāṭaṟṟiraṭṭu

185. (RE.10882) Śaiva & Vaiṣṇava Texts ... 267
185.1 Tēvāram
185.2 Tēvāram: Tiruvampar Mākāḷam
185.3 Tēvāram: Tirunāvukkaracuppatikam
185.4 Taṉippāṭṭuttiraṭṭu
185.5 Nālāyirativyapirapantam
185.6 Taṭuttāṭkoṇṭārpurāṇam
185.7 Tiruñāṉacampantarpurāṇam
185.8 Tāyumāṉavarpāṭal
185.9 Nālāyirativyapirapantam
185.10 Koṭikkavi
185.11 Neñcuviṭutūtu
185.12 Neñcuviṭutūtu urai
185.13 Uṇmaineṟiviḷakkam
185.14 Tiruttāṇṭaka akarāti
185.15 Sarpaśānti

186. (RE.10889) Śaiva Texts ... 272
186.1 Śivajñānabodha
186.2 Tēvāram
186.3 Tiruppallāṇṭu
186.4 Mānasapūjā
186.5 Śaivamahāvākyavivaraṇa
186.6 Śivadhyānakrama
186.7 Ātmabodha

187. (RE.10890) Śaiva Texts ... 275
187.1 Ātticcūṭiveṇpā
187.2 Mantirappirayōka
187.3 Śaktipūjāvidhi
187.4 Cidambaramahācakraprastārakrama & Pūjāvidhi
187.5 Vīrabhadramantra-s
187.6 Vīrabhadramahākalpa
187.7 Vīrabhadramahāyantra
187.8 Pakṣisāluvamantra
187.9 (Śyāmalā) Vīrabhadrastava
187.10 Mantraviṣaya
187.11 Digbandhana
187.12 Āsanamantrādi
187.13 Aghorakalpa

187.14 Aghorāstramantrādi
187.15 Aghorakavaca
187.16 Aghorayantra-s (Prayogavidhi-s)
187.17 Civappirakācakkaṭṭaḷai
187.18 Āṟātārakkaṭṭaḷai

188. (RE.10895) Antyeṣṭividhi ... 282
188.1 Tiruppoṟcuṇṇam
188.2 Cūrṇotsavavidhi (Antyeṣṭi)
188.3. Deśāntaramṛtasyāntyeṣṭividhi
188.4 Cūrṇotsavavidhi (Antyeṣṭi)
188.5 Antyeṣṭividhi (Kriyākramadyotikā)

189. (RE.10897) Śaivaṣoḍaśakriyā ... 284

190. (RE.10900) Śaiva and other Texts ... 285
190.1 Akattiyar Keṟpakkōḷpatiṉāṟu
190.2 Āḻvārkaḷ ācāriyarkaḷ tiruvavatāracciṟappu
190.3 Nūṟṟeṭṭuttiruppatikkōvai
190.4 Āḻvārkaḷ aṭiyārkaḷ tōttiram
190.5 Āḻvārkaḷ paṟṟiya kuṟippu
190.6 Ñāṉatēcikar tiruvavatārattōttiram
190.7 Irāmānucapperuveḷḷattukai
190.8 Śrīvilliputtūr cūṭikkoṭuttanācciyār tiruvūcal
190.9 Tivviyappirapantattokai ācariyam
190.10 Kṣettirakkōvaippāṭal
190.11 Tiruppatikakkōvai
190.12 Tiruviḷaiyāṭal curukkam
190.13 Tiruviḷaiyāṭalpurāṇacāram
190.14 Periyapurāṇacāram
190.15 Piḷḷaiyār akaval
190.16 Sundareśvarādistotra
190.17 Sthalamālikā
190.18 Nītiśataka
190.19 Bālāmbikāstava
190.20 Cintāmaṇi
190.21 Pirāyaccittacamuccayam
190.22 Puṭpaviti
190.23 Aghapañcaṣaṣṭi
190.24 Śivajñānabodha with Tamil meaning
190.25 Śaivaśrāddhavidhi
190.26 Ārūṭavicaya
190.27 Cōtiṭavicaya
190.28 Saptamātṛdhyānaśloka-s

190.29 Kāmākṣīstotra
190.30 Mantramātṛkāpuṣpamālāstava
190.31 Cōtiṭavicayam
190.32 Tāymakaḷ ēcal
190.33 Irāmāyaṇa icai nāṭṭiyanāṭakam
190.34 Kantapurimurukar Piḷḷaittamiḻ
190.35 Śaivabhūṣaṇa with Tamil meaning
190.36 Irāmāyaṇa akaval
190.37 Tiruccirrampalakkōvaiyār

191. (RE.10903) Bhagavadgītā & Navagrahastotra ... 299
191.1 Bhagavadgītā
191.2 Śaraṇāgatigadya (Gadyatraya)
191.3 Bhagavadgītāmāhātmya
191.4 Mahālakṣmīhṛdaya (Ātharvaṇarahasya)
191.5 Aṅgārakakavaca
191.6 Budhakavaca (Skandapurāṇa)
191.7 Bṛhaspatikavaca (Brahmakaivartapurāṇa)
191.8 Śukrakavaca (Skandapurāṇa)
191.9 Sūryanārāyaṇāṣṭottaraśataka (Mahābhārata)
191.10 Viṣṇustava

192. (RE.10906) Gaṇapatitālādi (Mahotsavavidhi) ... 304

193. (RE.10923) Sahasratantra ... 305

194. (RE.10924) Śaiva Texts ... 306
194.1 Kriyākramadyotikā
194.2 Śaivasañjīvinī
194.3 Śaivacamayaneṟi
194.4 Śaivabhūṣaṇa
194.5 Śaivasañjīvinī

195. (RE.10964) Śaiva Texts ... 311
195.1 Śaivāgamādimāhātmya
195.2 Tantrāvatārapaṭala (Makuṭāgama)
195.3 Śivastotra
195.4 Śivāgamādimāhātmya
195.5 Skandastotra
195.6 Śivastotra
195.7 Śivānandalaharī
195.8 Saundaryalaharī
195.9 Śivastotra
195.10 Nītippāṭṭu

195.11		Rudranyāsa & Gāyatrīhṛdayanyāsa	
195.12		Śivapūjāmāhātmya	
195.13		Śivastotra	
195.14		Liṅgalakṣaṇa & Pratiṣṭhā	
195.15		Śivapūjā	
196.	(RE.10965)	Samayāntyeṣṭividhi	... 318
197.	(RE.10967)	Āgamapaṭala-s & Paddhati-s	... 319
197.1		Aghoraśivācāryapūjānukramaṇī	
197.2		Śivotsavapaddhati	
197.3		Pūjāpaddhati	
197.4		Mahotsavavidhi (Nārasiṃha)	
197.5		Bālālayavidhi	
197.6		Mūlaśivaliṅgapratiṣṭhāvidhi (Siddhāntaratnākara)	
197.7		Sthāpanadīpikā	
197.8		Śrīpratiṣṭhāvidhi	
197.9		Prāsādaṣaṭślokī	
197.10		Prāsādaṣaṭślokī-Savyākhyā	
197.11		Uḍupotsava (Aṃśumat)	
197.12		Kṛttikādīpanirṇaya (Vimalāgama)	
197.13		Kṛttikādīpotsava (Vijayatantra)	
197.14		Nityotsavavidhi (Kāraṇāgama)	
197.15		Utsavavidhi (Vātulāgama)	
197.16		Vighneśotsavavidhi (Vijayatantra)	
197.17		Taṭākapratiṣṭhāvidhi (Suprabheda)	
197.18		Ārdrotsava (Vijayatantra)	
197.19		Śivaliṅgapratiṣṭhāvidhi by Aghoraśivācārya	
197.20		Aṣṭādaśadinotsava	
197.21		Śāstāpratiṣṭhā	
197.22		Sūryāṣṭottaraśatanāmāvali (Mahābhārata)	
197.23		Durgāṣṭottaraśatanāmāvali	
198.	(RE.10974)	Śaiva Texts	... 330
198.1		Mṛtsaṃgrahaṇa	
198.2		Vāstuvidhi	
198.3		Aṅkurārpaṇavidhi	
198.4		Kautukabandha	
198.5		Śaivaśrāddha	
198.6		Vāsanārcanā (Kāraṇāgama)	
199.	(RE.10975)	Śaiva Texts	... 333
199.1		Nyāsabheda	
199.2		Āgamodbhava	

199.3 Daśavidhanyāsa-s
199.4 Śivadhyāna
199.5 Pañcākṣaramahimā
199.6 Śivadhyāna
199.7 Murukaṉ tuti
199.8 Ekatriṃśatkalānyāsa

200. (RE.10977) Śaiva rituals ... 337
200.1 Rāmanāthacūrṇikā
200.2 Antaryāga
200.3 Sandhyāvāhana

201. (RE.10978) Liṅgalakṣaṇa ... 338

202. (RE.10980) Stotra-s ... 339
202.1 Dhyānabheda
202.2 Śivapāhyaṣṭaka

203. (RE.10981) Pratiṣṭhāpaddhati ... 340

204. (RE.10982) Śaiva Texts ... 341
204.1 Śivaliṅgapratiṣṭhāvidhi (Kriyādīpikā)
204.2 Śivapūjāviṣaya
204.3 Skandakalānyāsa
204.4 Bālātripurasundarīmahāmantra
204.5 Śrīvidyāpañcadaśākṣarīnyāsa
204.6 Āgamodbhava
204.7 Vāstupūjā
204.8 Mahotsavaprakriyānukramaṇī
204.9 Mṛtsaṃgrahaṇavidhi
204.10 Aṅkurārpaṇavidhi
204.11 Vṛṣādhivāsa
204.12 Śaivacaryāviṣaya
204.13 Mūrtibheda
204.14 Prātassmaraṇīyapañcaratnastotra
204.15 Mahotsavakriyānukramaṇikā

205. (RE.10983) Antyeṣṭi & Stotra-s ... 347
205.1 Cūrṇotsavavidhi
205.2 Samayāntyeṣṭisaṅkalpa
205.3 Śaivapuṇyāhavācanavidhi
205.4 Cūrṇotsavavidhi
205.5 Antyeṣṭi
205.6 Saṃmelanakavaca

205.7 Saṅgrahadevatāvāhana
205.8 Mantramātṛkāpuṣpamālāstava
205.9 Mantramātṛkāpuṣpamālāstava

206. (RE.10984) Ākāśabhairavakalpa, etc. ... 351
206.1 Kaulamārgavidhi
206.2 Devīnāmastotra
206.3 Bālārṇastava
206.4 Argalastotra
206.5 Kīlakastotra
206.6 Devīkavaca
206.7 Devīmāhātmyanyāsa
206.8 Caṇḍikāhṛdaya
206.9 Devīdala
206.10 Ākāśabhairavakalpa

207. (RE.10985) Śrāddha & Pūjā ... 355
207.1 Baudhāyanaśrāddhaprayoga
207.2 Śaktimaṇṭapapūjāvidhi

208. (RE.10986) Kriyāpaddhati ... 357

209. (RE.10988) Mantra & Divyaprabandha ... 357
209.1 Bhadrakālīmantrajapa
209.2 Nālāyiradivyaprabandha

210. (RE.10990) Ritual Texts ... 358
210.1 Vighneśvarapūjā & Puṇyāhavācana
210.2 Vāstupūjā

211. (RE.10993) Lalitāsahasranāmastotra ... 359

212. (RE.10994) Śivasahasranāmāvali ... 360

213. (RE.10998) Śivakavaca ... 360
213.1 Śivakavaca
213.2 Śivakavaca

214. (RE.11002) Stotra-s ... 361
214.1 Rāmāṣṭottaraśatanāmāvali
214.2 Kṛṣṇāṣṭottaraśatanāmāvali
214.3 Subrahmaṇyāṣṭottaraśatanāmāvali
214.4 Rāmastava
214.5 Hanumanmantra

215. (RE.11003) Ātmārthaśivapūjāvidhi ... 363

216. (RE.11004) Ṣaḍadhvanyāsaprayoga ... 364

217. (RE.11009) Rituals ... 365
  217.1 Āśīrvādamantra-s
  217.2 Navagrahārcanā

218. (RE.11013) Jyotiṣa and Stotra ... 366
  218.1 Jyotiṣaviṣaya
  218.2 Śivastotra

219. (RE.11014) Mahotsavapaddhati ... 367
  219.1 Rāmanātheśvaracūrṇikā
  219.2 Sandhyāvāhana

220. (RE.11015) Vighneśvaramaṇṭapapūjāvidhi (Vināyakatantra) ... 368

221. (RE.11016) Pratiṣṭhāvidhi ... 369
  221.1 Praveśabali (Uttara Svāyambhuva)
  221.2 Bālasthāpanavidhi (Kāraṇa)
  221.3 Śilāparigrahaṇavidhi

222. (RE.11018) Pratiṣṭhā & Stotra ... 371
  222.1 Bālasthāpanavidhi
  222.2 Śilāparigrahaṇavidhi
  222.3 Kīrtana-s
  222.4 Tyāgarājāṣṭaka
  222.5 Muttukkumāracuvāmi tūtu

223. (RE.11020) Mahotsavapaddhati ... 373

224. (RE.11026) Stotra-s ... 373
  224.1 Śāradāṣṭottaraśatanāmāvali
  224.2 Mārgabandhustotra by Appayadīkṣita

225. (RE.11027) Mantra, Stotra & Pūjā ... 374
  225.1 Śrīvidyāvarṇa-s
  225.2 Śrīcakranyāsa
  225.3 Gaṇeśāṣṭaka
  225.4 Śrīvidyāpañcadaśākṣarīnyāsa
  225.5 Indrākṣīstotra
  225.6 Gaṇapatipūjā
  225.7 Skandasvāmipūjāvidhi

225.8 Subrahmaṇyaikatriṃśatkalānyāsa (*Kumāratantra*)
225.9 Skandāṣṭottaraśatanāmastotra
225.10 Skandakavaca
225.11 Vīrabhadrahṛdayamahāmantra
225.12 Āgamastotra
225.13 Āvaraṇapūjā
225.14 Ardhayāmapūjā
225.15 Aṣṭāṣṭavigrahadhyāna
225.16 Aṭṭālasundarāṣṭaka
225.17 Taṭātakāstotra
225.18 Śaktipañcākṣaramahāmantra
225.19 Sundareśastotra
225.20 Śivapūjāstava by Jñānaśambhu

226. (RE.11030) Subrahmaṇyamantra-s ... 383
226.1 Subrahmaṇyamantra-s
226.2 Subrahmaṇyamālāmantra

227. (RE.11031) Saṅkīrṇaviṣaya ... 385

228. (RE.11032) Sakalāgamasaṃgraha ... 386

229. (RE.11033) Śaiva Texts ... 387
229.1 Śaivaṣoḍaśakriyā
229.2 Vaidikapārthivaliṅgapūjā
229.3 Kriyākramadyotikā
229.4 Āśaucadīpikā
229.5 Āśauca – aṭṭavaṇai
229.6 Śivapūjāprāyaścitta
229.7 Sadāśivapañcasādākhya
229.8 Civappirakācakkaṭṭaḷai
229.9 Tiruvācakam

230. (RE.11034) Pratiṣṭhāvidhi ... 391
230.1 Pratiṣṭhāsthāpanavidhi (Vināyakatantra)
230.2 Subrahmaṇyamaṇṭapapūjā
230.3 Śāstāsthāpana
230.4 Mahāmārimaṇḍapapūjā
230.5 Agnikārya
230.6 Ṣaḍadhvakalānyāsa
230.7 Dūtikā
230.8 Dhyānaśloka-s
230.9 Subrahmaṇyamaṇṭapapūjāvidhi
230.10 Skandanyāsa

230.11 Subrahmaṇyamaṇḍapapūjā

231. (RE.12604) Saundaryalaharī by Śaṃkara with the commentary of Lakṣmīdhara ... 396

232. (RE.12614) Tāmraparṇīmāhātmya (Śaivapurāṇa) ... 397

233. (RE.12615) Tāmraparṇīmāhātmya ... 398
233.1 Tāmraparṇīmāhātmya
233.2 Tāmraparṇītīrthaghaṭṭa

234. (RE.12616) Saundaryalaharī by Śaṃkara with commentary of Lakṣmīdhara ... 399

235. (RE.12618) Stotra-s ... 399
235.1 Gaṇeśasahasranāmastotra
235.2 Gaṇeśasahasranāmamāhātmya
235.3 Dayāśataka by Śrīdhara Veṅkaṭeśa
235.4 Ākhyāṣaṣṭi by Śrīdhara Veṅkaṭeśa
235.5 Āmnāyaśataka
235.6 Cidambaracakram
235.7 Gaṅgāsahasranāma
235.8 Sītāṣṭottaraśatanāmastotra
235.9 Rāmasahasranāmastotra
235.10 Subrahmaṇyatriśatī
235.11 Sarasvatyaṣṭottaraśatanāmastotra
235.12 Mīnākṣyaṣṭottaraśatanāmastotra
235.13 Lakṣmyaṣṭottaraśatanāmastotra
235.14 Lakṣmīsahasranāmastotra

236. (RE.12621) Stotra-s ... 406
236.1 Śivasahasranāmastotra
236.2 Śivagītā
236.3 Śivapūjāstava
236.4 Śivastotra
236.5 Yogasaṅgraha
236.6 Mānasollāsa

237. (RE.12622) Dīkṣā, Pūjā, Pratiṣṭhā & Prāyaścitta ... 409
237.1 Dīkṣāvidhi & Pūjāvidhi
237.2 Ālayanirmāṇavidhi
237.3 Berapratiṣṭhā
237.4 Nityapūjāprāyaścitta
237.5 Prāyaścittavidhi (Cintya)

237.6 Pavitrārohaṇa
237.7 Sūkṣmaśāstra
237.8 Gaṇeśārcana
237.9 Devapratiṣṭhākālavidhi (Saṃhitāratnākara)
237.10 Maṭhapratiṣṭhā (Aṃśumadāgama)
237.11 Śilpikarmavidhi (Viśvakarmya)
237.12 Siddhākhya (Bhīmasaṃhitā)
237.13 Sūkṣmāgama
237.14 Sarasvatīpūjāsthāpanavidhi

238. (RE.12623) Pūjā and Utsava ... 416
238.1 Nityapūjāvidhi
238.2 Navasandhimālā

239. (RE.12624) Paddhati-s of Sulocana & Īśānaśivaguru ... 417
239.1 Sulocanapaddhati
239.2 Īśānaśivagurudevapaddhati

240. (RE.12625) Āgamaprāyaścitta ... 419

241. (RE.12626) Pratyaṅgirāsūkta, Pūjā, etc. ... 420
241.1 Pratyaṅgirāmantra
241.2 Pratyaṅgirārgbhāṣya
241.3 Pratyaṅgirāyantra-s
241.4 Pratyaṅgirāpūjā

242. (RE.12628) Nityapūjāvidhi ... 422

243. (RE.12630) Nyāsa-s ... 422
243.1 Navagrahadhyāna
243.2 Subrahmaṇyanyāsa (Kumāratantra)
243.3 Śrīkaṇṭhanyāsa

244. (RE.12631) Pūjās-s ... 424
244.1 Śrīcakrapratiṣṭhā
244.2 Vaiśākhamāsapūjā

245. (RE.12633) Śaivāgamapaddhati ... 425

246. (RE.12635) Nyāsa-s, Mantra-s & Stotra-s ... 426
246.1 Bahirmātṛkā
246.2 Laghuśyāmalāmahāmantra and Pūjā
246.3 Nāmasārastava
246.4 Umāṣṭottaraśatanāmāvali

- 246.5 Mahātripurāsiddhānta
- 246.6 Śukaśyāmalāmahāmantra
- 246.7 Yāmalatantra
- 246.8 Mātaṅgīśvarīmahāmantra
- 246.9 Āsanādimantra-s
- 246.10 Laghuśyāmalāmahāmantra and Pūjā
- 246.11 Nāmasārastava

247. (RE.12637) Maṇḍapapūjā ... 431

248. (RE.12639) Śaivāgamapaddhati ... 431

249. (RE.12644) Hālāsyamāhātmya ... 432

250. (RE.12662) Nakreśvarastotra ... 433

251. (RE.12682) Stotra-s ... 434
- **251.1** Śāstṛsahasranāmāvali
- **251.2** Śāstraṣṭottaraśatanāmastotra

252. (RE.12692) Skandapurāṇa ... 435
- **252.1** Skandapurāṇa (Upapurāṇa)
- **252.2** Brahmottarakhaṇḍa

253. (RE.12699) Śivasahasranāmāvali ... 436

254. (RE.15385) Śākta Texts ... 436
- **254.1** Śivapūjāpaddhati
- **254.2** Pīṭhikā
- **254.3** Kaulādarśa
- **254.4** Gurupāramparya
- **254.5** Bālāpañjara

255. (RE.15386) Dīkṣāvidhi-s ... 439
- **255.1** Viśeṣadīkṣāvidhi
- **255.2** Nirvāṇadīkṣāvidhi
- **255.3** Ācāryābhiṣekavidhi
- **255.4** Śivaliṅgapratiṣṭhāvidhi
- **255.5** Antyeṣṭividhi

256. (RE.15387) Sakalāgamasārasaṅgraha ... 442

257. (RE.15388) Rituals ... 443
- **257.1** Nityapūjā (Sakalāgamasaṅgraha)

257.2 Puṇyāhavācanavidhi
257.3 Pañcagavyavidhi

258. (RE.15390) Cidambarapūjā ... 444
258.1 Cidambarapūjāvidhāna
258.2 Ṣaṭkarmapaṭala (Candrajñānāgama)
258.3 Cidambaravidyā

259. (RE.15391) Nityapūjāvidhi ... 446

260. (RE.15392) Śaiva Texts ... 447
260.1 Trailokyamohanakavaca
260.2 Cintāmaṇikavaca
260.3 Tripurasundarīstavarāja
260.4 Devīmālāmantra (Devīkhaḍgamālā)
260.5 Nyāsavidhi
260.6 Dīkṣāvidhi
260.7 Āhnikavidhi
260.8 Pratikriyāśūlinīmantra
260.9 Ācāryataṉiyaṉ
260.10 Āḻvārpācura-s
260.11 Garuḍopaniṣat
260.12 Garuḍamahāmantra

261. (RE.15393) Śaiva Texts ... 452
261.1 Pāśupatakarmaniśipūjāpaddhati
261.2 Pīṭhikā
261.3 Sanandacarita
261.4 Cidambaranaṭeśapañcākṣaramahāmantra
261.5 Cidambaracakraprāṇapratiṣṭhai
261.6 Dhvanimantra
261.7 Vīrabhadramantra-s
261.8 Sudarśanaṣaḍakṣarīmantra
261.9 Vīrabhadramālāmantra
261.10 Sudarśanamantra
261.11 Cidambaramahācakraprastārakrama (Cidambararahasya)
261.12 Arcanācakra (Puṇḍarīkapurāṇa)
261.13 Mantracakra
261.14 Indrākṣīstotra
261.15 Cidambarāṣṭaka
261.16 Śaktipūjāvidhi
261.17 Aśvārūḍhākrama
261.18 Mantra-s
261.19 Pañcākṣaramantra-s

261.20 Lalitāsahasranāmapīṭhikā
261.21 Vaittiyavicaya

262. (RE.15394) Śaiva Rituals ... 460
262.1 Guruparamparā
262.2 Mantragrahaṇaniyama-s
262.3 Nityakarma
262.4 Pūjāpaddhati
262.5 Navacakreśvaradhyāna

263. (RE.15395) Śaiva Rituals ... 462
263.1 Ātmārthāṣṭabandhanavidhi
263.2 Samādhividhi
263.3 Ṣaṣṭipūrti (Vātulatantra)
263.4 Kētārapūcai aṭṭavaṇai
263.5 Cantāṉaviparam
263.6 Vāsanārcana
263.7 Saṅkīrṇaviṣaya
263.8 Dhaniṣṭhādipañcaṛkṣaśānti
263.9 Dhaniṣṭhādiśānti (Vāmanapurāṇa)
263.10 Śaivaśrāddhavidhi
263.11 Somavāravrata (Tamil)
263.12 Vēdāṉtakappal (Tamil)
263.13 Āvāhanamantrādi
263.14 Aupāsana
263.15 Taittirīyasaṃhitā
263.16 Śrāddhavidhi by Āpastamba
263.17 Lalitātriśatīnāmāvali
263.18 Gopikāgītā
263.19 Cōtiṭaviṣaya

264. (RE.15396) Śaiva Manual ... 470
264.1 Karaṇādilakṣaṇa
264.2 Pañcagavya
264.3 Aṣṭadikpāladhyāna
264.4 Aṣṭadikpāladhyāna
264.5 Saṅkīrṇaviṣaya
264.6 Pañcagavya
264.7 Pañcāmṛta
264.8 Śivamūrti-s
264.9 Saṅkīrṇaviṣaya
264.10 Āgamaśabdavicāra
264.11 Māsapūjā
264.12 Liṅgamūrtibheda

264.13 Saptajihvā
264.14 Nālikeralakṣaṇa
264.15 Dhvajadaṇḍa
264.16 Devatānirmāṇa
264.17 Nyāsa-s
264.18 Śaktipañcākṣaramahāmantra
264.19 Bālāparameśvarīmahāmantra
264.20 Mahāgaṇapatimahāmantra
264.21 Śivakavacastotrarudramahāmantra
264.22 Bhuvananyāsa
264.23 Aṣṭatriṃśatkalānyāsa
264.24 Antarmātṛkānyāsa
264.25 Aṣṭatriṃśatkalānyāsa
264.26 Subrahmaṇyāṣṭottaraśatanāmāvali
264.27 Rāmāṣṭottaraśatanāmāvali
264.28 Sūryanārāyaṇāṣṭottaranāmāvali

265. (RE.15397) Kriyākramadyotikā ... 480

266. (RE.15399) Pūjā, Mantra & Stotra ... 481
266.1 Mahāgaṇapatipūjā
266.2 Mārkaṇḍeyastotra
266.3 Mārkaṇḍeyastotra
266.4 Indrākṣīstotra
266.5 Cidambaranaṭeśapañcākṣarīmantra
266.6 Aghorāstramantra
266.7 Kūrmapurāṇa (Tamil)
266.8 Nadīstotra
266.9 Subrahmaṇyāṣṭottaraśatanāmastotra
266.10 Subrahmaṇyamantra-s
266.11 Cidambaranaṭeśapañcākṣaramantra
266.12 Pañcagavyavidhi
266.13 Pārthivaśivapūjāvidhi
266.14 Vināyakakalpa
266.15 Śivāṣṭottaraśatanāmastotra

267. (RE.15404) Śaiva Rituals ... 487
267.1 Mahānavamīpūjā
267.2 Kriyākramadyotikā
267.3 Ekoddiṣṭavidhi
267.4 Kriyākramadyotikā

268. (RE.15406) Hālāsyamāhātmya ... 489

269. (RE.15411) Kriyākramadyotikā ... 490

270. (RE.15412) Śaiva Rituals ... 491
  270.1 Kedārapūjā
  270.2 Kriyākramadyotikā in Maṇipravāla
  270.3 Upadeśamuṟaimai in Maṇipravāla

271. (RE.15413) Dīkṣāvidhi (Kriyākramadyotikā) ... 492

272. (RE.15414) Śaiva Texts ... 493
  272.1 Tripurātantra
  272.2 Devīstotra
  272.3 Śrīcakrapūjā
  272.4 Pañcīkaraṇa
  272.5 Mantranyāsa-s

273. (RE.15421) Śaiva Texts ... 495
  273.1 Śaivaṣoḍaśakriyāprakāśikānukramaṇī
  273.2 Kriyākramadyotikā
  273.3 Kriyākramadyotikā

274. (RE.15424) Stotra-s ... 497
  274.1 Devyaṣṭottaraśatanāmastotra
  274.2 Śivānandalaharī
  274.3 Sāmbaśivapūjā
  274.4 Mantra-s
  274.5 Saundaryalaharī
  274.6 Rudrāṣṭottaraśatanāmāvali
  274.7 Śivanāmāṣṭottaraśatastotra
  274.8 Bījākṣaramālikāstotra
  274.9 Nītisāra with Tamil meaning

275. (RE.15427) Śaiva Rituals ... 501
  275.1 Pūjāpaddhati
  275.2 Prayogapaddhati
  275.3 Padamantra

Appendix: Alphabetical List of the Mūlāgama-s, Upāgama-s and Manuals ... 505

Concordance Chart ... 514

Index of Authors ... 516

Index of Titles ... 517

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